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ST. LOUIS, MO.

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2nd 6 months	34	40	48	58	70	90	125	150	160	155	150	145	140	135	130
1 year	40	48	58	70	90	125	150	165							
2 years	48	58	70	90	125	165	175								
3 years	58	70	90	125	165	185									
4 years	70	90	125	165	195										
5 years	90	125	165	200											
6 years	125	165	205												
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Amount payable if certificate has been in force for	Schedule of Benefits														
	Age next birthday at date of certificate														
	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
1st 6 months	\$17	20	24	29	35	42	50	60	71	83	96	110	125	125	125
2nd 6 months	34	40	48	58	70	84	100	120	142	166	192	220	250	250	250
1 year	40	48	58	70	84	100	120	142	166	192	220	250	250	250	
2 years	48	58	70	84	100	120	142	166	192	220	250	250	250		
3 years	58	70	84	100	120	142	166	192	220	250	250	250			
4 years	70	84	100	120	142	166	192	220	250	250	250				
5 years	84	100	120	142	166	192	220	250	250	250					
6 years	100	120	142	166	192	220	250	250	250						
7 years	120	142	166	192	220	250	250	250							
8 years	142	166	192	220	250	250	250								
9 years	166	192	220	250	250	250									
10 years	192	220	250	250	250										
11 years	220	250	250	250											
12 years	250	250	250												
13 years	250	250													
14 years	250														

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The Fortnightly Review

VOL. XXVI, NO. 1

ST. LOUIS, MISSOURI

January 1, 1919

Fray Junipero

A fallen roof beside a tawny trail,
 A moldered cross upon a haunted hill,
 And, out at sea, a gleam of ghostly sail,
 These are for recollection of him still.

Cities are builded where his sandals trod,
 Yet not forgotten at the golden goal
 Is he who won so fair a land for God,
 Who came to slake the desert's thirsting
 soul.

A thousand vales with endless bloom aflame,
 A thousand mountain peaks white-crowned
 with snow

Still linger on that grey Franciscan's name
 Who loved their deathless beauty, long ago.

The newer race that destiny has thrust
 Upon the highways of his heart's desire,
 Lifts up his fallen altars from the dust,
 And wakes to life their long forgotten fire.

Forever shall the memory of him be,
 Forevermore his name be loved the best,
 Who walked with Christ beside the sunset sea,
 And set the star of empire in the West.

JOHN S. MCGROARTY

Cardinal Bourne on Capitalism and Social Justice

Those who have regarded certain expressions in the FORTNIGHTLY REVIEW as "too radical," are invited to read the following extracts from a recent pastoral letter of Cardinal Bourne, Archbishop of Westminster. He says:

"It is well for us to recall that the present social dislocation has arisen precisely because the teaching of the Catholic Church had been forgotten. In the sixteenth century England broke away from the religious unity of Europe. The popular faith was violently ousted, and the spiritual authority of the Pope rejected. In course of time religious individualism gave place to religious indifference, and the twentieth century found the bulk of the people in this land frankly uninterested in church or chapel.

"But the old Catholic social ideals and practices had also vanished; and here, too, a fierce individualism produced disastrous consequences. England came under the dominion of a capitalistic and oligarchic regime, which would have been unthinkable had Catholic ideals prevailed, and against which the working classes are now in undisguised revolt.

"Capitalism began really with the robbery of Church property in the sixteenth century, which threw the economic and social advantage into the hands of the land-owning and trading classes. The industrial revolution in the eighteenth century found England already in the hands of the well-to-do classes. Since then the effect of competition uncontrolled by morals has been to segregate more and more the capitalist from the wage-earning classes, and to form the latter into a proletariat, a people owning nothing but their labor-power and tending to shrink more and more from the responsibilities of both ownership and freedom. Hence the increasing lack of self-reliance and the tendency to look to the State for the performance of the ordinary family duties.

"The English oligarchic spirit took its rise from the same sources as English capitalism, and by the beginning of the twentieth century was closely bound up and dependent on it. The territorial oligarchy had by then thoroughly fused with the commercial magnates, and the fusion had produced plutocracy. While the Constitution had increasingly taken on democratic forms, the reality underlying those forms had been increasingly plutocratic. Legislation under the guise of 'social reform' tended to mark off all wage-earners as a definitely servile class. The result, even before the war, was a feeling of irritation and resent-

ment, which manifested itself in sporadic strikes, but found no very clear expression in any other way.

"During the war the minds of the people have been profoundly altered. Dull acquiescence in social injustice has given way to active discontent. The very foundations of political and social life, of our economic system, of morals and religion, are being sharply scrutinized; and this not only by a few writers and speakers, but by a very large number of people in every class of life, especially among the workers. Our institutions, it is felt, must justify themselves at the bar of reason; they can no longer be taken for granted. . . .

"It is here that Catholic guidance, if offered with understanding and sympathy, is likely to commend itself. But this means that Catholics must clear their own minds of prejudice, and must deliver not their own message, but the message of the Catholic Church. If their minds are formed in accord, for instance, with the great Encyclicals of Leo XIII., they will seize the opportunity with courage and with a great trust in the people, and a still greater trust in God. They will work for social stability and liberty, for justice and charity, and help to draw together in national unity the sundered and embittered classes."

These words, if uttered anonymously, might seem to suggest a revolution. Yet they are a call, not to revolution, but to reformation. The revolution will come, not by heeding these words, but by ignoring them. Meanwhile, whether men lay them to heart or not, they are fearless wisdom worthy of the successor of Anselm and Becket.

The Elective System of Education

Time and again we have, in these pages, censured the "elective system" of studies and opposed to it the time-honored Catholic plan of a prescribed curriculum for the youthful student, based upon his requirements and talents. It is interesting to note that the war has led to a desire for reconstructing the American college and university,

and that among the demands voiced is the abolition of the elective system. Thus Professor Frederick J. Teggard, of the University of California, says in an article contributed to Vol. XXI, No. 1075 of the *Public*: "The elective system which since [the awakening that followed upon the Civil War] has been the dominant feature of our universities, was not, and has not become, a constructive policy; in reality, it is a confession of failure, an open acknowledgment of our inability to harmonize the conflicting interests represented in the new situation. Our college faculties have done nothing, up to the present moment, towards assuming their due responsibility for presenting students with a reasoned course of studies." And again: "The tendency towards prescribed curricula leading to definite occupations is growing, and all that is required to effect a veritable revolution in our universities is to extend this procedure to cover every type of community service, and, on the other hand, to let it be understood that the university can recognize only such men and women as are prepared to equip themselves for a definite career."

The last phrase indicates an unhealthy exaggeration, such as all reactions are apt to run into. Professor Teggard needs but to study Newman's "Idea of a University" to perceive that scholarship is worth cultivating for its own sake, and that a university is precisely the place to cultivate it. Nor should the idea of the prescribed in opposition to the elective course be urged in the university. The high school and the college are the places where the course of study ought to be determined by the teacher and not by the pupil. When the latter has acquired the general elements of culture, he may be left to make his own choice at the university.

A little "reconstruction" along traditional lines would not hurt most of our higher institutions of learning.

—The man who gets the most of it, seldom gets the best of it.

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"Anti-Popery" in Colonial America

After a long delay Father Thomas Hughes, S.J., has published the second volume of his monumental "History of the Society of Jesus in North America." It deals with the period from 1645 to 1773 and is, like its predecessor, very scholarly, very ponderous, and rather polemical in tone. The volume is more than a history of the Society of Jesus during the period mentioned. It is an exhaustive history of Catholicity in North America from the days of Cromwellianism in England to the time of the severance of the American colonies from Great Britain, for missionary work in this portion of the New World was at that time almost exclusively a Jesuit enterprise.

"We have not to read far to realize," says a reviewer of the book in the *Records* of the American Catholic Historical Society of Philadelphia (Vol. XXIX, No. 2), "that being a 'Papist' in British Colonial America was about as comfortable as professing Christianity under Diocletian. In Virginia, for instance, 'Popish recusants' were disabled from holding any public office. 'Popish' priests were subject to deportation within five days of their apprehension, recusants were fined £20 for each month of absence from the Anglican parish chapel, and as half of the fine went to the informer, there was some zest in hunting down Catholics. Massachusetts guaranteed liberty of conscience for all Christians 'except Papists.' The same freedom of worship prevailed in Georgia. New York gave no toleration to adherents of the Roman Catholic religion. Pennsylvania, the most liberal of the colonies, allowed Catholics to practice their religion, but only privately; they were not compelled to attend heretical religious services, but no one could hold office without taking an oath abjuring all belief in Transubstantiation, the Sacrifice of the Mass, and the invocation of Saints. It is surprising to learn that Maryland, despite its Act of Toleration of 1649, was no paradise of freedom for Catholics, and that Cecil Lord Baltimore was no hero in the cause of religious

liberty. There was, of course, throughout the colonies, special hatred of the dangerous 'sect' of Jesuits."

From Massachusetts down to Georgia and the West Indies, what the conditions of life were for the Catholic priests and the laity may be conveyed in one word, "anti-Popery," of which Father Hughes says:

"The force of anti-Popery lay in causes of too deep a significance, and was exerted by means of laws too many, too universal and fundamental, to admit of any such superficial explanations as that the anti-Catholic sentiment was a thing casual, local, or a mere access of transient emotion" (p. 6).

The "Movie" Problem

Our recent article, "Unobjectionable Films," (F. R., XXV, 22) brought us several interesting and two valuable communications.

One is from a Benedictine Father who has charge of a parish in northwestern Missouri. He says among other things:

"Are you sure the films contained in the approved lists of the Pennsylvania State Board of Censors, one of which you reprint, are fit for production in Catholic halls? I found that some of the photo plays recommended by State boards were not entirely unobjectionable from the Catholic point of view. . . . Will you please inform me whether you are willing to publish lists of really good and unobjectionable films which we pastors can show to our people? In that case I will from time to time send you such a list which I can guarantee on the strength of personal inspection. . . . You omit the names of the manufacturers as unessential. This, I think, is a mistake. They are, if not essential, at least extremely useful. Without knowing the name of the manufacturer I have to write to a dozen companies, and even then may not get what I want."

We immediately answered that until better means of publicity could be found the REVIEW was willing to publish guaranteed lists of good photo plays. Our

reverend correspondent thereupon sent us the subjoined list, saying:

"I send you enclosed a list of pictures which we have shown here and which can safely be shown in any Catholic hall. You may publish them, without my name, and invite other pastors to send you similar lists from time to time. This is at present the only way to get good movies, until the Catholic Art Association [see F. R., XXV, 24, p. 373] can supply us with more pictures,—which may take a good while. I am constantly investigating this important matter and writing all around for good pictures and shall let you know what I have found now and then."

PICTURES WHICH CAN BE SHOWN IN CATHOLIC HALLS

Miss George Washington, 5 reels, quite good though a little too free. K.C.F.F.C.
Salisbury's Wild Life, 7 reels, quite good, educational. Monarch.
Arsene Lupin, 5 reels, fine detective story. Vitagraph.
Sign of the Cross, 5 reels, a beautiful religious picture. K.C.F.F.C. or Paramount.
Parcifal, an inoffensive religious picture, 3 reels. Monarch.
Little Sunset, 5 reels, a baseball feature, quite good. Monarch.
The Little American, 6 reels, a good war picture, anti German. K.C.F.F.C.
David Copperfield, 7 reels, very good. Monarch.
A Peck of Pickles, 5 reels, very good and comical. Mutual.
Buffalo Bill, 5 reels, harmless, though not very interesting. Monarch.
Through the Wall, a fine detective story, 6 reels. Vitagraph.
Bluffs, 5 reel comical picture. Mutual.
Wild and Woolly, 5 reels, very fine. Kansas City Feature Film Co. or Paramount.
The Three Pads, 5 reels, very fine and comical. Mutual.
Old Dutch, 5 reels, good and comical. Mutual.
Reaching for the Moon, 5 reels, good, teaching a good lesson.
His Picture in the Papers, 5 reels, good and comical. Triangle.
Dante's Inferno, fair, but not for the general public.
The Warrens of Virginia, 6 reels, a fine military play. Paramount.
The Virginian, 5 reels, showing farm life. Paramount.
Joseph and his Brethren, 6 reels, a religious play not of great merit, but harmless. Monarch.
The Passion Play, 6 reels, religious, medium. Monarch.

The Nation's Peril, good, 5 reels. Paramount.
Prince and Pauper, 6 reels; good. Param.
Cinderella, 5 reels, good. Paramount.
Little Mary Sunshine, 5 reels, a very good picture, also for children. Pathé.
George Baban, 7 reels, good, but some portions had to be cut out. Paramount.
David Harum, 5 reels, very good. Param.
Are you a Mason? 5 reels, excellent and most comical. Paramount.
Kilmeny, very good, 5 reels. Paramount.
Poor Little Peppina, 6 reels, a wonderful picture. Paramount.
The Dawn of Freedom, 6 reels, very fine and instructive but a little too high for the common people. Vitagraph.
Tears and Smiles, 5 reels, very touching, yet comical. Pathé.
Mary Pickford in Rags, 6 reels, good. Param.
The Rosary, 6 reels, a good, rather religious picture. Vitagraph.
The White Sister, 6 reels, passable. Vitagr.
Beloved Rogues, 5 reels, very comical. Mut.
Lonesome Town, 5 reels, good and comical. Mutual.
A Million for Mary, 5 reels, side-splitting. Mutual.

K.C.F.F.C. means "Kansas City Feature Film Co. This Company sells the Paramount pictures, which can be gotten in every large city. Also the Vitagraph, Mutual, Monarch and Triangle have offices in all large cities.

* * *

The other communication which we received on the important subject of clean "movies" was from Mr. Anthony Matré, K.S.G., National Secretary of the Catholic Federation of the United States. Mr. Matré writes:

"In the issue of November 15th you publish a list of films recommended by the Pennsylvania State Board of Censors, and you recommend Catholic weekly papers to publish these lists for the information, and perhaps guidance, of the Catholic public. Permit me to offer a little friendly criticism in this connection:

"In my experience during the past ten years as a member of the Public Morals Commission of the Catholic Federation, I find that it is most difficult to recommend films without personally viewing them, or without the endorsement of some clergyman or responsible Catholic layman. There are a number of films recommended by well-meaning people of our censorship boards, which, if produced in Catholic halls, would be far from edifying. If

our Catholic editors would rely upon the view of some of these well-meaning censors and publish their lists, they would oftentimes be obliged to blush with shame should they view the films personally, and would feel obliged to offer apologies to their readers for having published a list of films which they could not personally vouch for.

"The Catholic Federation has from time to time published a list of objectionable films in its *Bulletin* for the sole purpose of having Catholic societies see to it that none of these films be produced in their communities. The results were fruitful. It would, however, be a mistake to publish a list of objectionable films in Catholic weekly papers, as it might have a tendency to excite the morbid curiosity of some people. It would, however, be most recommendable to publish a list of good films that have been passed upon by rigid Catholic censors. I enclose the names of some films that have been produced in Catholic halls and bear the recommendation of a Catholic priest who personally saw them. It might be well to publish this list."

Curiously enough, Mr. Matr 's list contains only two plays not comprised in the list printed above, *viz.*:

The Vicar of Wakefield, passable (name of manufacturer not given).

Hero of Submarine D-2, good. Vitagraph.

On the margin is the following proviso: "The clergyman who sent in this list states that 'these films are worthy to be shown anywhere, in spite of some lesser objections from which hardly any film seems to be free.'"

Perhaps Mr. Matr 's informant and our correspondent are one and the same person. Surely, there must be others, priests and laymen, who have gathered valuable experience on this subject. Will they not co-operate with the Federation and with the FORTNIGHTLY REVIEW and other periodicals, to supply our Catholic parishes with good films, thereby protecting the people against trashy and indecent productions and creating a demand for something better than the rot shown in so many of our motion picture theatres.

A Golden Jubilee Souvenir

The golden jubilee souvenir of Sacred Heart Church, Calumet, Mich., commands our special interest for three reasons: first, because of its intrinsic beauty and excellence; second, because of the fact that the parish was organized by the Rev. Edward Jacker; third, because it is in charge of the Franciscan Fathers, who are for several reasons near and dear to our editorial heart, and, fourth, because a good deal of the history and many of the cuts appearing in this book have been furnished by Father Antoine Ivan Rezek, the historiographer of the Diocese of Marquette, and a friend and subscriber of the FORTNIGHTLY REVIEW. It is an interesting chapter in the religious history of the copper fields that is unfolded here, and in the numerous portraits we behold more than one dear old friend. Father Jacker is a pioneer priest to whom the present generation has not done justice. We have in our possession a copy of Finotti's "Bibliographia Catholica Americana," with a holographic dedication to Father Jacker, in which the author refers to the latter's "industry in preserving monuments of Catholic history in the U. S." (The volume, by the way, contains many interesting additions and corrections by the author, written, as he tells Fr. Jacker, "in bed, and under Morphina's influence.")

But more about this interesting relic on some other occasion. The present note is written to call attention to the jubilee souvenir of the Calumet parish, which has been, since 1890, in charge of the Franciscans of the Cincinnati Province. The book is one of the finest productions of its kind that has recently come to our notice, and we congratulate the parish and its zealous pastor upon having perpetuated the jubilee celebration by such a worthy literary monument. *Ad multos faustissimosque annos!*

--The man who is going to Heaven never tries to take up all the road.

—Impatience dries the blood sooner than age or sorrow.

The Menace of Race Suicide

"Race suicide," either by contraceptives or abortion, is unfortunately gaining ground rapidly even among Catholics. This despicable vice is dreadfully contagious. The Church alone can check it by means of the control she has over her children through the confessional. If race suicide is not promptly checked among us, Catholics are most certainly doomed to be a helpless minority in this country and may expect persecution whenever a powerful majority takes it into its head to bait them, be it for religious, social, political, or economic reasons.

The U. S. is situated in the temperate zone and can easily support five hundred millions of people when all her soil is cultivated and all her natural resources are put under contribution. The wealth of this nation a hundred years hence is beyond calculation. Who will control it? Will it be used to promote the welfare of a Christian people, or to check the work of Christ's Church throughout the world?

It is a well known fact that the human family will nearly double in number each generation, unless the process of growth is impeded by famine, war, or pestilence, or, worse than all three of these, by race suicide, which the Germans justly call "Kinder-mord." The Catholic population of the U. S. to-day is about 20,000,000. If these figures were doubled, say, every fifty years,—20, 40, 80, 160 millions,—what a strong and powerful group we should be! The force of numbers and wealth is irresistible, whether for good or evil. Statistics show that in Germany the population increased two and one-half per cent annually up to 1890. The Catholic population of Southern Germany continues to grow at this natural rate, but the Protestant population in the northern sections decreased its rate to one and one-half per cent, according to the census of 1900 and 1910. This alarmed the Evangelical Alliance. They made an investigation and found that Socialism in Protestant States like Prussia and

Saxony was largely responsible. The Socialists advised their followers to avoid the responsibility of marriage and refuse to furnish the government with "cannon fodder."

A Benedictine father, pastor of a parish in the State of Indiana, in making out his annual report some ten years ago, found that the number of baptisms had decreased to 92, from an average of 150 to 160 in previous years. The number of marriages had been quite normal. He instructed his curate, and together the two priests began to question young married women in the confessional, without, of course, making the innocent ones any wiser. They found that many wives believed that the use of contraceptives, and even abortion, was not a sin serious enough to be mentioned in confession, and that the practice of race suicide had been introduced into the parish by a woman from Cincinnati who, upon the occasion of a visit to local relatives, had instructed a few in evil practices and given them the addresses of two professional abortionists.

Later a missionary was called in to give the married women of the parish a retreat. He used no kidgloves in handling the subject of race suicide, and when the pastor made out his next annual report, he found 164 baptisms recorded, and the record has remained normal ever since.

A woman who has one child can have as many more as God and nature are willing to bestow upon her, provided their laws are not interfered with. This rule has exceptions, of course, and we all know of Christian families who have for years vainly prayed to be blessed with children. But the condition we find in so many of our parishes, where most married couples have but one child, or at most two children, is decidedly abnormal and indicates the prevalence of evil practices.

A prominent physician in Los Angeles recently found among twenty-five families of his practice, selected at random, the wives being under

forty-five years, eighteen children. "Stop immigration for twenty years," he said, "and the American people will hang their heads in shame."

Our only hope is in the Catholic Church. She is not afraid to preach the right doctrine and has the means to enforce it through the confessional. Let us all realize the importance of rooting out the great and menacing evil of race suicide! J. J. P.

The Catholic Historical Review

The October number of the *Catholic Historical Review* is of exceptional interest. It opens with a paper on Stephen Girard, the great merchant-prince, patriot, and philanthropist, from which we see that Girard was born, baptized, and reared in the Catholic faith, but became a Freemason and fell away from the Church in later life.

Bishop Hopkins contributes an article on the Catholic Church in British Honduras, past and present, and Mr. James A. Robertson describes at length the famous Aglipay schism in the Philippine Islands, of which he seems to fear a recrudescence.

Of the book reviews that dealing with Farley's *Life of Cardinal McCloskey* is not up to the *Review's* usual high standard. The notice of Sister Agnes McCann's study of Archbishop Purcell contains some interesting but not altogether correct information on that prelate's financial tragedy.

One of the editorial "Notes," which are, as usual, brimful of interesting matter, calls attention to Father John Rothensteiner's recent FORTNIGHTLY REVIEW paper "On the Writing of Parish Histories," which is characterized as "well-written and instructive," and to a little volume on "How to Write the History of a Parish," by the Rev. Dr. Cox, an English clergyman (London, 1895). In connection therewith, the editor of the *Review*, Dr. Cuilday, briefly sets forth his own ideas on the subject, which, needless to say, are well-digested and of great practical value.

We renew our cordial recommendation of this important and interesting magazine. (Catholic University of America; \$3 per annum).

Apropos of Farmers' Unions

A Wisconsin pastor writes to us: "I would call your attention to a subject which seems to me of vital importance for the future. It is the farmers' unions. I was born and raised on a farm, have been working in country parishes ever since my ordination, and have observed with interest the development of these unions. There is no questioning the farmers' ability to combine, and, in my opinion, the chance of a more formidable combination than is to be found in capital and labor, is here. During the past year the American Society of Equity has developed in this State with almost alarming rapidity. At present the State union is conducted on entirely different lines than the 'Non-Partisan League' of Minnesota and Dakota. The only reason for the difference is to be found in the different leaders. I would suggest that influential Catholics begin to take a hand in this matter. To condemn indiscriminately is wrong and stupid. The right to organize cannot be denied to the farmers, and no power can stop them from making use of it. The deplorable conditions in Minnesota and the Dakotas appear to me to be largely owing to the fact that men with Socialist tendencies took advantage of the situation, while conservative leaders were either apathetic or hostile. In my parish I encouraged the farmers to organize: they made me an honorary member of their union and consult me on every important question that arises in connection with it. Wisconsin has many strong country parishes. Would it not be possible and advisable to try to break down the prejudice which many of our pastors and some of our newspapers have on this matter? It may be a delicate and difficult task, but that ought not to prevent action. If nothing is done, this movement will develop so that in a few years it will be impossible for us to exercise any kind

of control over it. The Union will spread over all the central and western States and thousands of Catholic farmers will belong to it without proper guidance and exposed to dangerous currents of opinion."

The question raised by our reverend correspondent is indeed difficult. If the farmers' union of which he speaks has nothing in its scope or character that would make it a forbidden society for Catholics, and if Catholic farmers can hope to obtain real benefits by joining it, we can see no reason why they should hold aloof. It is better to go in in considerable numbers, as our correspondent suggests, and thus to gain the influence of numbers and early affiliation. On the other hand we must not lose sight of the fact that, beginning with the Grange, no farmers' organization, how promising soever its start, has ever fulfilled the expectations of its founders or succeeded in making itself a permanent force in public life. They all seem doomed to fail, perhaps because they are too narrow and selfish.

We should like to hear the opinions of others who have given this subject thought and study or who feel that they can throw new light on any of its various aspects.

◆◆◆◆◆

Need of Democracy at Home

It is becoming more evident from day to day that the working people of this country, no less than those of England, are having their eyes opened to the truth that democracy, like charity, ought to begin at home.

If we really take the objective of the war seriously, says, *e. g.*, a writer in the *New Republic*, one of our foremost weekly reviews (Vol. XV, No. 193, p. 308), "we must sooner or later be led, as the British workers have been led, to ask with deepening insistence: Are we not too within the hands of an autocracy of our own, with a power in our state as real, though exercised in a different way, as that of the military autocracy in Prussia? . . . The workers have learned that the mere right to vote for one political party as against another is a cruel irony when both parties, even

when sincerely anxious to execute the will of the mass, are helpless in the grip of a social and economic system really controlled by a power outside politics. . . . Trades Unionism of the older type is almost . . . powerless to enable the workers to determine the quality and form of the society in which they are the greater part. . . . For although indiscriminate rhetoric has deprived the fact of some of its force, it is nevertheless a fact that the present position of private property and capital, and their relationship to political, industrial, legal, social, educational (in which are included, of course, such elements as the newspapers, the 'movie,' and the drama), religious and eleemosynary institutions, gives real control, in the things that often matter most, into the hands of a little class of favored individuals — an economic autocracy — as truly as political power was held by the political autocracy of Prussia. Can democracy, self-government, be regarded as much more than a meaningless parade while economic control — control over the means of sustenance — is in the hands of a tiny minority holding this power irresponsibly; not, that is, by virtue of any right which has been democratically conferred upon them by the governed, but by the privilege of inheritance, or the result of accident, or even chicanery, and anti-social fraud? Can that be a real democracy in which, throughout great provinces, a few men, by virtue of their control of industrial conditions, have power over the lives of millions, immeasurably greater than that which, in fact, the Kaiser exercised over the lives of Polish and Alsatian peasants? Or in which power, prestige, leisure, culture, self-government, social deference, are given to this small economic autocracy while the great mass are to be content with an entirely different quality of life, a different culture, accepting the stigma of inferiority, content to train their children to be mere servants and hand-maidens? Does it alter the conditions for the better that it is open for an infinitesimal proportion of the great mass, usually by the exercise of exceptional self-assertive-

ness, a capacity ruthlessly to push aside weaker competitors, to exchange a servile condition for one in which they will profit by social injustice?"

CHRONICLE AND COMMENT

Year Book of the Diocese of Toledo

We have received the Official Year Book and Seminary Report of the Diocese of Toledo, O., for the year ending Oct. 1, 1918. This Year Book regularly contains statistics of the diocese, pictures of new church, school, and hospital buildings, brief biographical sketches of deceased clergymen, and other interesting matter. From the general statistical survey on page 180 we gather that the diocese of Toledo now has 118 secular and 45 regular priests, 35 ecclesiastical students, 101 churches with resident priests, 76 parochial schools with 16,721 pupils, 3 parochial high schools with 225 pupils, 1 college for boys with 359 pupils, 3 academies for girls with 1,009 pupils, 2 orphanages with 410 orphans, 3 hospitals, etc. The total Catholic population is 112,639.

The Year Book for 1918 devotes no less than 121 of its 191 pages to a report of various diocesan collections, in which every person who has given one dollar or more is mentioned by name. It appears to us that this valuable space could be employed to much better advantage.

Neo-Scholasticism

A critic of Dr. Coffey's "Epistemology" in the Irish quarterly, *Studies* (Vol. VII, No. 25, p. 163) justly says that, outside of epistemology, in which the Louvain School has done its chief work, "it is not certain that Neo-Scholasticism has quite justified itself." He adds: "We have seen, labelled as Neo-Scholastic, some very old Scholasticism supplemented by some elementary physics."

This affords us an opportunity to say a word or two about Mercier's "Manual of Modern Scholastic Philosophy," recently translated into English by T. L.

Parker and S. A. Parker, O.S.B. It is not a work written for specialists, but a *traité élémentaire*. As such it is serviceable, though the cosmology and the psychology are not up to date. The facts of radio-activity and the electronic disintegration of matter, *e. g.*, have been in the foreground of physical research for almost twenty years, and experimental psychology has made rapid strides since Cardinal Mercier occupied the professorial chair. But on the whole this text-book is so much more modern than any other at present available in English that we must be thankful to have it, even in a defective translation. It beautifully complements, though it cannot supplant, the old reliable Stonyhurst Series. The "Manual" is in two stout volumes, which sell at \$3.50 each. (B. Herder Book Co.)

Free Entry to Churches

Canon 1,181 of the new Code of Canon Law says: "The entry to churches for all sacred rites is to be entirely free, and all custom to the contrary is abolished." There can be no question that this law binds all. In view of the express reprobation of any contrary custom, it is impossible to appeal to such for an excuse for not obeying. On the other hand, as the Rev. Dr. Adrian Fortescue points out in the *Tablet* (No. 4089), "the canon cannot be urged beyond what it says. It demands only that entry be free to all services. That is not the same thing as saying that there are to be no seat-rents at all. As far as this canon goes, there seems nothing to forbid a man paying any price for a special seat, if he chooses to do so, as long as there is free room for him and for everyone without payment. Only it seems that what so far has been the custom of some churches must now be reversed. Instead of the normal thing being that people pay for their place, with a kind of exceptional place for the poor at the back of the church, the normal thing must be no payment; though there is nothing to forbid payment for some special place, as an exception."

German in England and America

We are pleased to be able to credit the *Nation* (N. Y., No. 2782) with the following sensible remarks on the subject indicated in the heading:

"In *School Life* for September 19 we note an interesting statement, based on information furnished by Ambassador Page, concerning German instruction in Great Britain. It appears that out of the 1049 secondary schools in England and Wales in receipt of grants from the Board of Education, German is taught in 379. This compares with 387 in 1911-12. All the important public schools, some 65 in number, continue to make provision for instruction in German, and the same thing is true of the six universities and the six constituent colleges of the University of London. Whatever decrease in German teaching has taken place is said to be due largely to the necessities of military service. It is to be hoped that the sober second thought of our own people will soon begin to assert itself in regard to the question of foreign-language teaching. It is not an edifying spectacle to see legislatures in a fit of rage prohibiting instruction in the German language throughout whole States, or governors and councils of defence forbidding the use of the tongue in gatherings of three or more persons. Whatever reasons existed for teaching German before the war have in general been strengthened by the events of the past four years; we ought not to act like angry children."



—A New England priest who was familiar with the affairs of the defunct *Sacred Heart Review* writes to us: "What Mr. Denis J. McCarthy wrote you about the *Sacred Heart Review* (F. R., XXV, 21, p. 325) was correct; but your well-chosen words about its destruction were no less true." The same eminent clergyman says: "Instead of the annual subscription I am sending you a check for \$50 for a life subscription. It would be a great loss to the Church did your REVIEW die now."

NOTES AND GLEANINGS

—An interesting commentary on the manner in which the world adjusts itself even to so abnormal a thing as war might be drawn from a comparison between the books published in the fall of 1918 and those which appeared at the corresponding season three years ago. Then when the catastrophe which had befallen mankind was still new enough in its horror to make its reality difficult to grasp, but old enough to have furnished a hundred phases for discussion, volumes on the conflict drove books of all other kinds to cover. Now in a list of exceptional length the war makes an amazingly scant showing, whereas works of a type familiar in ante-bellum days flourish with the strength of yore.

—The erection of a handsome new library building, costing a quarter of a million dollars, has given the University of Notre Dame, Indiana, the opportunity to introduce a course in the management of libraries, the only one of its kind, we believe, conducted under Catholic auspices in this country.

—Benjamin Strong, president of the Federal Reserve Bank of Pittsburgh, has kept clippings of the war news from Aug. 1, 1914, and is still pasting. As it now stands, his collection, which includes everything about the war printed in three important newspapers, fills 127 volumes of 400 pages each and requires the services of a dozen persons to keep it up to date. It will continue to grow until peace is finally concluded, when the volumes will go to Princeton University. We doubt, however, whether they will be worth much to the future student, for in the first place our newspapers are printed on paper which will not last long, and, secondly, the news they publish is extremely unreliable.

—The *London Times'* "History and Encyclopedia of the War," we see from a criticism in the *Month* (No. 653), is bigoted, and Catholics can place no manner of trust in its record when dealing with the Church.

—The *New Republic* (XVII, 211) asks these pertinent questions: "Are the decisions which will confront mankind during the next few months to be made by the people themselves, after freely conferring and discussing with the full knowledge of facts, or by governments—many of which will lack popular mandate—having the power to withhold essential facts from the knowledge of the people, to forbid the conference and contact of those most concerned? Are freedom of speech and of the press—the things which we are demanding as the very sign and symbol of fitness of others for self-government—the things we ourselves shall respect? Or, are the decisions of the war waged to make the world safe for democracy to be made by methods as autocratic and Prussian as any which have marked peace-making since the constitutional era began in Western Europe?" Away with the censorship and governmental propaganda; let us have "open covenants openly arrived at," and a true people's pace!

—The *Mt. Angel Magazine*, published by the Benedictines Press of St. Benedict, Ore., after many fruitless efforts, finally obtained permission from the government to change into a weekly and now appears regularly as a sixteen-page sheet, medium size, chokeful of good reading matter like its predecessor, the *St. Joseph's-Blatt*, which went under during the war. The new paper styles itself "a national Catholic weekly," and as it starts in with over 30,000 paying subscribers scattered throughout the Union, it doubtless wears its subtitle honestly. That it will serve the Catholic cause valiantly and efficiently we have no doubt, for at its editorial helm is good Brother Celestine, O.S.B., whose journalistic ability is as unquestionable as his orthodoxy and zeal. *Ad multos annos!*

—Apropos of our remark on Can. 1,262 of the New Code of Canon Law, which recommends the separation of men from women in church, Father F. A. Diepenbrock writes to us from Westphalia, Mo.: "The custom of

separating the sexes has not yet fallen entirely into desuetude. Here in Westphalia, for instance, (in fact, as far as I know, throughout Osage Co., Mo.) it has been observed ever since the foundation of the parish, about eighty years ago. The boys and men have their places on the epistle side, the girls and women theirs on the Gospel side. The seats are all free." This practice puts the churches of Osage County squarely in accord, not only with Can. 1,622, but also with Can. 1,181 of the Code, on which we comment on page 11 of this issue.

—It will be interesting to see what kind of a report is made by the British educational mission which is now touring the U. S. The *Nation* (No. 2785) hopes that these English experts will note, not only the big endowments and imposing apparatus of many of our higher institutions of learning, but likewise the autocracy of the average university president, the relative impotence of the faculties, the scandalous inequality and general insufficiency of salaries, the persistent discrimination between men and women in co-educational institutions, the egregious disparity in material equipment between natural science departments and departments such as languages or history, and the widespread and insidious impairment of intellectual freedom. "A judicial statement of the facts in the case by a competent British mission," says our contemporary, "would perhaps make the American public realize more fully why university teaching in this country is not yet an entirely satisfactory career."

—The *Month* (No. 653) quotes a number of extracts from the Rev. Alban Butler's "Travels through France and Italy." The famous author of the "Lives of the Saints" made this tour in 1745-6, and his description of it was published shortly after his death. It has never been reprinted and is therefore quite rare. The little book is valuable as giving an honest Catholic Englishman's impressions of continental society at a period immediately preceding the great Revolution. Among the

curiosities it contains is Butler's picture of the then reigning Pontiff, the great Pope Benedict XIV. He is described as courteous, affable, and of graceful presence, but a lover of jokes "rather too much." Dear old Alban, with all his virtues, was utterly devoid of a sense of humor, though he is often enough, as the *Month* writer says, "unconsciously amusing to his readers." A life of Alban Butler is a desideratum in our literature and would repay the writing.

—Msgr. Bickerstaffe-Drew ("John Ayscough"), in his "Pages from the Past," published serially in the *Month*, expresses an opinion on Disraeli's novels which agrees with that of many others. "I doubt," he says, "if anybody but the antiquarian will continue to read them long. I can imagine the student of *mœurs d'autrefois* reading them in a future age, but if he imagines that in them he finds the life of the Victorian age he will be cheated. There is no life in them: they are marionette-shows, and you see the strings and the hand pulling the strings all the time. There is no individual movement, only applied motion from the hand that jells; there is no expression, and the talk is sheer ventriloquism, all out of one mouth."

—The attacks of the eugenists on the integrity and autonomy of the family have led to the formation, in England, of a "Mothers' Defence League," the general objects of which are "to defend the rights of motherhood, to secure justice in the treatment of the working-mother, to oppose measures which introduce State control of the family or which unduly interfere with the natural rights of parents in the custody of their children, and to ascertain and represent the views of working-mothers with regard to social measures affecting them." The *Month*, to which we are indebted for this information (No. 652), regards the new League as a justifiable reaction against the efforts of certain "scientific" doctrinaires to foist their un-Christian ideas concerning the family and human destiny generally, upon the community at large.

—A reviewer in the Irish *Studies* (Vol. VII, No. 27, p. 538) censures Prof. Stuart P. Sherman for paying excessive tribute, in his book "On Contemporary Literature," to the weaknesses of passing fashion and the *vox populi* by praising Mark Twain beyond his deserts. "A not inconsiderable section of the American reading public," the critic says, "wish to see the author of 'Huckleberry Finn' greeted as a great—nay, as *the* great—American writer; but a critic of Mr. Sherman's rank ought to recognize practically how little honor is done to national taste by the incensing of so crude an idol."

—"Rapid Transit Chess," as it is called, is becoming so popular throughout the world that tournaments are held under its rule, which requires a move every ten seconds or a forfeit of the game. At first this form of play was thought to injure the game, but such seems not the case, for the regular chess masters are to-day masters of this also. It teaches the player to see and think quickly and in that way saves much time, but its popularity is probably due more to the fact that a large tournament can be completed in one evening than to any other reason.

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Literary Briefs

—That England should produce "A Commentary on Kant's Critique of Pure Reason" amid the distractions of war-time is rather surprising. Yet such is the title of a bulky volume by Norman Kemp Smith (Macmillan; 25s. net), which appeared in London 5 or 6 months ago. What is still more remarkable is that Dr. Smith's is a really helpful book. The author shows that the obscurities of the "Critique" are mainly owing, not to defects of exposition, but to the composite nature of the text. Though the book was put together in a few months, it is the result of many year's work, during which Kant's views underwent marked development and not a few changes. In spite of this, the "Sage of Königsberg" seems to have been unwilling to sacrifice anything he had once written, and, accordingly, passages appear in the "Critique" which are incompatible with previous dicta. A large part of Prof. Smith's book is devoted to this subject. The Commentary itself follows the lines of the "Critique," of which a new English translation is in preparation and will no doubt be welcomed by many students.

—"John Ayscough," in spite of his activity as chaplain with the Allied forces in France, continues to exercise his literary gifts in his chosen form. The short stories in "The Tide-

way" (Benziger Bros.; \$1.50 net) are interesting in plot and written in the fluent manner of their author. "Jaqueline" (P. J. Kenedy & Sons) is a novel wherein the heroine at first marries the wrong man, but, after doing dreadful penance in due humility, is allowed at last to reward the right one. Ayscough has a curious liking for the old-fashioned heroine, but is quite modern as far as his plots and scenes are concerned. "Jaqueline" has some very sentimental soul-features, in spite of her twentieth-century manners and surroundings.

—The great British Jesuit review, *The Month*, in its No. 652, p. 315, comments as follows on the completion of the Pöhlre-Preuss Series of Dogmatic Text-Books (B. Herder Book Co., St. Louis and London: "With the publication of the last two volumes on the Sacraments—Penance, Extreme Unction, Holy Orders, Matrimony, and the *de novissimis* treatise, Eschatology, the great enterprise of presenting a complete dogmatic theology in English has been happily accomplished. The twelve volumes (\$18 net) will claim an almost indispensable place in every busy priest's bookshelves, for they are excellently adapted to provide a clear, brief, and accurate survey of the state of theological knowledge in every given department. And for the student who wants a conspectus of the ground before entering upon a detailed study they provide exactly what he needs,

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With a Preface by Very Rev. Msgr. Philip Bernardini, J. U. D.

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with full references to sources and longer treatises. The educated laity, too, may find here, unencumbered by technicalities, a plain exposition of the Faith they should be proud to defend. Msgr. Pohle, the author of the compendium, and Mr. Arthur Preuss, who has translated it into readable English, are to be congratulated on the completion of a task which makes the English-speaking Catholic world their debtors. These concluding volumes yield to none in the interest and importance of their subject, and their treatment is marked by the same soundness, broad-mindedness and moderation which is characteristic of the series as a whole."

"Catholic Mission Literature," a list of books, pamphlets, and periodicals, dealing with home and foreign mission work, by the Rev. Bruno Hagspiel, S.V.D. (Teelny, Ill.), writes a Jesuit correspondent, deserves more than a passing notice (see our No. 23, p. 368). It is well known that the missionary movement, even in favor of our own unconverted Negroes and Indians, has so far not occupied the public mind so much as it should have done. Catholic English literature, still in its beginning on every field, is especially deficient in missionary publications. Yet, we have at least something to show. Father Bruno's little catalogue, though not claiming to be complete, gives a remarkably large number of books referring to foreign and domestic missions. Lives of missionaries and missionary bishops are included. The list fitly takes account of the pioneer period of our own United States. The fact that we were a missionary country until not very long ago, and have not even now entirely passed beyond that stage, ought to prompt every Catholic American to yield whatever assistance he can for the conversion of the world. The pamphlet certainly deserves a wide circulation. As stated on the title page, it was "compiled for the libraries of our parochial schools, colleges, academies, and religious communities." But it ought to be in the hands of every priest and seminarian. The Fathers S.V.D. offer to send it gratis. This is very unselfish, especially considering the fact that they even give the names of the publishers of the books thus "advertized." Let at least some of us enclose a stamp. Last not least, our libraries must preserve copies of such booklets. The time is not far when these lists will furnish welcome material to those who wish to speak or write more extensively on Catholic literature.—Saxo.

"Social Insurance in the United States," by Gordon Ransom Miller (Chicago: A. C. McClurg & Co.; 60 cts.) is a concise, clear, and informing survey. The author's analysis of workmen's accident compensation, the form in which social insurance is most advanced in America, furnishes a digest of its underlying principles and an outline of its status. To health insurance, far less general

ly accepted in our country, he devotes special attention, emphasizing its possibilities as "a continuous social force for the general betterment of the economic conditions of all working people." In dealing with unemployment insurance, Prof. Miller examines the causes of unemployment and the preventive measures most effectual against it. Follows a brief chapter on old-age pensions and a concluding one on social insurance as a general educator. The book, while never diverging from the economic argument, is quite readable.

Books Received

- Report of the Proceedings and Addresses of the Fifteenth Annual Meeting of the Catholic Educational Association.* viii & 642 pp. 8vo. Columbus, O.: Office of the Secretary General, 1651 E. Main Str. (Wrapper).
- War Mothers.* By Edward F. Garesché, S.J. 58 pp. 16mo. Benziger Bros. 65 cts. postpaid.
- The World Problem: Capital, Labor, and the Church.* By Rev. Joseph Husslein, S.J. xii & 296 pp. 12mo. New York: P. J. Kenedy & Sons. \$1.25 net.
- Le Cardinal Mercier.* Par Georges Goyau, viii & 108 pp. 12mo. Paris: Perrin et Cie. 2 fr. (Wrapper).
- Les Catholiques Allemands et l'Empire Évangélique.* Par Georges Goyau. 5e éd. 73 pp. 12mo. Paris: Perrin & Cie. 1 fr. (Wrapper).
- Essentials of American History.* By Thomas Bonaventure Lawler. With Illustrations in Colors by N. C. Wyeth. 461 & 183ii pp. 12mo. Revised Edition. Boston: Ginn & Co. \$1.12.
- A Commentary on the New Code of Canon Law.* By the Rev. Chas. Augustine, O.S.B., D.D., Professor of Canon Law. Volume II: Clergy and Hierarchy. xii & 592 pp. 12mo. B. Herder Book Co., 1918. \$2.50 net.
- War Addresses from Catholic Pulpit and Platform.* vi & 313 pp. 8vo. New York: Joseph F. Wagner, (Inc.). \$2.50 net.
- The Hand of God. A Theology for the People.* By Martin J. Scott, S.J. xii & 208 pp. 12mo. New York: P. J. Kenedy & Sons. \$1 net.

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VOL. XXVI, NO. 2

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January 15, 1919



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From Twitchell's "Leading Facts of New Mexican History"

MISSION CHURCHES OF NEW MEXICO

5. RUINS OF THE CHURCH AT THE PUEBLO OF TAOS

El Palacio (V, 19) kindly calls our attention to the fact that the descriptive matter we published in connection with the photograph of the Ranchos de Taos Church (F. R., XXV, 22, 337) applies, not to the latter, but to the

Mission Church at the Pueblo of Taos, the remains of which are pictured above. It was this church that was destroyed during the Taos Rebellion, in 1847. It has not been rebuilt.

Freedom of the Press

Free will, frank speech, an undissembling mind,
Without which Freedom dies and laws are vain,
On such we found our rights, to such we cling.

In them shall power his surest safeguard find,
Tread them not down in passion or disdain;
Make man a reptile, he will turn and sting.

—*Aubrey de Vere*

Freedom of Speech

Under the title, "Espionage Cases," Mr. Walter Nelles has compiled, and the National Civil Liberties Bureau of New York has published, a collection of cases arising since the U. S. declared war against Germany and involving in general the question of seditious utterances. The collection is preceded by an analysis and followed by brief notes and comment. The most important part of the pamphlet consists of extracts from the opinions of judges in actual cases, numbering fifty-seven in all, some of which arose under the so-called Espionage Act, and others under other statutes.

The compiler's notes and comment are not satisfactory, as the *Nation* points out (No. 2784), because he has no clear idea wherein the right of free speech really consists. This right is not absolute, but limited by the rights of other individuals and by the rights of the State, which must not be encroached upon. No man has a right to make false statements of fact tending to injure the reputation, or to utter opinions tending to injure the business, of his neighbor. In the case of the State, it is unlawful to incite to crime or the doing of an unlawful act. The constitutional guaranty of free speech does not protect the expression of opinions, even if believed to be true, if they tend to injure and are made for the purpose of injuring the business of another, or if they are intended to incite crime or an unlawful act. The statute expressly makes it an unlawful act to interfere with recruitment. If the expression of opinion of what was believed to be true would have this effect, there can be no question that the constitutional guaranty would not prevent

such expression from being held a violation of this act. The question then would become one of fact, namely, whether a particular expression of opinion would tend to produce the effect prohibited by the statute. It is plain that there would be close questions of fact in this connection. The cases will range, and the cases in Mr. Nelles's book do range, all the way from one in which a direct attempt was made to reach a man already booked for service, to one where the opinions were expressed in a private gathering. In the former case, there could be little question that the attempt is prohibited by the statute. In the latter, different minds might come to different conclusions, and accordingly we find a conflict of holdings in cases here gathered together. The judges who decided these cases would probably all acquiesce in the statement of the principles, and yet they may and do differ in their application of these principles.

The equally important question of interference with freedom of speech by preventive means, such as the exclusion of newspapers and reviews from the mails, is not thoroughly discussed in this book. The author apparently holds that no constitutional question of free speech or free press is presented by the exclusion of matter from the mails or denial of the second-class mail privileges, and states this as the holding in the *Masses* case.

Mr. Nelles's view on this point, as the *Nation* rightly observes, is incorrect. "The courts have always recognized that the constitutional privilege of free speech might be interfered with by the denial of mail privileges, but they have also recognized that this denial was preventive rather than punitive, and have been more liberal in sustaining the judgment of administrative officers in excluding matter from the mails than they would have been if these officers had been exercising a judicial function with the purpose of fixing a punishment for an unlawful use of the mails. That is to say, an act which could not be punished as an unlawful use of the mails might be sufficient to

justify the exclusion of matter from the mails."

"The greatest danger to free institutions," concludes our contemporary, "doubtless lies at this very point, for free criticism of policies of the government and the conduct of governmental officers has been one of the cornerstones of our liberties. To hold that the government could suppress such criticism by refusing it the most important means of communication would tend to violate the fundamental principle of justice, that no man shall be both complainant and judge in a cause. For this reason the exclusion of matter from the mails must be reviewable by the courts, it must be based on sound reasons, and cannot be arbitrary."

The Pope and the Peace Conference

If Poland is to be returned to the Poles, and Serbia to the Serbs, and Montenegro to the Montenegrins, and Alsace-Lorraine to France, why not Ireland to the Irish? — ask our Celtic friends. Surely, if President Wilson's famous principles of equal justice, liberty, and self-determination are to be enforced at the Peace Conference, Ireland must not only be given "Home Rule," but made absolutely free and independent and restored to the Irish.

The conclusion is logical and irresistible, and we heartily endorse it.

But there is to be drawn from the principle of general restoration and restitution another conclusion about which we read little or nothing. If justice is to be done to all, what about the Papal States which were unjustly taken away from the Pope in 1870 by the Piedmontese robbers with the assistance of Germany, the connivance of Great Britain, and the suffrance, at least, of France?

Let Germany by all means be compelled to give back Alsace-Lorraine to France. Let England be forced to grant freedom to the Irish. But above all, and before all, let Italy be constrained to restore the Papal territories to the Holy See!

If all men are entitled to equal jus-

tice, surely the Vicar of Christ cannot be excluded. We are not addicted to prophesying, but it is tolerably safe to predict that if the Peace Conference refuses to mete out equal justice to all, including the Holy See, the divine blessing will not rest upon its work, and the peace which it will patch together will prove but another "scrap of paper."

Unfortunately, the prospects are not favorable. It is anything but reassuring that the Allies are resolved to adhere to the infamous Pact of London, under the provisions of which, out of undue regard for the Italian government which clings to its booty, His Holiness the Pope is excluded from the great world conference at which in all reason and justice he ought not only to be present, but to preside.

War and Mass-Psychology

War not only upsets the life of nations, but also strangely modifies their ways of thinking. Abnormal conditions bring out in bold relief the intimate nexus between the individual and his environment, the society he lives in. Subject to the strain of unusual influences, the reactions he undergoes are more marked and stand out in characteristic fashion.

Normally the individual man is governed by the dictates of right reason. What he perceives and hears, he weighs in the balance of his own mind, coming to conclusions generally in accordance with truth. Strong emotions may bias his judgment, but if so, he is aware of it and realizes that he has strayed off the right road.

Yet, as a unit in the mass, subjected to the strain of untoward events, man seems to abdicate his reasoning power. That the masses are swayed by emotions has long been known and acted upon by public men. But it is never more evident than in a great national crisis. Then men are governed by impulse, and "reasoning reason" no longer asserts its supremacy. The process of inquiring into the fundamentals of right and wrong is gone through for

us by others. Ready-drawn conclusions are abundantly furnished by the press. Set forth with an intense appeal to feeling, they come to the individual mind with an ingratiating aspect and are accepted unchallenged. Artfully contrived shibboleths stamp them upon the imagination and do duty as all-sufficient arguments.

Moreover, the restraints imposed by war conditions prevent the free assertion of individual convictions. And if these run counter to the settled opinions of the masses, they make no more impression than a rivulet on a granite rockbed. To differ from the masses and to pit reason against emotion, is an unwelcome task. Harmony of feeling gives a sense of solidity and power to the masses, lending to vague opinions the aspect of settled convictions, and makes them intolerant of any argument that may break in upon their cohesion and upset the smug security they cherish and hug to their bosom. The reasoner is a marplot and a kill-joy, for there is intense satisfaction in being one with the crowd. Hence also that a spirit of suspicion is quickly developed, resulting in the imputation of evil motives to all dissenters from current opinion; in the magnifying, often to absurd extremes, of insignificant matters and of true happenings; in the fostering of hatred both pitiful and silly in its manifestations; in the quick change of attitude and disposition, making them destroy to-day what but yesterday they extolled and adored.

This then seems to be the first psychological trait of the masses: the individuals lose their identity, forego the right to personally reasoned out conclusions, and are carried along in the emotional vortex that sweeps all before it. And this leads to the consideration of another characteristic of mass-activity; the marked effect of what naturalists have called the "herd instinct."

Man is by nature a gregarious animal. But this natural tendency becomes much more prominent in times of unnatural excitement. Each individual is normally as conscious as he is jealous

of his liberty, of his rights, and quickly resents any curtailment of them, be it ever so mild. But the moment he has come deeply under the sway of the mass-spirit, he renounces all these things readily. There is no questioning of motives, and little resistance, for that would mean compulsion by outside forces. And by yielding his own will the individual preserves at least a semblance of liberty. The herd instinct leads him readily to do like others, to imitate their every action, to follow in the wake of the greatest number. He feels that way safety lies. It is a subtle psychological process that almost defies analysis, but it is none the less marked.

The vague attraction of an ideal, the indefinite craving for adventure, the fascination of danger, the thirst for glory, for the unknown and the inexperienced, are motives that, perceived singly or in combination, draw various individuals into unity of purpose or action. The human crowd is not moved by the blind instinct of the animal. Yet while there is a substratum of reason, it is not always uppermost in the human consciousness, and to that extent it is comparable to instinct, while not identical with it.

A third characteristic of mass-psychology is its absolute submission to leadership. In a mob there is no leadership: each strikes out for himself, does the reckless thing that is at hand to do, falls into wild excess and is not stopped or quelled until the original impetus has exhausted itself by its very violence. The strength of the organized mass, however, lies in curbing individual initiative, in checking personal blind activity. The zenith of its power is reached when it succeeds in directing all efforts towards one end under a recognized head, who can exact and gain obedience from all at any time and place. Whether the leader be a military or a civil personage, the pressure of circumstances makes the mass entirely willing to subordinate their own wills to his. Mistakes and failures that would ordinarily be seized upon for unfavorable comment or biting criticism, are overlooked and condoned, not

only on the part of friends, but by opponents as well. This may not always be due to implicit reliance upon his good judgment, his clear-sightedness, and his willingness to do right; but the successful leader has had extraordinary powers conferred upon him, and thus he also becomes a commander with the power to compel refractory subordinates to do his bidding. Again, there is a quality in leadership, coming from the very possession of almost unlimited power, that fascinates the masses and brings them to subject personal likes and dislikes to an authoritative voice.

This submission may even degenerate into cringing servility, and the temporary abdication of will and reason at the behest of a powerful taskmaster. History offers not a few examples of this kind, but also of its inevitable concomitant: an ultimate reassertion of freedom and the breaking of all shackles through revolution. Psychologists have been led to speak of the "soul of the masses" as if it were some definite entity endowed with faculties of its own. As such it does not exist. Nevertheless it is true that mass-activity manifests certain well-defined characteristics in every country and amongst all nations, running into regular channels, which are interesting enough to deserve more than a passing notice.

Moline, Ill.

J. B. CULEMANS

Photo Plays Recommended by the Pennsylvania State Board of Censors

The Pennsylvania State Board of Censors recommends the following photo-plays as having educational or artistic value, or at least as affording clean and wholesome amusement. We reprint the list for the guidance of interested readers, under the reserves indicated in our second December issue (Vol. XXV, No. 24, pp. 5-7).

- D. Pals First. 5 reels. Metro.
- D. He Comes Up Smiling. 5 reels. Arcraft.
- D. Bound In Morocco. 6 reels. Arcraft.
- D. All The World Or Nothing. 5 r. Pathé.
- D. Ramona. 8 reels. Clunc.
- D. Lafayette We Come. 6 reels. Affiliated.
- D. The Greatest Thing In Life. 7 reels. Famous Players.

- D. Secret Strings. 5 reels. Metro.
- D. Milady o'the Beanstalk. 5 reels. Pathé.
- D. Mrs. Leffingwell's Boots. 5 reels. Select.
- C.D. Captain Kidd Jr. 5 reels. Arcraft.
- C.D. String Beans. 5 reels. Famous.
- C.D. Everybody's Girl. 5 reels. Vitagraph.
- C.D. His Bonded Wife. 6 reels. Metro.
- C.D. The Way Of A Man With A Maid. 5 reels. Famous Players.
- C.D. Laughing Bill Hyde. 6 reels. Goldwyn.
- C. Shoulder Arms. 3 reels. Nat'l Exhibit.
- C. Independence B'Gosh. 2 reels. Flagg.
- C. An Enemy Of Soap. 1 reel. Pathé.
- C. Camping Out. 2 reels. Goldwyn.
- E. America's Answer. 5 reels. U. S. Government.
- E. The Far Flung Battle Line. 1 r. Pathé.
- E. The Triumph Of Transportation. 1 reel. Pathé.
- E. Mexico, Historic and Architectural. 1 reel. Educational.
- E. Fighting For Freedom. 1 r. Universal.
- E. A Tropic Melting Pot. 1 reel. Outing Chester.

—C—Comedy; D—Drama; E—Educational; S—Scenic.

Those of our readers who have an opportunity to see any of these plays will confer a favor by reporting to us their experience for the benefit of the Catholic public, which is, quite naturally, more fastidious in its choice of commendable pictures than any State board of censorship.

Apropos of the Catholic photo-play, "The Victim," mentioned in Vol. XXV, No. 24 of the F. R., pp. 373 and 374, a Buffalo pastor writes:

"'The Victim' is a modern American version of the Jesuit Father Spillmann's story, 'The Secret of the Confessional.' I saw it the other day at a Catholic school hall and found it poorly patronized. Opinions may well differ as to the merits of the film. The priest who is said to be an authority on plays and players and who assists the director of the Catholic Art Association, evidently did not work overtime on 'The Victim.' The priests in the play and the pajama-clad heroine who clings to the 'victim' in the last act, are not true to life nor to the dignity of the priesthood. This criticism is meant to be constructive, not carping or fault-finding. It is offered with the genuine desire to see these films kept up to the highest standard of Catholic aesthetics."

Our reverend correspondent adds:

"In connection with this subject it may be well to draw the attention of the Catholic clergy to the screen production of a 'Life of Christ' which is being offered in the East for performance in church. The agent suggests the church itself as the proper place and furnishes an organist. The removal of the Blessed Sacrament is, of course, inevitable. It cannot be too strongly recommended to priest-readers of the REVIEW that the offer be declined. The whole scheme is unbecoming and un-Catholic."



Catholic America's Debt to the Hapsburgs

A venerable prelate writes to us:

Did you notice the violent attack made recently by a prominent Catholic churchman, on the occasion of a great ecclesiastical celebration, upon the ex-emperors of the houses of Hohenzollern and Hapsburg? He went so far as to call them "Lucifers."

Now I hold no brief for William of Hohenzollern, although some milder expression would have been more in keeping with the dignity of the pulpit; but I think that every American bishop or priest should think twice before attacking the Hapsburg dynasty, to whom the Church of the U. S. owes a debt of gratitude which she will never be able to repay. Let our churchmen of to-day read the letters which their predecessors wrote to Emperors Francis the First and Francis Joseph, when the American Church was still in its swaddling-clothes. In these letters the pioneer bishops and missionaries of America expressed their heartfelt gratitude for the munificent gifts sent every year by the Leopoldine Society, of which the Emperor of Austria was the protector and chief contributor, to the struggling missions of America. The letters of the first bishops of Cincinnati show that, had it not been for the generous support of the Austrian Catholics, that diocese would hardly have been able to "carry on."

As these letters are not accessible to all, let me refer to the article "Leopoldine Society" in the last volume of

the Catholic Encyclopedia, where evidence is given to show that while among the older dioceses of this country Cincinnati was most bountifully considered, St. Louis, Bardstown, Nashville, *Natchez*, and other dioceses also received generous support, and the contributions chiefly came from the Austrian Emperor.

Surely, to be patriotic it is not necessary to be unjust and ungrateful!

* * *

On "America's Debt to Austria" see the paper with this title in Vol. XXI, No. 15 of the FORTNIGHTLY REVIEW.



Among the Spiritists

The "conversion" to Spiritism of Sir Arthur Conan Doyle has made a tremendous sensation in England, and we have it on good authority that his books and lectures, together with those of Sir Oliver Lodge, and the desire of thousands of war relicts to communicate with their departed men folk, have made Spiritism immensely popular in that country.

The St. Louis *Globe-Democrat* of Dec. 22nd reported at great length an interview with Sir Arthur by Mr. Hayden Church, which confirms this impression. The creator of "Sherlock Holmes" is quoted as saying that the veil between this world and the other is very thin and that almost every wife or mother who desires to communicate with the spirit of her husband or son can do so.

What makes this interview more dangerous than most articles of the kind are the explicit directions Sir Arthur gives for getting into communication with the spirit world and the emphasis laid on the doctrinal tenets of Spiritism, which are a point-blank denial of the Catholic dogmas *de novissimis*. For the rest there is not in this interview with Sir Arthur anything that is not contained, at least *in nuce*, in his book, "The New Revelation," with which we dealt nearly a year ago (F. R., Vol. XXV, No. 3). His recommendation of Mr. Frederick Bond's "The Gate of Remembrance," shows that the

scientific basis of Spiritism has not improved since his own book was written, for Father Herbert Thurston, S.J., has demonstrated in the *Month* the utter hollowness of Mr. Bond's argument in connection with the discovery of the lost "Edgar Chapel" of Gladstonbury Abbey.

The seed sown by Sir Oliver Lodge, Sir Arthur Conan Doyle, and other prominent champions of Spiritism is bringing forth a rich harvest of books, of which it may be worth while to notice a few of the latest.

"Thy Son Liveth" (Little, Brown & Co.) contains what purport to be communications which a dead American soldier sent to his bereaved mother. It is fairly representative of a whole class of (largely anonymous) literature that appeals to sorrowing wives and mothers. The hero of this book, after qualifying for the wireless service, went overseas. One day his mother received a "message" from him, assuring her that while his body had been killed, he was really alive, active, and eager to comfort her. He is represented as being especially anxious to convey to the relatives of all who mourn the message that their loved ones are not dead, but intensely alive and happy, and only distressed and hampered by the grief of those left on earth.

"The Candle of Vision," by A. E. (Macmillan), is a study in psychology. The author says that he has since childhood been conscious of happenings taking place before his eyes, sometimes of events long past, sometimes of spirit manifestations, which cannot be accounted for by the theories of psychologists. He holds that this faculty of vision may be attained by anyone who will go through the necessary training in the concentration of the will, and formulates a theory, akin to that of the authors of "The Gate of Remembrance," of a sort of cosmic memory which can manifest itself through individuals. The tendency of the book is pantheistic.

Mr. Herbert C. N. Newlyn, in "The Relationship between the Mystical and Sensible World" (Allen & Unwin), attempts to provide a philosophy of mys-

ticism. He talks much about what he calls the Cosmic Need and its place in the world, but his thought is vague and his style rhetorical.

A far lower depth of imbecility is reached by Mr. Harold Bayley in his anthology, "The Undiscovered Country" (Cassell). This professes to be a selection from works written by the dead, giving an account of what life in the next world is like, and communicated by occult means to the living. Most people, probably, were unaware that the books Mr. Bayley quotes from existed, and he is kind enough to say that "the prevailing ignorance is excusable, for most spiritualistic communications have, until recently, been published obscurely, and considerable research has been necessary to rescue them from oblivion." Well, here they are, and those who wish can read the descriptions of the other world by Julia, by Hagel, Prince of Persia, by Private Dowding, by a Living Dead Man, and a crowd of others. The prospect of associating with these people would lend a new terror to death.

It is a relief to get away from them to Mr. Stuart Cumberland's amusing exposure, "That Other World" (Grant Richards), describing how he pricked mediums with pins and put red paint on spirits' noses. Mr. Cumberland disbelieves in mediums because he has exposed many of them and can do most of their tricks himself. However, the subject is not quite as simple as he supposes. Fraud explains a great deal that takes place at séances, but there is much that cannot be thus explained.

The *Saturday Review*, of London, in a notice of several Spiritistic books (No. 3291), suggests the possibility of a natural and scientific explanation of the seeming marvels which will render unnecessary the hypothesis either of spirit-communication or of fraud. "After all," says our confrère, "the science of psychology is still in its infancy, and it is in the pursuit of this knowledge that the explanatory clie may be found. Other sciences have been cradled in superstition. Astronomy grew out of astrology, and chemistry

out of alchemy. M. Emile Boaric, the Rector of the Academy of Dijon, in an interesting book published last year, has suggested that psychical science may also burst its bonds. Certainly, until this happens, there seems small chance of much advance being made. It is worth noting that all these superstitions hang together. Where you find Spiritism, you continually find also, as the journals of the underworld of occultism plainly show, the belief in palmistry, in horoscopes, and in a multitude of things that the scientific mind has long outgrown. An atmosphere is produced in which superstitions breed like vermin. The chief reason, it seems to us, why the Spiritist movement is to be deplored is that it is directing research in a wrong direction, towards the attempt to pass human survival of death, and away from the attempt to explore the human mind and discover the laws that govern it. Man is naturally prone to jump to conclusions. Hesitation he abhors, as a rule. But an attitude of hesitation, of suspension of judgment, with regard to the better part of the evidence collected, is the only attitude that is justified at present. Missionaries like Sir Arthur Conan Doyle, insisting that this is 'essentially a religious movement,' are merely tiresome intruders into the nursery of a new science. To the baser type of Spiritist other objections may be made. Chief among these is the way in which he has exploited the war and preyed upon those who have suffered bereavement."

The New "Americanism"

The word "democracy" has been used frequently—perhaps too frequently—within recent months. To some it has apparently lost its force and appropriateness, and as an expression of all the excellencies and prerogatives of America another word is again making its appearance—Americanism.

The revival of this word, in spite of its tainted memories, might be a matter of indifference were it not that simultaneously with it some of the opinions condemned under the head of "Ameri-

canism" by the Holy See are again making their appearance.

Among the truths which Pope Leo XIII was obliged to impress anew upon American Catholics was the following: "Though all this be true [that the Church in America is in a flourishing condition, etc.] it would be erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the Church, or that it would be universally lawful or expedient for State and Church to be, as in America, dissevered and divorced." ("The Great Encyclicals of Leo XIII," p. 323).

In a previous encyclical, addressed to the universal Church, the Pontiff had called attention to the following propositions already condemned by his predecessor Pius IX: That "the Church must be separated from the State and the State from the Church," and that "it is for the civil power to determine what are the rights of the Church and the limits within which she may use them." (*Op. cit.*, p. 216, 215).

Other erroneous views were at different times rejected by Leo XIII in the following words: "Inasmuch as each of these two powers [State and Church] has authority over the same subjects, it might come to pass that one and the same thing . . . might belong to the jurisdiction and determination of both [proper correlation should exist, and where this is not the case] . . . two powers would be commanding contrary things, and it would be a dereliction of duty to disobey either of the two." (*Op. cit.*, p. 114). "We repeatedly endeavored from the summit of the pontifical office to inculcate that the Church, whilst directly and immediately aiming at the salvation of souls and the beatitude which is to be attained in heaven, is yet, even in the order of temporal things, the fountain of blessings so numerous and great that they could not have been greater or more numerous had the original purpose of her institution been the pursuit of happiness during the life which is spent on earth." (*Op. cit.*, p. 322). "Whatever be the nature of the government, rulers

must ever bear in mind that God is the paramount ruler of the world, and must set Him before themselves as their exemplar and law in the administration of the State." (*Op. cit.*, p. 109).

It seems strange that in spite of these condemnations the views thus censured should again be publicly professed at present by American Catholics. Thus one of our monthlies says editorially: "The primary and perhaps most typical of these American principles is that the Church and State are, and must remain, mutually independent. The State must not be subservient to the Church, and the Church must not be enslaved by the State. Now, notwithstanding many popular misconceptions to the contrary, the independence of Church and State is good Catholic doctrine."

A priest writing editorially in one of our Catholic weeklies says: "The two jurisdictions are distinct and separate. . . . There never can be a clash between allegiance to the Church and allegiance to one's country. . . . The Church, on the contrary, is of a supernatural order and concerned with the happiness of men in the hereafter. . . . All human institutions are subject to the will of man. . . . In the natural order which concerns the present world, human reason is the main guide and capable of framing the conditions that make for earthly happiness."

Not only are these and similar views and tendencies erroneous; they are extremely dangerous in the face of an impending attack, the indications of which are becoming more manifest every day, and wherein the words and ideas of "liberty," "democracy," the "excellency of our public institutions," "absolute and undivided loyalty to America," etc., will form the basis of slogans and arguments against our schools and our allegiance to the hierarchy and the Holy Father. In the face of this, we repeat, it is dangerous, nay, the height of folly to prepare the minds of our people for the more ready acceptance of the false preachings of the enemy. A greater insistence upon the obligations toward authority, ecclesiastical and civil, would be more bene-

ficial to our own cause, and to the public welfare, than to help spread the doctrines of a condemned and discredited Liberalism." K.

A Great Editor Gone

Mr. Hilaire Belloc, in a eulogy of the late Cecil Chesterton, says in No. 319 of the *New Witness*, of which paper the departed was editor, that Chesterton was distinguished by three qualities which made him a great and powerful journalist, *viz.*: (1) knowledge of public affairs, (2) the power of lucid expression, and (3) heroic courage.

Of these three qualities, Mr. Belloc seems to think, the second is the rarest. "For twenty men who can write good rhetoric, or even good verse," he says, "there is not one who can with intelligence seize at once the heart of a subject and present it in the shortest space so vividly and so framed that all his audience receive his own knowledge and are in communion with it." Chesterton was one of the very few to whom this power was given.

Mr. Belloc adds: "I speak here of something which I know, for I myself, with I know not what labor, have attempted and have failed in the same task, and I have seen around me other men far more gifted than I, admirable at illustration and rhythm, at strong picturing of things, who have failed in this complete task of rapidity of synthesis informed by lucidity."

Mr. Belloc is right. The power of lucid expression is rare, and because it is rare, we have so few really powerful editors, though there are thousands who "can write good rhetoric and even good verse."

But perhaps the third quality of a good editor, heroic courage, is even rarer than the power of lucid synthesis. Mr. Chesterton possessed it, too, in an extraordinary degree. "There was no risk he would not run," says Mr. Belloc, "no suffering which he would not encounter [for the sake of truth]: from ridicule to misconception, and from misconception to imprisonment, and

from imprisonment to poverty." It was this sublime courage that gave to his talent and to his knowledge their enormous value.

Cecil Chesterton, as our readers know, was a convert to the Catholic faith. He died in France, Dec. 6, of the effects of a wound received in the last days of the fighting. In the army he was a mere private; but honest, independent journalism has lost in him a mighty general. Would that we had more like him! *R. I. P.*



Was Archbishop Purcell's Debt Paid?

The *Catholic Historical Review* for October, 1918, in an article on the late Archbishop Purcell of Cincinnati, refers to the great disaster of 1878, which saddened the last five years of that prelate's long and eventful life.

The *Review* says: "Fourteen years of litigation followed the financial crash of 1878, and with the help of his brethren in the episcopate, the debt was reduced and finally all was paid off, during the administration of his successor Archbishop Elder."

The latter died in 1904, the year when the case was closed in court.

The dissertation by Sister Mary Agnes McCann, Ph.D., which was under review, states: "In ordinary times the affair might have been adjusted with less difficulty . . . but the amount due was paid in a reasonable time."

We know, however, that the closing in court of a bankruptcy does not guarantee that all the debt has been paid; nor can it be said to be satisfactorily settled if only certain exceptional creditors receive full payment through outside help.

In his sorrowful affliction Archbishop Purcell had the sympathy of all, and no one accused him of dishonesty. The failure came about through his trusted agent and brother, Father Edward Purcell, who for forty years, no doubt with the best of intentions, received cash deposits and loaned out money for various purposes, but failed to keep a book account of his transactions.

The report of the assignees, made to

the Probate Court in May, 1879, showed a debt of nearly four million dollars, against assets valued at only one million, nineteen thousand dollars, which included two hundred forty-one thousand dollars in promissory notes of doubtful value.

Three thousand five hundred depositors were concerned.

A final dividend was paid on December 28, 1903. This with the previous dividends made a total of seven and one eighth per cent. How can anyone say that "all the debt was paid off"?

So stupendous was the debt that all attempts to pay the Archbishop's creditors in full, by contributions or otherwise, were abandoned as hopeless.

CINCINNATI



CHRONICLE AND COMMENT

An Important Episcopal Instruction

The Bishop of Toledo, Ohio, in a circular to his clergy, dated Dec. 8, 1918, presented to them an outline of a complete course of sermons for part of the new ecclesiastical year. For the elaboration of discourses on the points given he recommends a number of books, foremost among them the Pohlen-Preuss Dogmatic Series, on which he bestows high praise. A sermon of no more than thirty minutes is to be prepared along the lines suggested, and a carefully digested synopsis of the full sermon or instruction, to last from five or ten minutes, is to be delivered at each low mass. The Bishop rightly says that while there is a great deal of preaching in our country, yet, for lack of a well-defined plan of systematic presentation, many important points of Christian doctrine are seldom if ever touched upon. The plan outlined by His Lordship will help towards remedying this condition.

Msgr. Schrembs adds some special advice with regard to marriage. He emphasizes the importance and obligation of giving to the young people who present themselves for marriage a carefully prepared course of instruction on the married state and its duties, and on

the manner of ordering the Christian household. Pastors are advised to suggest the blessing of the home and to make use of this occasion to call attention to the use of Christian ornaments,—crucifixes, holy pictures, holy water, blessed candles, etc., and to urge the removal of unworthy or improper objects. In this connection the Bishop truly says: "If we can but manage to keep the home Christian, we shall have done our part towards the salvation of society."

Apropos of the Ouija Board

Some of our readers are inclined to agree with the non-Catholic *littérateur* quoted in our Vol. XXV, No. 23, that the ouija board is nothing more than a form of mental pocket-picking, which can convey no information not contained somehow in the mind of the medium. Thus an Eastern pastor writes to us: "I have a ouija board and have practised on it. If I think of the letter A, the dial will go to A. If I think of the letter O, the dial will show O. How my thoughts can move the dial I am unable to explain, but they do, and the agency is undoubtedly natural. If I imagine I have heart trouble and think of it a great deal, my heart may eventually be affected. A doctor told me lately that I have no heart trouble, and immediately I felt as well as ever. How thoughts affect the heart, the stomach, and other organs of the body cannot be explained, but no sane man would ascribe the process to præter-natural means. To me it seems that Spiritists, fortune-tellers, and Christian Scientists are all working under the same delusion, and that, while some are sincere, a great many others are frauds. That women are 'better mediums' than men is probably due to the fact that weaker minds are more easily misled than strong ones."

A Catholic Voice from French Canada

The *Idéal Catholique*, of Montreal, a monthly magazine published in the interests of Catholic French Canada, devotes over half of its December issue to a biographical sketch of Garcia Moreno, the famous martyr-president

of Chili. The underlying thought no doubt is that French Canada needs a Moreno just at present.

Mr. Joseph Begin, who edits this valiant magazine, pleads openly for making French Canada autonomous. He says this is the only way of preserving the Catholic faith and the French language, to both of which the *habitants* of Quebec and their kinsmen in the new provinces fondly cling.

How illusory democracy and liberty are under the British flag may be seen from the fact that Mr. Begin's weekly *La Croix*, which was suppressed by the Canadian government on Sept. 28th, 1918, has not yet been allowed to resume publication. Why this valiant Catholic paper was suppressed, the public was never allowed to know. Its "war policy" was identical with that of Benedict XV, and its guns were trained chiefly upon the enemies of the Catholic Church, especially the Freemasons. We hope *La Croix* will soon reappear, to wage the good fight *pro Deo et patria* more strenuously than ever. Meanwhile those of our readers who wish to subscribe for a staunch Catholic periodical in the French language are advised to send two dollars to *L'Idéal Catholique*, 27, Rue Saint-Gabriel, Montreal, Canada.

Literary History of Spanish America

The *Bulletin of the Pan American Union* (Vol. XLVII, No. 3) publishes a valuable notice, from the pen of the late Bishop Currier, of "The Literary History of Spanish America," by Alfred Coester, Ph.D., published some time ago by the Macmillan Co. (495 pp.; \$2.50).

Dr. Currier says that he had himself accumulated materials for such a history, and in the interest of it had even made a journey around South America, but when he was appointed bishop of Matanzas, he was removed from his sources of information and forced to devote his energies to other work.

Dr. Coester's book is the first general history of Spanish American literature published in English and as such fills a real want. Though not cast into the best form for a school manual, Bishop

Currier says the book contains a mass of information which it would be very difficult to obtain from other sources. The author "has approached his subject in a most sympathetic manner, and one can see that his reading has been wide and judicious." This is high praise from a Catholic bishop for a work written from a non-Catholic standpoint. But Msgr. Currier was a broad-minded and liberal critic. Thus he says of the "Modernista" movement headed by Ruben Dario that, in spite of serious defects, "it has done more than anything else to bring about a literary union among the Spanish American republics," which is a fact.

French as Spoken in Canada

In an article contributed to the *Statesman*, of Toronto (Nov. 23d, '18) our former colleague of the *New World*, Dr. Thomas O'Hagan, refutes the widely spread notion that the French spoken in the province of Quebec is not pure French, but a *falois* or local dialect. He shows that the early settlers of the province were mostly men who possessed scholarship and culture and could converse in pure French. What traces of dialect some of them may have brought to the New World were effaced under the leadership of an educated clergy, professors in colleges, officers of the army, and members of the legal and medical professions. We have the positive testimony of La Potherie and Charlevoix, who declared (the first in 1700 and the second in 1720) that no provincial accent or dialect was observable among the French-Canadians. "The charge that the French of Quebec speak a *falois*," concludes Dr. O'Hagan, "has been made in ignorance of facts. The real truth is that French scholarship in Quebec has retained some words of the seventeenth century and has added many new ones that have had origin in the life and condition of the country and people, and of which the French Academy can know nothing. These words but add to the wealth of a language which for clearness and beauty of thought has no rival."

NOTES AND GLEANINGS

—The Associated Press announced on Jan. 2nd, that it had taken in as members a score or so of South American daily papers, with which it will in future exchange news. As several of these journals are to all practical intents and purposes Catholic, it is to be hoped that their admission to membership will result in making the management of our greatest newsgathering agency a little more attentive to Catholic news of real importance and a little less biased in its presentation of them.

—In our first September issue for 1918 we spoke of the beginning of a new era for Portugal under the regime of Dr. Sidonio Paës. After little more than a year in the presidency Senhor Paës was foully assassinated shortly before Christmas. We have looked in vain to the newspapers for details of the vile deed and the motives that inspired it. All the information we have been able to obtain was that Paës "tried to give the thought of the Portuguese people a new direction," and was in consequence vehemently opposed by the Radicals. Like Woodrow Wilson, Dr. Paës had been a university professor until he entered politics, in 1911. He obtained the presidency by a successful revolt against the Costa government, in December, 1917, and was confirmed in office by an election based on direct universal suffrage last April. One of his first steps as president was to bring about a *rapprochement* with the Catholic Church, which had been systematically persecuted ever since the establishment of the republic.

—On the occasion of the seventh centennial of the journey of St. Francis of Assisi to Palestine, the Pope has granted to the Church of Mt. St. Sepulchre, at Washington, D. C., the same indulgences that may be gained by visiting and venerating the original sacred shrines in the Holy Land.

—Petitions are circulating in France with a view to introducing the process of beatification of Msgr. L. G. de Ségur, the famous apologist and founder of the Association of St. Francis

de Sales for the defense and preservation of the faith. (On Ségur and his work see the *Cath. Encyclopedia*, Vol. XIII, pp. 686 sq.)

—It is not true, says the *Public* (No. 1079), that "democracy, by any fair, philosophical test of success, has proved a failure as compared with autocracies; but it is true that to be more successful than it is, democracy needs more education, more honest discussion, more genuine freedom and justice in the economic sphere. Political democracy we have almost realized — almost but not quite. We have to use political freedom unremittingly and methodically to realize the ideal of industrial democracy. If we fail to win that, we may lose even what we have of democracy and liberty."

—A number of subscriptions for poor missionaries, hospitals, public libraries, etc., that we pay out of our little "charity fund," expires about this time of the year, and we should like to renew them and add a few more. Will some of our generous patrons help, as they did in past years?

—Mr. McAdoo's recommendation of a five year's experiment of unified government operation of the railways appears fair to all concerned. A five-year period will give full opportunity for threshing out the whole question and for devising a new system, fair to both the owners and the public, under which the railways may be returned. If the government proves able to run the railroads efficiently for five years, the demand for public ownership will probably become irresistible. If the experiment turns out badly, as the railway men prognosticate, the five-year experiment will put a quietus upon the agitation for public ownership.

—Writing in the *New Republic* (No. 216) on the probable future of the Y. M. C. A., J. E. McAtee says, among other things, that upon the installation of the Socialist régime in Russia the Association was banished from that land as an institution identified with capitalism. "The Association is identified with the capitalistic régime," ad-

mits Mr. McAtee. "If it had antagonized American capital, it would long ago have gone out of business, at least the sort of business under which it has so far prospered. It has been careful not to antagonize capital. Capital has reciprocated by lavish support. What effect this will have upon the Association's after-war destinies, and upon its ministry of social and religious reconstruction, only the event will reveal."

—Picturesque polemics have not entirely vanished from the Catholic press of America. Thus Father Yorke in the *San Francisco Leader* (Vol. 17, No. 51) says at the end of an article in which he defends the Irish clergy of California against an attack made by a certain A. Maubailly in the *Franco-Californien*: "When this yellow dog obtrudes his obscene snout into the sanctuary, it is too much for our patience and our toes tingle for the ignominious kick." Twenty-five years ago such billingsgate was quite common in the Catholic press; to-day, thank God, it is the exception.

—The high hopes which the world has entertained for a peace settlement that will make future wars impossible are not likely to be realized. It is probable that we shall get a league of nations. What it will be like can be gathered from Mr. Balfour's recent remarks. He said in an interview: "It is folly to suppose that the world can be quickly turned into a series of free states with free institutions. . . . I think that the League ought to act as trustee of those countries that have not yet reached the state at which true democracy can be applied." In other words, there is to be a hierarchy of States, with England, the U. S., France, and Italy in control. "If that is what we mean by a League of Nations," says the *Dial* (No. 779), "let us call it by its right name, a league of Nations," says the *Dial* (No. 779), weak."

—Apropos of his paper on "Race Suicide" in our No. 1, the author, J. P. P., writes: According to a report of the U. S. Bureau of Vital Statistics (quoted in the Cincinnati *Times-Star*, Dec. 14,

1918), the population of Cincinnati increased by only 3.774 the past year, which is less than one per cent. The Catholic population of the city exceeds forty per cent. Had it not been for the influx of Negroes and mountaineers from Kentucky, Cincinnati would show a net loss. Race suicide is beginning to produce its inevitable results everywhere.

—"If Christians fail to seek in the spirit of the message of Christ the cure for social maladies, the needed changes are likely to be accomplished not by 'general consent,' but by revolutionary method," says the *New Republic*, Vol. XVII, No. 216.

—Two important new chairs have been founded in the Gregorian University at Rome, according to the *Civiltà Cattolica* (No. 1640): one for ascetical and mystic theology for divinity students, the other a popular course of religious science for lay students. The former has been established in response to a persistent demand created by the growth of frequent communion and by recent controversies in France, Belgium, and Italy regarding "liturgical piety," so-called, and its pretended opposition to Ignatian asceticism; the latter will be a sort of theological course for laymen, a real necessity to-day in every Catholic university.

—The "Memorare," which is usually attributed to St. Bernard, according to Father Herbert Thurston, S.J. (*The Month*, No. 652), cannot be traced to the great Abbot of Clairvaux, but the Bernard to whom it is popularly ascribed is Claude Bernard, (b. in 1588, d. in 1641), who was known to his contemporaries as "the Poor Priest" and devoted himself with extraordinary zeal and success to the work of succoring unfortunate prisoners and criminals condemned to death. It is not like-

ly, however, that Claude Bernard was the actual author of the "Memorare," though it played a great part in his life. The prayer was well known to St. Francis de Sales, who was twenty-one years older than Père Bernard and died nineteen years before him. There is at present no conclusive evidence that the "Memorare," as we know it, was in use much before the end of the 16th century, but a rubric cited by Msgr. Paulus from the "Hortulus Animæ," printed by J. Wellinger at Strassburg, in 1503, seems at least to indicate the possibility of further discoveries.

—The *Extension Magazine* (XIII, 8) justly warns the public against the innumerable so-called "histories" of the Great War that will be put out within the next few years. Thiers wrote a history of the French Revolution in ten volumes thirty years after the event, and yet Carlyle says his work is "superficial, waste, and inorganic." Our contemporary historians derive their information mostly from newspapers and magazines. "Unless Divine Providence will favor you with longevity make up your mind that you will not be privileged to read anything even remotely resembling a history of the great and crucial events of these our own times." It is a warning well to remember.

—The *Christian Science Monitor* (Jan. 2nd) reprints a protest of the *Masonic Chronicler* against alleged pro-Catholic propaganda in certain histories and geographies used in the public schools. "It is a notorious fact," the Masonic journal is quoted as saying, "that some of the text-books recently adopted contain matter so pronouncedly Roman Catholic that they should have no place in an American public school." We should like to see



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a bill of particulars in proof of this curious indictment. We know of school books that contain anti-Catholic lies and slanders, but have never come across one that might justly be called pro-Catholic. Perhaps our Masonic friends regard the statement of the plain truth on some historical subjects as pro-Catholic. If they do, they are to a certain extent justified, for all truth is radically Catholic.

—The Postulator of the Order of Friars Minor, we learn from the *Franciscan Herald* (VII, 1), is giving special attention to the process of beatification of Ven. Francis Gonzaga, uncle of St. Aloysius. Annibale Gonzaga was born in 1546 at Gazzuolo and died in 1620 in the odor of sanctity. After leaving the pleasures of the imperial court to lead a life of penance and mortification in the Franciscan Order (in which he bore the name of Fra Francesco), he soon rose to prominence. He filled various important positions, was elected minister general, and finally created bishop of Cefalù, Pavia,

and Mantua. Under Clement VIII he served as nuncio in France. His best known literary work is his "Historia Originis Religionis Seraphicæ," Rome, 1587. The process of his beatification was begun seven years after his death, but owing to various difficulties was never completed. Since 1914, however, the case is being conducted with renewed vigor and recently his many writings were submitted to the S. C. of Rites for examination.

—We learn from the *Bulletin* of the Catholic Federation (Vol. XIII, No. 10) that Chicago has appointed a censorship commission for the purpose of making a survey of the film industry, with the ultimate view of recommending a new ordinance which will stamp out bad films, posters, and advertisements. The commission, which has several Catholic members (among them Fr. Dinneen, S. J., Judge T. D. Hurley, and Mr. Anthony Matré), meets weekly and is working along the lines of the English commission, which was in session for six months.

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The New Canon Law

A COMMENTARY AND SUMMARY

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With a Preface by Very Rev. Msgr. Philip Bernardini, J. U. D.

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JOSEPH F. WAGNER (Inc.), Publishers, 23 Barclay Street, New York

Literary Briefs

—The *Catholic World* Magazine of the Paulist Fathers (No. 644) says of the first volume of Koch-Preuss, "Handbook of Moral Theology" (B. Herder Book Co.; \$1.50 net): "The text itself is brief and clear; while the footnotes are unusually full and contain much curious and out-of-the-way information, e. g., that the Scholastic term for the speculative conscience (synteresis) is in its Greek dress incorrect, the proper form being *synceidesis* (p. 188). The section devoted to the 'History and Literature of Moral Theology' (pp. 42-73) is admirably well done—in fact would do credit to a professional *littérateur*. We do not remember to have seen before nearly so good a conspectus. The chapters also that treat of free-will and its determinants are luminous and suggestive"

—The second volume of "A Commentary on the New Code of Canon Law" by Fr. Charles Augustine, O.S.B., D.D., comprises canons 87 to 486 and deals with the clergy and the hierarchy. The canons are given in full in the original Latin, followed, usually, by a paraphrase in English and historical and explanatory notes. These notes are valuable because they embody the conclusions of a learned canonist who has taught Canon Law for something like a quarter of a century and has had the additional advantage of teaching at a Roman university while the New Code was *in fieri*. There are to be four more volumes of this excellent commentary, than which it is not likely that a more extended or more useful one will be published for a good many years to come. The price of this stout volume (nearly 600 pp. \$2.50) is very reasonable, considering present conditions of book-making and the technical character of the work. (B. Herder Book Co.)

—The *Dial* (No. 777) vigorously, and, it seems to us, justly protests against such "sentimental laudings of horror and destruction" as are contained in Miss Winifred Kirkland's "The New Death" (Houghton Mifflin; \$1.25). "It does not make our war aims one whit less shining and sincere to recognize that their attainment involved untold calamity. We were fighting that life might be freer, fuller, and more companionable. It is unedifying to becloud and glorify the brute facts of death and disease and destruction, those very facts which we were fighting to make impossible for other generations." Books like Miss Kirkland's are distinctly pathological and give testimony to the confusion and disorder which the distress of war has caused in many minds.

—M. Victor Giraud has given us, under the caption "Un Grand Français," a brief biography of Count Albert de Mun. The foreword states that the reputation of this great man has grown during the dreadful years of trial which overwhelmed his country in the

war now closed. "De Mun was a crusader. We looked up to him as such during the last months of his life, when he cheered us with his generosity, his ardor, his patriotic and religious faith, and his indomitable hope." It was especially in the social apostolate that the Count was a leader. Duval speaks of him as "one of the masters of the Catholic social idea." He was never afraid to say that in our social work "we must act preëminently as Catholics." M. Giraud devotes special chapters to De Mun's social activity, to his defense of the Church, and to his labors on behalf of his country. (Paris: Bloud & Gay).

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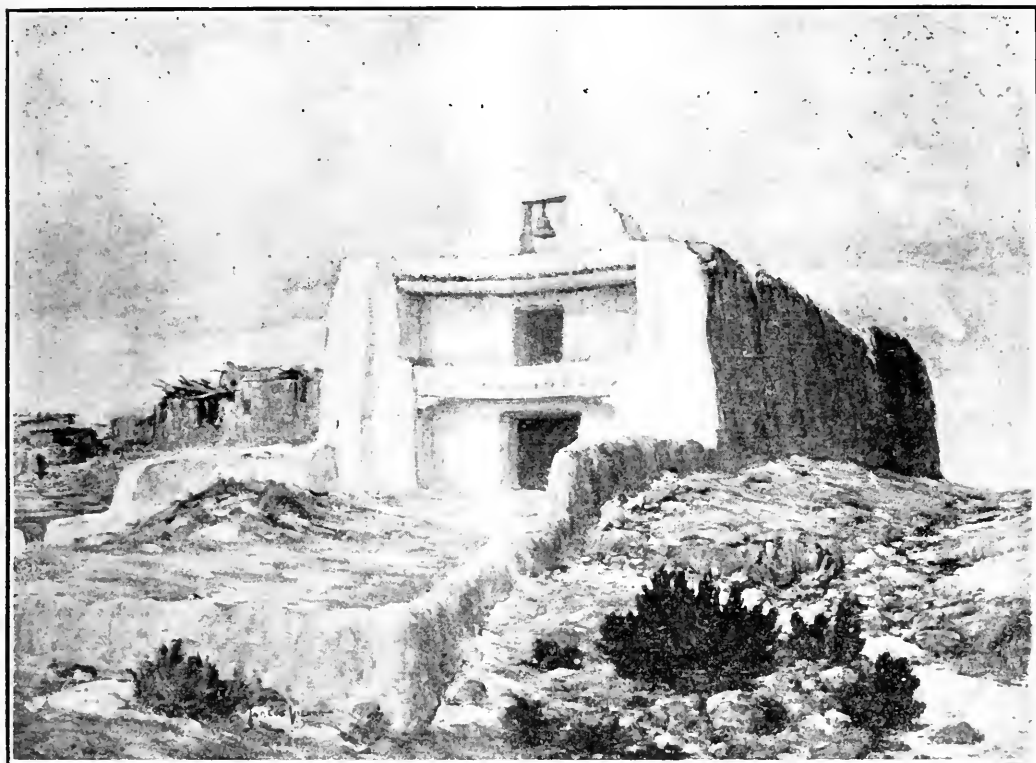
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ST. LOUIS, MISSOURI

February 1, 1919



Photographed by Wesley Bradneld

Courtesy of "El Palacio"

Painting by Carlos Viera

The ruggedness of this fine chapel illustrates splendidly the conformity of its architecture to the environment. Like the sandstone cliffs of New Mexico it seems to be carved out of solid rock, chiseled and beautified by the eternal elements.

MISSION CHURCHES OF NEW MEXICO

6. THE OLD CHURCH AT ZIA

Although small as compared with the other mission churches of New Mexico, the old church at Zia is noteworthy for its rugged and massive walls. Zia is a small Queres pueblo on the northeast bank of the Rio Jemez, sixteen miles northwest of Bernalillo. Coronado mentions it as early as 1541 and Espejo said it was the largest town in the Punames Province. Zia was one of the earliest missions, and Santa Ana (for a picture

of which see Vol. XXV, No. 21, p. 321 of this REVIEW) and Jemez (which we shall illustrate in a future issue) were its *visitas*.

This painting, says *El Palacio*, "is worthy of close study, for it brings out wonderfully well how the old architecture resembled the structure of the sandstone hills and was chiseled by the same elements after which it was once reared."

A Broken Friendship

Strange little friend of yesteryear,
 Although to you and me it seems
 That yesterdays are only dreams
 Ever so far away;
 Although your love for me seems dead,
 And friendship's flame burns dim and low,
 By all the things we wrote and said,
 You know it is not so.
 You know it is not so, and we
 Are friends through all eternity.
 Although the years shall drift between,
 And tides of time creep o'er life's sands,
 And Death with heavy, listless hands
 Gathers the fruit of love,
 You know that in some starry place
 We two shall meet, and face to face
 Find once again our happy love,
 And prove that it is true.
 You know it, little blue-eyed friend,
 Even as I love you;
 It matters not if Time doth part
 Our bodies, for in God's own heart
 All friendships live anew!

Mob-Rule by the Rich

Mr. Charles D. Stewart, of Hartford, Wis., in a lengthy letter to the *Atlantic Monthly* (Jan.) explains the result of the November election in his home State. Wisconsin had apparently supported the war activities of the government with great zest, and yet, when the election came round, chose a Socialist congressman and seventeen Socialist members of the legislature. How is this apparent contradiction to be explained?

The explanation, says Mr. Stewart, is not pro-Germanism, but the desire of a patriotic and liberty-loving citizenry to protest against a "government of busybodies" that has been worse than Prussianism, because Prussianism is at least a form of government, and worse than Socialism, because Socialism would be run by law, anyway, whereas government by busybodies has neither head nor tail, works outside the law, and, having no law to support it, depends for its enforcement on hoodlums and mob-rule.

"When the respectable and wealthy elements are resorting to this sort of government," says Mr. Stewart, "abetted by the newspapers and by all sorts of busybody societies intent upon 'government by public sentiment,' we finally have a new thing in the world, and a

most obnoxious one — *mob-rule by the rich, with the able assistance of the hoodlums* — always looking for a chance."

The writer goes on to describe the workings of this "mob-rule by the rich" in Wisconsin. Certain wealthy men got together and by rule of thumb arbitrarily assessed their fellow-citizens. The assessment "is not compulsory, only you *must* abide by our assessment, and we will see that you do. No excuses accepted." The plan worked like a charm. Subscribe your assessed amount or lose your job, and, perhaps, as happened in Milwaukee, be coated with yellow paint by a gang of hoodlums. It is no use to report to the district attorney. It is his duty to investigate, but he will do nothing!

Another point. Exemption from military draft depends upon the employer; it would be of little use for the workman to say he was essential to any industry if the employer said he was not; and so General Crowder insisted that others besides the registrant should make a plea for his exemption—the employer, for instance. So it is a case of subscribe or lose your job—and probably go to war. This unwritten and unexpressed law soon becomes known; all workmen subscribe; the subscription is, in short, taken out of their wages.

Handling the working classes to go 'over the top' was easy.

As to lines of business, these were organized in groups and so solicited; each firm would be solicited by someone in the same line of business—a wholesaler or a customer with whom you dealt. Thus they kept track of one another, and any quibbling about the size of your assessment was not politic.

How the farmers were terrorized is described at length by Mr. Stewart, to whose article we must refer the inquisitive readers.

One does not need to have lived in Wisconsin or to have read the many flagrant cases reported, *e. g.*, in the *Christian Science Monitor*, of Boston, and a few other papers, to know that such despicable methods were employed throughout the country and that thousands outside Wisconsin voted the Socialist ticket merely as a protest. The wonder is that Berger was the only Socialist elected to Congress. If the Socialist vote cast in the last election were truthfully ascertained and tabu-

lated, the rich profiteers who with the help of hoodlums deprived the common people of their liberty would quake in their boots.

The method of which Mr. Stewart complains, and others equally unjust and unlawful, by means of which the people were deprived of their constitutional liberties during the war, not only in Wisconsin, but practically throughout the whole country, should teach us all a grave lesson. No minority that has not the wealth of the country behind it, and is willing to use its wealth without scruple, can henceforth feel safe in America. Least of all the most despised and most hated of all minorities in this traditionally anti-papal land,—the children of the Catholic Church. Our coreligionists are blind if they do not see the danger and neglect to join forces with other imperilled minorities in a concerted effort to make "government by busybodies," and "mob-rule by the rich," with or without the aid of hoodlums, forever impossible in "the land of the free and the home of the brave."



Communicating With Spirits

[The V. Rev. W. R. Harris, of Toronto, widely and favorably known in the literary world as "Dean Harris," has just published a volume of "Essays in Occultism, Spiritism, and Demonology," to which we desire to call the attention of our readers. We think we can do this most effectively by reprinting one of the chapters dealing with Spiritism. We here present this chapter, the eighth in the book, in full, with the permission of both the author and the publisher. We are sure it will interest our readers and induce many of them to purchase Dean Harris's absorbing and instructive book, which is published in this country by the B. Herder Book Co., St. Louis, Mo., and sells at \$1 a copy.—Ed.]

The Rev. Dr. Campbell, when recently addressing a great congregation in the London Tabernacle, declared that he had read with deep interest Sir Oliver Lodge's "Conversations with his Dead Son," and that he was amazed and mystified. Why should he have been "amazed and mystified"? Did not Saul see and converse with the dead prophet Samuel, or with a spirit personifying him? Is not the Bible, from cover to

cover, filled with examples of the living orally communing with the spirits of the dead or spirits speaking for the dead? In fact, is not all literature, all history—sacred and profane—Plutarch, Homer, the Lives of the Saints, all hagiology, punctuated with instances of the living communicating with the dead?

The experience of Sir Oliver Lodge is nothing new. Holding converse with the dead is the daily experience of thousands living in Europe, Asia, and America, and is a cult or practice almost coëval with the human race.

The idea of the possibility of spirit communication is, of itself, in no way opposed to reasonable belief, but is a matter altogether dependent on the testimony of witnesses, whose evidence is legally entitled to belief. It has already been decided by rigid examination.

Seventy years ago, when Darwin and Huxley thought they had pushed back the frontiers of the unknowable to the furthest point attainable, that is to a negation of God, the still but impressive voice of the scientist, Alfred Russel Wallace, was heard, crying in a wilderness of scoffs and jeers. To-day Sir Oliver Lodge has swung the pendulum back to where it was two hundred years ago. And all the while the natural and the supernatural maintain their unalterable laws, while only the minds of the scientists are vacillating.

It is a melancholy reflection upon our processes of thought that, after emerging from what scientists are pleased to call "superstition," and establishing elaborate cosmogonies and theories seemingly fixed and unalterable, the human mind should be driven back upon old traditions and the old practices.

Is it not deplorable that, when the intellect of man has lost the truths made known by God from the beginning, it is driven to take refuge in pure negation of all revelation or indulge itself with evocation of the dead, as Sir Oliver Lodge is now doing, or seek for information on the soul's destiny from those whom St. Mark calls "spirits of evil" and "unclean spirits"?

Spiritism, or the practice of necromancy, is to-day as it was in the time of Moses, an *evidence of moral decadence*. As in the days of old, it has grown into a cult with which thousands are obsessed. It has a copious literature punctuated by such startling terms as "telopsis," "telepathy," "telotero-pathy," "zoö-magnetic force," "telekensis," and many other fine words invented by the Psychical Researchers.

Spiritism is a development of paganism, an outgrowth of heathenism in every age of history, and is found with pitiable forms of devil-worship among nations that are most deeply sunk in idolatry. Its permanency, then, among Japhetic races in modern times, is an alarming mark of the degeneracy of our boasted civilization.

Three thousand four hundred years ago the pagan world was so steeped in Spiritism that God, under the pain of death, prohibited its practice to the Israelites: "Neither let there be found among you any one that consulteth spirits, or that seeketh the truth from the dead." (Deut. XVIII, 11).

So that Spiritism, or communing with spirits and summoning the souls of the dead to hold converse with the living, goes back very far in the annals of the human race. It was prohibited to the Jews by command of God in the time of Aaron. The prohibition was renewed by Saul, under pain of death, and before his time Moses, the "friend of God," publicly proclaimed that "the Lord abhorreth these things and those who do them." Necromancy and Spiritism invoked the doom of the Gentile nations, who abandoned themselves to the worship of demons and to the frightful impurities and abominations which brought down upon them the anger of God and racial annihilation.

The worship of Priapus, the divine rites paid to the Phallus in the days of Asa, the Judæan, by the apostate Jews, and mercilessly reprobated by Ezekiel, the prophet of God, what were they but the deification of lust and the worship of the devil,—the god of promiscuous sexual intercourse?

There is not in all history, sacred and profane, anything to be compared to the awful indictment framed by Ezekiel, in his sixteenth and seventeenth chapters, against the apostate Israelites who intermarried with the idolatrous Ammonites and Moabites, the "worshippers of devils who brought shameful abominations to their sons and daughters." All through the Old and New Testaments there runs, as distinctly visible as a black thread woven into white silk, the malign influence, not of disembodied souls, but of spirits lost in hopeless despair. There is no fact of history more strongly attested than this.

Submitting our obedience to the records and revelations of divinely inspired writers and to the doctrinal teaching of the imperishable Church of God, we hold that the spirits that appear, or make their presence known to the necromancers and accredited "mediums" of the cult of Spiritism, are demons or, according to St. Peter and St. Jude, "angels who kept not their principality, angels that sinned." We know that the souls of the dead do not return to amuse the living or to satisfy their curiosity, and we also know that pernicious intermeddling with the unseen world of evil spirits is, sooner or later, sure to end disastrously.

The historic Catholic Church teaches now, and for two thousand years has uniformly taught, the existence of Satan, of lost spirits, their unquenchable hatred for the human race and their sinister influence upon persons who abandon themselves to intercourse with them. If there be no devil or evil spirits, what is the meaning of the exorcisms in Baptism, of the appeal to God in the Church's Missal, ritual, and public prayers, to save us from the evil influence and enmity of Satan and the angels "who sinned"? To this end she commands her priests, after they have offered up the Sacrifice of the Mass, to say aloud this suggestive and doctrinal prayer: "May God rebuke Satan, we humbly pray, and do thou, Michael, Prince of Heavenly Host, by the power of God, drive back into hell all the evil

spirits who wander through the world seeking the ruin of souls."

If there be no Satan and no evil spirits, there can be no Saviour, for from whom does the Saviour save us? There can be no Redeemer, for from what are we rescued, and if there be no Saviour and no Redeemer, can there be Christianity? Now, why did Jesus Christ, the Son of God, our Redeemer and Saviour, become man? St. John removes all doubt from our minds when, in language emphatic and convincing, he tells us in his first Epistle: "The Son of God appeared upon earth that he might destroy the works of the devil."

All the ribald laughter of scoffers, all the ridicule of sceptics, all the sophisms of infidels, and the incredulity of those "wise in their own conceits," cannot alter facts. The existence of evil spirits and their malign influence over the souls of men and women are not alone facts of history, sacred and profane, they are facts in the life and experience of the human race.

Clairvoyants and mediums represent as definite a profession among us to-day as did pythonesses, necromancers, and soothsayers among the Romans and earlier races. *Séances* and conversations with spirits of the dead—in reality with powers of darkness—are entered upon without fear and spoken of without abhorrence.

Nor do we believe with some learned theologians that the unchangeable enmity of the devil and the malevolent operations of evil spirits on human souls are less now than before the Redemption. The Christian, by prayer and sacramental grace, while not immune to attack, is stronger and better armed. That the manifestations of the "powers of darkness" are less visibly pronounced than in former times is patent to every student of diabolic agency, but that their hatred for man or that their evil influence upon those whose lives are corrupt, is weakened or weakening, we are not, from what we have seen and read, disposed to admit. The monstrous crimes which to-day disgrace our race, the appalling number

of suicides, the unnatural lusts, the lawlessness, that is, the contempt for law, human and divine, and the atrocious destruction of pre-natal, infant, and adult life, belong not to man as God made him. These inhuman and unnatural violations of the dignity of man—made just lower than the angels—must be charged to agencies outside of human existence and with which our nature ought not to have anything in common.

The Church of God warns her children to have nothing to do with mediums, *séances*, or with Spiritism in any form, which often leads to insanity and to utter moral depravity. She commands her adherents to have nothing to do with anything or any person mediately or immediately associated with diabolism and spirits of evil. She has behind her the experience of two thousand years and, when she speaks, she speaks with authority and with a knowledge that covers the religious and social history of the human race.

Toronto, Canada. W. R. HARRIS

The Bolshevik Menace

The Toronto (Canada) *Statesman*, commenting on the result of the recent elections in the British Isles, says (No. 22): "How long can the present coalition stand between Labor and political power? The Labor movement in the United Kingdom is no longer confined to those who work with their hands. Invigorated by the accession of a large body of intellectuals, Labor is determined never again to revert to a position of docility and dependence. From the first day of the opening of Parliament the Lloyd George government will be a declining force in British politics and compelled to adjust itself more and more to the powerful pressure of an enlightened and determined Labor Party."

The aims of the British Labor Party, as their Reconstruction Programme clearly shows, are essentially Socialistic. In this connection the following passage from a letter sent to the N. Y. *Evening Post* (Dec. 24, '18) by a staff correspondent in London is highly significant. He says:

"On the whole there is little prospect of an early termination of the rationing system, which has proved so useful in more or less equalizing the shortage of food and fuel throughout the community. It is not, indeed, unthinkable that the present rationing may persist long enough to be made the basis of a permanent system of distribution introduced by the *Socialist government that is generally expected to be in power in the near future.*" (Italics ours).

England will be fortunate if its coming Socialist regime will be a moderate one of the Ebert type, and not Bolshevik.

In the *Statesman's* own country, Bolshevism has already become a grave menace. Mr. C. H. Cahan, Director of the Dominion Department of Public Safety, said in an address recently delivered before the St. James Literary Society, of Montreal, and reported in the *Christian Science Monitor*, Dec. 26th, that "there are industrial districts in Canada which are so permeated with revolutionary propaganda that if British arms had suffered a severe defeat during the last year of the war, these areas would have risen in open revolt."

"Mr. Cahan," says the *Monitor's* correspondent, "detailed at considerable length the Dominion-wide effort of the advanced Socialists of the I. W. W. or red flag group to spread their propaganda. He quoted a large number of their pamphlets and described the insidious methods that were employed in distributing this literature, telling of the difficulty which officials of the Department of Justice had in running the leaders of the organization to the ground. He stated that since the Social Democratic Party of Canada, which was banned as an unlawful association under the War Measures Act, on Sept. 25th of this year, was excluded from the provisions of the order, it was now reasserting itself with all its former vigor. . . . Mr. Cahan told of Finnish children in Western Canada being taught to sing Bolshevik songs imported from Russia. The danger arising from the circulation of inflammatory literature among the Russians in Can-

ada was strongly emphasized." (*Ibid.*)

The *Monitor*, in the same number from which the above passages are quoted, prints a letter from a correspondent in Lancaster, Pa., Richard Smith, who says:

"It would be well for the administration to know that if it cannot 'adjust' the incomes of the 'lower ten thousand' so as to make it possible to meet these demands, it will surely reap what it sows. There are thousands upon thousands of unorganized laborers whose incomes are inadequate to meet these extortions. This State, for instance, has no minimum wage law, and last winter the demands for free coal in this city doubled because the family income was not sufficient for food, rent and fuel. What shall the end be? Will the government wait, or continue to temporize in its adjustments until anarchy threatens its overthrow, or will it adopt a more sane and intelligent method?"

This is but one straw in a mighty stream, but whoever associates with working people and people of the middle and poorer classes, and whoever has an opportunity to examine the letters of complaint received daily in almost every newspaper office throughout the land (most of them are, for obvious reasons, never printed), knows that the sentiments expressed in Mr. Smith's letter are shared by uncounted thousands, that the discontent is fed by a strong propaganda, and that the tendency toward Bolshevism is growing from month to month here, there, and everywhere. The blind optimists in State and Church who cannot or will not see the true condition of affairs, but persistently cry out from pulpit and platform and in the press that "all's well with God's own country" and "the American people will never espouse Socialism," are merely hastening the inevitable drift towards the "world revolution" which will bury them and their masters beneath the ruins of the capitalistic regime already plainly tottering to its fall.

Mr. John L. Balderston, writing to the St. Louis *Globe-Democrat* (Dec. 29) from Europe, declares that the Bolshevik movement is international and that

its fearless and dangerous champions are busy everywhere working for the complete break-up of society in order to erect upon its ruins the "new social order." — "All intelligent Bolsheviks," says Mr. Balderston, "realize that one or two Bolshevik countries cannot stand long against the rest of the world; either the whole globe will relapse into anarchy or Bolshevism is doomed. Liebknecht is here at one with Trotzky. Accordingly, the Spartacus group is concerned with the 'world revolution' quite as much as with a red terror in Germany. . . . Propaganda along Bolshevik lines among French, British, Italian and American soldiers in Germany is one of the aims of Liebknecht's party. There is another extreme group, more extreme than the Independents, but not quite so violent as the Spartacus people, that has thrown its influence with Liebknecht. This is known as the 'International.' Its chieftain is Franz Mehring, an able, honest and dangerous fanatic, and his lieutenants are two women, Rosa Luxemburg and Klara Zetkin. Both these fiery furies of revolt will probably become household names in all countries before the German revolution has run its course."

Proportional Representation

During the war the proportional representation method of voting has been adopted by Denmark and Holland. A list of countries where it was previously in force is given as follows by the *Survey* (Dec. 14, '18): In Belgium for parliamentary and municipal elections; in Switzerland for state and municipal elections in twelve cantons, as well as in all for national parliament; in Sweden for parliament and municipal and county councils; in Tasmania for parliament; in New Zealand (optionally) for municipal councils; in South Africa for the senate and, in the Transvaal, for municipal councils; in Canada for municipal elections in British Columbia and Alberta; in the U. S. for municipal elections in three cities. In Scotland

the system will be used next year in the election of educational authorities under the new Scottish education act.

It is strange how far behind we Americans are in the utilization of the proportional representation method of voting. Wherever we turn, proportional representation is being recognized as a fundamental principle which cannot be ignored in the task of establishing a sane, stable, just, and progressive democracy. We learn from the *Manchester Guardian* that the constitutions of all the new nations to be formed under the auspices of the Peace Conference will probably contain provisions for proportional representation, as there is no other known system by which justice can be done to mixed nationalities.

How the system could be effectively applied to the reform of American politics has been demonstrated in detail more than twenty years ago by Prof. John R. Commons in his well-known work, "Proportional Representation" (New York, Crowell, 1896), which we noticed at the time of its publication. The plan has since been advocated more or less consistently by such periodicals as the *Independent*, the *Public*, and the *Survey*, but without much success. And yet there can be no true democracy among us until the minorities are duly represented in our law-making bodies.

We have often wondered why Catholics do not advocate more generally and vigorously the proportional representation method of voting. They ought to do so, first, because of its intrinsic justice as against the inherent unfairness of the present system, and secondly, because of all minorities in America we Catholics are the most unpopular and in constant peril of persecution. The time may come when proportional representation will be the only means by which we shall be able to exercise an influence equal to our numbers in the legislative assemblies of the various States, as well as in Congress.

Let our Catholic schools of social science take up this important subject, study it thoroughly, and instruct Catholics with regard to its possibilities.

THE earth is round, as our readers know; and because of its being round, the sun cannot at the same time illuminate its every point.

The farther east a country lies, the sooner does the sun rise there; and the farther west it is situated, the later does the day begin. When we in the United States arise in the morning, the sun is already high in England and Germany, and people there are sitting down to eat their dinner. In China and in India, on the other hand, the shadows of night are already falling, while at other points still farther east, for instance, New Zealand, it is still midnight.

The figure on this page gives the average hour of sunrise for the various countries of the entire globe. And since Holy Mass is offered up in the morning hours, we can gather from this clock where at any given hour of the day or night Mass is being said or sung.

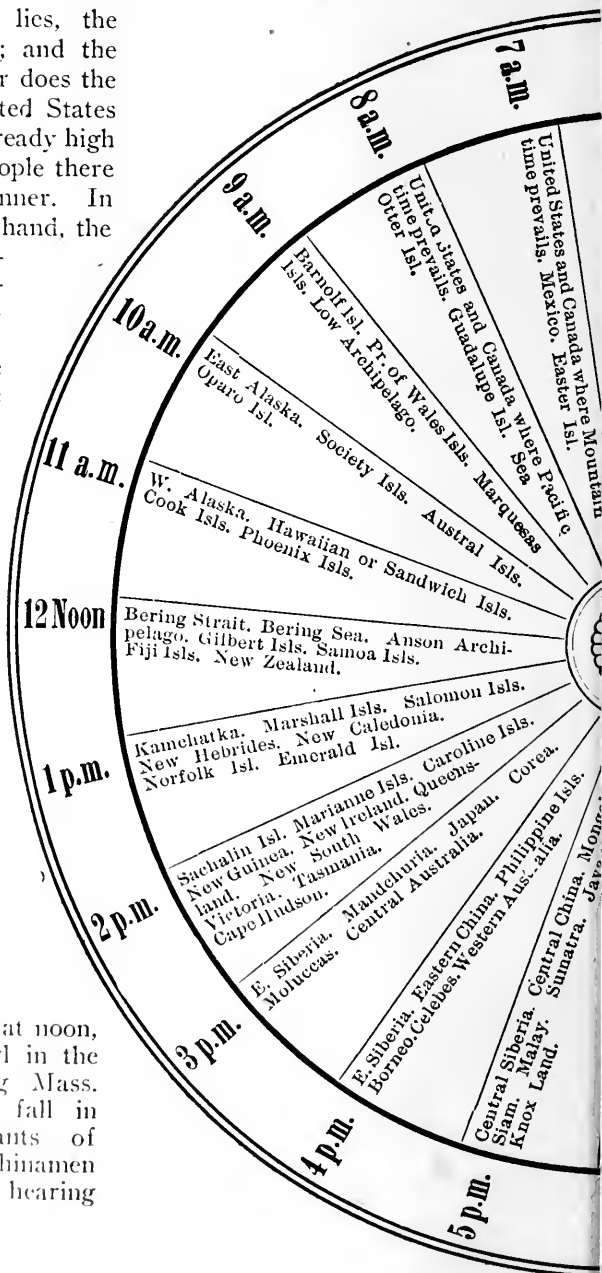
From the North Pole, glistening with eternal ice, down to the torrid zone, — everywhere we have the same sun suffusing with its rays, by day and by night, the Eucharistic altar before which some priest of Holy Church is just raising aloft the Body of Christ at Consecration.

While we are in our deepest sleep at midnight, priest after priest is approaching the altar in Italy, France, Spain, Austria, Germany, England, and Ireland to celebrate the Sacred Mystery.

When we sit at our dinner table at noon, pious Catholics in Kamchatka and in the South Sea Islands are attending Mass. And when the night begins to fall in America, the Catholic inhabitants of Siberia and the newly baptized Chinamen are beginning their day's work by hearing Mass.

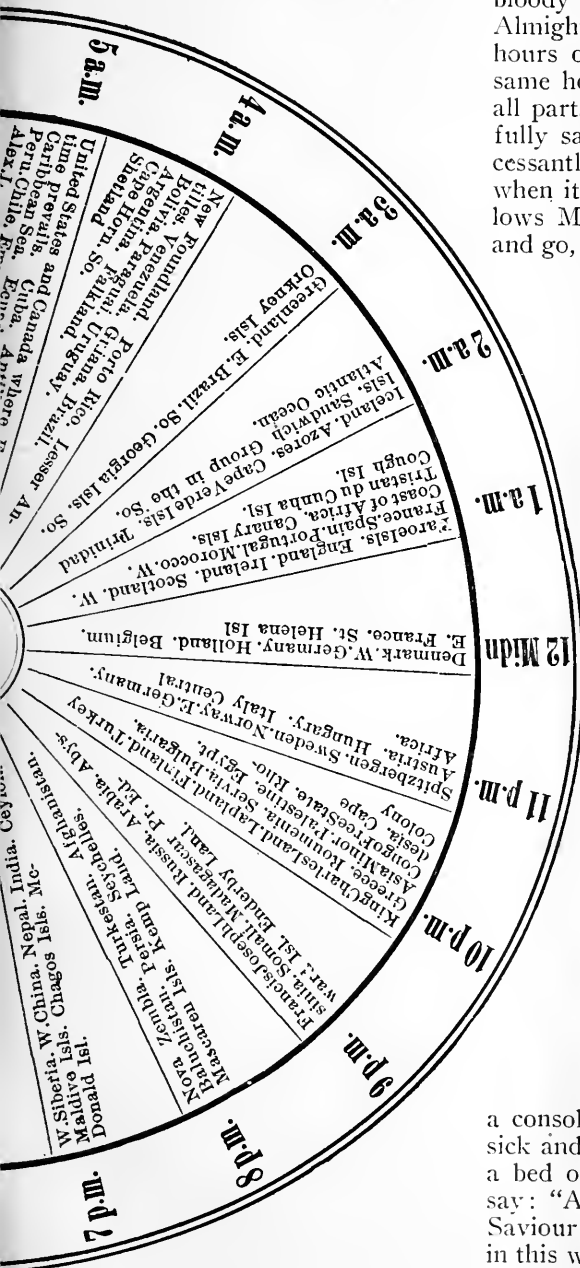
THE EUCHARISTIC ALTAR

Showing at What Hour of the Day or Night Mass is Offered at Some Point of the Earth (The Calendar)



TIC CLOCK

Holy Sacrifice of the Mass is Offered up
are based upon Central Standard Time)



It is assumed that there are about 500,000 Catholic priests scattered over the globe. They are continually offering up the unbloody sacrifice of the New Law to God Almighty, from sunrise to sunset, at all hours of the day and night and it is the same holy Sacrifice in all countries and in all parts of the earth. Thus we can truthfully say that this sacrifice is going on incessantly. Hardly has it ceased in one place, when it begins anew at another. Mass follows Mass, the sacerdotal celebrants come and go, the faithful change in color, tongue, and nationality—but the Sacrifice is ever and always the same. Jesus Christ is everywhere priest and victim in one.

Thus we see grandly verified the prophecy of Malachias: "From the rising of the sun even to the going down, My name is great among the Gentiles, and in every place there is sacrifice, and there is offered to My name a clean oblation, for My name is great among the Gentiles, saith the Lord of hosts." (Mal. I. 11.)

From the days of the Apostles to the present, this prophecy has always been understood to refer to the Holy Sacrifice of the Mass. It is at the same time a glorious prediction of the universality of the Roman Church, which, as the sun keeps circling round the globe, constantly renews the Sacrifice of Reconciliation.

It is thy privilege, dear reader, who art a child of the true Church, to share in the benefits of this Holy Sacrifice, which is being offered up to God incessantly. What a consoling thought, especially when one is sick and sleeplessly rolling to and fro upon a bed of suffering and pain, to be able to say: "At this very moment my Lord and Saviour is offering Himself up somewhere in this world to His heavenly Father."

Rewriting American History

Professor Willis Mason West's new "History of the American People" (Allyn & Bacon; \$1.75) illustrates the changing fashion in elementary and secondary history text-books. A demand for a revised treatment of our relations with the "mother country" has been making itself felt for a long time. This demand is partly based on the perception of scholars that the old hip-hip-hooray style of Bancroft is out of date and that the facts have been misjudged. Since Sydney George Fisher wrote his work on the Revolution*—a work which left many people gasping (see, *e. g.*, the *N. Y. Evening Post* for March 7, 1903), but which even the conservative Channing praises as an acute study of the period—and since Trevelyan's history appeared, it has been impossible for any lover of the truth to copy the older writers. The points of view changed by Henry Adams in relation to the periods of Jefferson and Madison are numerous. Rives has reformed many of our views on the Mexican War. Rhodes has recast the history of the Civil War. McMaster, Turner, and other social and economic writers have left their impress upon history.

West treats the Revolution as what it was, an inevitable upheaval. He argues that the British demands upon the American Colonies were not really very unreasonable, and that several of them were not unreasonable at all; that the Colonies were far better off, governmentally, than those of other nations; that the struggle was part of the thou-

sand-year-old struggle of the British race for more political liberty.

In the chapter on the War of 1812, he remarks that "our foreign relations from 1806 to 1812 were disgraceful" (p. 395), and goes on to say—as Channing and Hart have said—that we chose the wrong time to fight, and the wrong foe. England had done us the least harm. That part of the Union which had suffered the most was passionately friendly to England and hostile to France; and by attacking England we virtually placed ourselves "on the side of the European despot against the only hope for European freedom." One page (out of a total of 770) is given to the actual fighting of the war of 1812, that "strange mixture of disgrace and glory."

To come down to later episodes in our relations with Europe, it is unusual to find such a paragraph as this on the British attitude in the Civil War:

"The North, then, had some cause to blame the government and the aristocracy of England. It *had greater cause*, not always duly recognized, *for deep gratitude to the sound heart of the English masses*, who felt dimly that the Union was fighting slavery, even while the Unionists denied it loudly, and who therefore gave the North a heroic support through cruel privations—in many ways as severe as those borne by Americans. Says Von Holst of this matter: '*The attitude of the English workingmen is one of the great deeds in the world's history.*' They stood nobly by the cause of democracy and free labor, as their own cause" (p. 577; italics Mr. West's).

No one need be afraid that such a text as this is leaning backwards in its anxiety to stand erect. We can be more truly patriotic about the liberation of Cuba if we recognize that American capitalists in Cuba "used powerful influences, open and secret, to secure American intervention" (p. 633) than if we look upon the war as a piece of sheer idealism. We have grown so powerful that we can afford to be generous to "the old man across the seas," as Price Collier called John Bull, even if many of us do dislike him; we can-

* "The True History of the American Revolution," by Sidney George Fisher; Philadelphia: J. B. Lippincott Co., 1902. We discussed this epoch-making work at great length in Vol. X of the REVIEW (1903), pp. 1 sqq., 24 sqq., 56 sqq., 90 sqq., 118 sqq. Another important work on the subject, of which we gave a detailed account in our Vol. X, No. 14, pp. 209 to 215, is "The Loyalists in the American Revolution," by Claude Halstead Van Tyne (Macmillan, 1902). Those who will turn back to our reviews of these books and our many articles on the school of historians represented by George Bancroft, will see that our notion that American history needs to be rewritten antedates the *Great War* by a good many years, and that the ideas now in part carried out by Willis Mason West and other writers, including greater justice towards England, have no terrors for us, but, on the contrary, correspond with views and suggestions expressed by us two decades and more ago.

not afford to be less than just. Such a modern text, with its wealth of information on the cultural, social, and business aspects of the American record, its presentation of the complexity of historical forces, is apt to awaken a really American consciousness as no other kind could.



The Catholic Press of Holland

Generally speaking, American Catholics are but slightly if at all acquainted with the remarkable results of the church activities on the part of their co-religionists in Protestant Holland. In every department of religious and social life the changes brought about in that country within the last fifty years have exceeded the most sanguine expectations. The makeshift churches of post-reformation times have been replaced everywhere by stately structures, numbers of them as to size and architectural finish being worthy of the best traditions of the past. Substantial school buildings are to be seen side by side of practically every parish church. Catholic Trades and Labor Unions have been organized and are firmly established in every community.

But in no direction perhaps have the Catholics of Holland more conspicuously shown their zeal for the spread and maintenance of the Faith than by the generous support of their own press. Besides nearly three score of weeklies the number of Catholic dailies in Holland up to 1916 had gradually increased to twenty. They are mostly published in the larger centers of population and also serve the country districts contiguous to each. Compared with the average American daily their size, with the exception of a few, appears small; nevertheless all of them from day to day publish the news dispatches, both foreign and domestic, and carry a considerable amount of advertising matter. In spite of their multiplicity every one of these papers seems to be doing fairly well. This may be accounted for, in part at least, by the fact that their

editors, evidently through personal devotedness to the cause, seem to content themselves with a "living wage," *i. e.*, a relatively modest salary. A significant feature in connection with the business side of the matter is that the number of these dailies is still on the increase. In the course of the last twelve months no fewer than five new ventures have been added to the roster, thus making a grand total of twenty-five. Some apprehend the consequences of "*ne quid nimis*" in this movement, but so far no Catholic daily in Holland is known to have been forced to the wall and to suspend publication through lack of pecuniary support.

As indicating the present standing of the Dutch Catholic press, it may be remembered that both *De Tyd* of Amsterdam and *De Maasbode* of Rotterdam during the war have time and again been mentioned by name in Associated Press dispatches as the source of important information bearing on current happenings. The last-named paper took the general public by surprise when some two years ago, first of any other news organ, it installed a "wireless" of its own. Last October *De Maasbode* celebrated its golden jubilee and signalized the auspicious event by occupying an extensive new and up-to-date newspaper plant on one of the principal squares of Rotterdam. In 1868 the paper appeared as a modest but vigorous weekly. The year following it became a semi-weekly, and in 1885 was changed into a daily, with morning and evening editions since 1908. By dint of real Yankee pluck this paper has worked its way to the very front rank of Dutch journalism; not only is it the acknowledged leader of the Catholic press, but both as to size and general information the peer as well of any other secular paper. If the *esprit de corps* and devotion to the Catholic press were as live and vigorous among the sixteen million Catholics of the U. S. as it seems to be among the barely two million of their co-religionists in little Holland, what a marvelous change for the better should we behold!

V. S.

NOTES AND GLEANINGS

—For the *cliché* of the "Eucharistic Clock" printed in this issue, and for the accompanying text, we are indebted to the Rev. Bruno Hagspiel, S.V.D., of the *Little Missionary*, who modestly tells us, that the article and the picture did not originate with him, but were adapted by one of the Fathers of the Society of the Divine Word some years ago from a European magazine, presumably the *Tabernakelwacht*. Whoever devised the "clock" did a real service both to the cult of the Most Holy Eucharist and to the cause of the foreign missions, and we are pleased to be able to aid in the good work by giving to both the picture and the article the benefit of our circulation.

—Significantly enough, the struggle in Berlin seems to center around the printing presses.

—Both Benziger Brothers and J. P. Kenedy & Sons promise an American edition of the revised Roman Missal, but we doubt whether the book will appear this year.

—The wave of disease which recently passed over the earth has left in its wake a number of dead estimated as at least equal to that caused by four years of war in the armies of the Allies. It is questionable whether any known epidemic has ever produced in so short a space of time such disastrous results. Yet, despite the efforts of a veritable army of research workers, both here and abroad, the causative agent of influenza remains unknown. Until proof to the contrary is forthcoming, it must be assumed that the epidemic represented a very virulent form of the same disease which has spread throughout the world from time to time for many centuries and numerous records of which are available for study in medical literature.

—On Jan. 11th North Dakota passed into the control of a new political party, the Non-Partisan League, which dominates the administration and both houses of the legislature. The new State government is committed to a modified form of Socialism, and it will be interesting to watch its operation.

The League has two hundred thousand members in round numbers. "The little handful of wilful farmers who threw verbal pitchforks into the North Dakota legislature a few years ago," says a correspondent, "to-day own the State." And they have many adherents and sympathizers in Minnesota, where the League polled a large vote at the November election, as well as in Nebraska, Kansas, Colorado, Montana, Wyoming, Iowa, and several other States.

—Those who think that the American press has fully recovered its freedom, lost during the war, are mistaken. According to the *Public* (No. 1084), the *Weekly People*, of New York, had its editions of December 21st and 28th held up by the Post Office Department. The *People* is the organ of the Socialist Labor Party. Its publishers have notified the Solicitor General that they will seek legal redress. Meanwhile an Associated Press dispatch reports that Senator Borah, of Idaho, has introduced a bill to repeal the laws which restrict the publication of foreign language newspapers and which authorize the Postmaster General to censor them. The greatest mistake that was made during the war was the interference, by Congress and the administration, with the constitutionally guaranteed liberty of speech and of the press, and unless this liberty is promptly and fully restored, America will appear as one who does not practice what he preaches.

—His Excellency the Apostolic Delegate has addressed to Mr. Nicholas Gonner, editor of the *Dubuque Catholic Tribune*, a letter in which he approves the plan of publishing the *Tribune* tri-weekly. (See the article, "The Coming Catholic Daily," in Vol. XXV, No. 11 of this REVIEW). "It seems to me," says Msgr. Bonzano, "that if you can succeed in establishing these tri-weekly editions of your paper, it will not only mean that a way has been shown for the safe development of other Catholic papers, but will also convince your readers that you may some day be able, with their assistance, to publish even more frequent editions, thereby leading up to the much-desired Catholic daily

newspaper for the United States." The FORTNIGHTLY REVIEW has followed Mr. Gonner's efforts with sympathy and hopes that he will succeed in pushing his plans to a successful conclusion. If Dubuque sets up a self-supporting Catholic daily, other and especially the larger cities will doubtless follow, and we shall soon have a Catholic daily press, which is not only much to be desired, but will be an absolute necessity by and by if the Catholic Church is to hold her own among us. It is our *ceterum censeo* that we must have a strong chain of Catholic daily newspapers extending across the continent from New York to San Francisco.

—The International Merchants' Marine announces that freight service is about to be resumed by the Red Star Line between New York and Antwerp and that in due time,—probably in the spring,—passenger service also will be renewed.

—The brown snow which fell over various parts of Ohio, Iowa, Wisconsin, and Michigan last March has been traced by Dr. G. F. Wright of Oberlin and Prof. A. N. Winchell of the University of Wisconsin to the deserts of Arizona and New Mexico. The sand had evidently been picked up and borne along by a storm. Prof. Wright thinks that the quantity of desert sand deposited in various parts of the country ran into hundreds of millions of tons, which phenomenon emphasizes the importance of the wind as a geological agent.

—A society for the revival of religious art has been established by French Catholics. It is called "L'Arche," that is a grouping of the exponents of the various arts, of which the Catholic Church is the mother, so as to form not so much a corporation, as an edifice, of which the different features are harmonized by the architect. The organ of the association is *La Vie et les Arts Liturgiques*, which explains the aim of the "Arche" in a special number. This aim is to reunite art with religion, from which it has unhappily been divorced. Well indeed would it be if our American Catholics dared as great heights in their ambitions. Unfortun-

ately, as a recent writer has aptly said, "we are too well content to give to the world our works of art and to God our objects of horror." We take this opportunity to refer the interested reader to a caustic article by the Rev. P. Wigger in the January number of the *Pastoral-Blatt*.

—How thoroughly American "Liberals" are disgusted with Mr. Wilson may be seen from such leading journals as the *New Republic*, the *Nation*, the *Public*, and the *Dial*. "The truth is," says the last-mentioned review (No. 799), "they have lost confidence in his ability to carry his formulated position. They have been disillusioned, until now his speeches seem too often like empty rhetoric. They have seen in the President's intellectual development a hardening of ideological, eighteenth century concepts about the State, instead of any awakening consciousness of the fertility of the functional theory and the economic sanctions of plural sovereignty. . . . They will watch with considerable irony and amusement the same process of disillusion going on in Europe among those radical and Socialist groups which for over a year have been pinning their hopes to this verbal myth of a great statesman." Let us await the results of the Peace Conference before pronouncing judgment on our President, whose aims and principles seem so fair and just.

—Speaking of the secret treaties between the Allies, notably the so-called Pact of London, that great English Liberal organ, the *Manchester Guardian*, says (No. 22,552): "They threaten the liberties and the rights of a score of peoples. They have never been repudiated, and on the strength of them the diplomats are even now making demands and hatching bargains in which the last things to be considered are the rights of the nations and the future peace of the world. All the secret treaties must be torn up and cast into the dustbin if the Congress of Paris is not to be an even greater crime against humanity than the Congress of Berlin and the Congress of Vienna."

—Repeal of the Espionage Act was proposed Jan. 10th in the U. S. Senate by Senator France of Maryland, who declared that in his judgment its enactment was "unjustifiable and unconstitutional." He also argued for full publicity in connection with all government business, open diplomacy, and immediate release of the wire systems from what he called "the clutch of a reactionary administration." (See *St. Louis Post-Dispatch*, Jan. 10th).

—*Normal Instructor and Primary Plans*, a monthly magazine "for teachers of all the grades and rural schools," is publishing a series of articles by a Mrs. East, entitled "Industrial Stories." These stories deal with the packing industry, and the editor blandly admits (Vol. 28, No. 3, p. 59) that "the information contained therein, as well as the illustrations accompanying, come from Armour & Co., one of the greatest companies engaged in that industry and whose operations are typical of all the others." The entire affair has all the earmarks of insidious propaganda and the attention of teachers is called to the fact that farmers and laboringmen stand united against monopolies like the packing concerns which are exploiting both producers and consumers.

—How important and timely is the subject of farmers' unions, discussed in our No. 1, appears from the fact communicated to us by Mr. J. M. Sevenich, editor of an agricultural paper published in Milwaukee, that "in spite of strong opposition we have 35,000 Equity members in Wisconsin alone. Many States have State unions, and I have often seen priests at meetings and have myself been more than once invited to address farmers on the union question in parish halls. The F. E. & C. U. is rapidly spreading and some local unions consist almost exclusively of Catholic members. The Grange is stronger today than for many years past." All of which goes to prove that the question of Catholic participation in this movement is really a burning one, as the reverend correspondent quoted in our No. 1 contended. We should like to see more light thrown on the character of

these associations and the permissibility and advisability of Catholic membership therein.

—Under the Espionage Act foreign language papers were and are required to submit to the local postmaster a translation of "all matter relating to the war or to any government at war" contained in each issue. The Postmaster General was authorized to issue "permits" which relieved publishers of this onerous task. French, Italian, Polish, and other newspapers experienced no difficulties in obtaining such permits, but the German papers were less fortunate, and many are still required to furnish translations. As the *Buffalo Echo* (IV, 49) points out, the German Catholic papers were particularly discriminated against. We know but one, the *Kath. Wochenblatt*, of Chicago, which was favored with a permit, though all without exception were sincerely patriotic in their attitude and loyally supported the government, once the momentous decision had been made. The application of one German Catholic paper that we know of, together with a large number of specimen copies furnished upon demand, was submitted by the government to the faculty of a Methodist seminary, and the "opinion" of the reverend dominies,—which was, quite naturally, unfavorable to the "papist" journal,—is a document of rare if unconscious humor. The anti-Catholic animus of the Wilson administration was manifested repeatedly and in many different ways in connection with this "permit" business. It is high time to consider in what way the existing powers of the Post Office, which, as the *Nation* truly says (Vol. 107, No. 2791), "in their present shape are a disgrace to American intelligence," can be reduced to reasonable and proper limits.

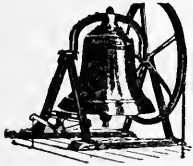
—Commenting in the *Catholic Charities Review* (Vol. II, No. 10) on the proposed commercial boycott of German goods, Dr. John A. Ryan says that this movement "is significant only as a manifestation of the degraded ethical standards of certain noisy, albeit influential sections of our population." Behind the demands for a trade barrier

against Germany, he says, are those industrial concerns which have to compete with German establishments and which would derive pecuniary profits from a policy that placed the latter at a disadvantage in the markets of the world, while the great mass of American consumers would have to pay more for the necessaries of life. No genuine democrat or consistent champion of social justice can identify himself with this dishonorable and uncharitable movement, and Dr. Ryan assumes, for the honor of our common humanity and the Christian principles of America, that the would-be boycotters will not succeed.

—It is still time to keep that promise you made to yourself last year to help the REVIEW along by sending in a new subscriber.

Literary Briefs

—The Reverend John A. Dillon has just issued his eighth annual report on the status of the parish schools of the Diocese of Newark. It contains the statistics and directory of the schools according to parishes, and shows the part taken by the different religious communities and teaching orders in the educational activities of the diocese. The report has much more than a local value. In the introduction Father Dillon speaks of the great amount of work, besides teaching, that now devolves upon the school because parents have shifted a large part of their own duties to the teachers of their children. This makes the work of our schools and the labor of our teachers all the more important. Concerning the enlarged scope of the Catholic school Father Dillon writes: "To-day when the home continually counts for less and its duties and responsibilities are cast aside, this work of religious instruction devolves largely on the teachers in our parish schools. The parents of to-day have the same duties, the same responsibilities, as the parents of long



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JOSEPH F. WAGNER (Inc.), Publishers, 23 Barclay Street, New York

ago, but they seem to sit lightly on the parents of to-day. The struggle for wealth in which the parents of to-day are engaged has been the excuse for neglecting the home education of their children. Mothers, through necessity or otherwise, have been wage-earners, leaving their children the heritage of street learning. The pursuit of pleasure in these days of moving pictures, which takes parents away from their children at a time when they should play no small part in their education, is a very serious neglect." Those who share in the management of our schools will find some practical working-principles in Father Dillon's discussion of timely educational questions.

—"The Chronicles of America" (Yale University Press) is a very uneven series. The central idea is to "present the entire history of our country in the living form of a series of short narratives, each having a unity of its own, but all articulated and so related that the reader will not only be entertained by the story in each volume, but will also be given a real vision of the development of this country." Several of the volumes appear to be distinctly "popular," others are scholarly, all are interesting. The format is excellent, but the price (\$3.50 per volume) is decidedly too high.

—Father Bruno Hagspiel, S.V.D., who has deserved so well of the cause of Catholic missions, has published another little volume on that timely subject. It is a prayer-book with the title, "Thy Kingdom Come! A Manual of Devotion for the Spread of Christ's Reign on Earth." The first part contains mission prayers and selected prayers in honor of well-known missionary-saints. Part two contains "Mission Hymns," which are the novel feature of this booklet. It will be especially valuable for devotional exercises in honor of saints like Francis Xavier, and for inspirational talks on the duty and excellence of the missionary apostolate. (Mission Press, S.V.D., Techny, Ill.; 20 cts.)

—Ever since the publication, in 1894, of Edouard Richard's "Acadia," this has been the standard work on the history of the nine thousand French families broken up by the British in 1755 and "scattered," to quote Fr. Hughes, S.J. (Hist. of the Society of Jesus in N. A., II, 1781, "like chaff over the hostile Protestant world of the colonies, . . . with no respect for family ties." A strange feature of Richard's work was that it was not published in the original, but in an English translation, by Fr. Lewis Drummond, S.J. The French manuscript later disappeared and only after a long search was recovered at Battleford, Canada, in 1913, in the home of a relative in which the author died. Mr. Henri d'Arles, a cousin of Edouard Richard, is now publishing the French MS. in sumptuous volumes, duly revised, and with numerous valuable additions and corrections "Acadie. Reconstitution d'un Chapitre Perdu de l'histoire d'Amérique par Edouard Richard.

Ouvrage Publié d'après le MS. Original, entièrement Refondu, Corrigé, Annoté, Mis au Point de Recherches les Plus Récentes, avec une Introduction et des Appendices par Henri d'Arles. Quebec: J.-A. K.-Lafamme; Boston: The Marlier Publishing Co. Vol. I, xxxi & 418, Vol. II, xvi & 505 pp., large 8vo.) There is to be a third volume, and we can but hope that it will be edited with the same discernment and methodical care as the first two. (Those particularly interested in Richard's "Acadie" are referred to a lengthy review of it by Fr. John M. Lenhart, O.M.Cap., in the *Records* of the Am. Cath. Hist. Soc. of Philad., 1918, Vol. XXVIII, pp. 193-201).

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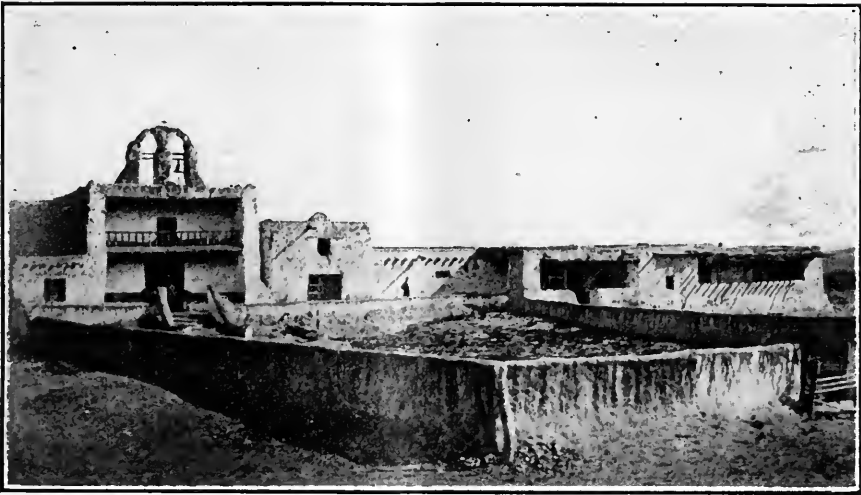
S. S. CO

The Fortnightly Review

VOL. XXVI, NO. 4

ST. LOUIS, MISSOURI

February 15, 1919



From an Old Photograph Loaned by Mrs. B. M. Thomas

Courtesy of "El Palacio"

MISSION CHURCHES OF NEW MEXICO

7. THE TWO OLD CHURCHES AT SANTO DOMINGO

These churches were washed away by a flood in the Rio Grande, in 1886. The older and smaller of the two had a fine doorway with the coat of arms of DeVargas carved upon it.

Santo Domingo is a Queres pueblo on the eastern bank of the Rio Grande, about eighteen miles above Bernalillo. Its aboriginal name was Kiua. Like Cochiti, Pecos, Taos, Acoma, and the "Cities that Died of Fear," it has a

thrilling history. At the time of Oñate's visit, in 1598, Santo Domingo was chosen as the "Monastery of the Invocation of Nuestra Señora de la Asunción." It also became the seat of a mission early in the seventeenth century, and after 1782 had San Felipe and Cochiti as its *visitas*.

According to Bandelier eighteen clans are represented in the pueblo of Santo Domingo (Arch. Inst. Papers, III, 260, 1890; IV, 184 sqq., 1892).

An Alleged Violation of the Seal of Confession

[The seal of confession (*sigillum confessionis*) has nothing to do with dogma, but is a disciplinary precept based upon the natural and on positive divine law. In the early days of Christianity, when confession was public, there was no reason for emphasizing this obligation. But when in course of time private superseded public confession, the seal became a matter of great importance. St. Augustine laid down the principle, "The sin that has been committed in secret is to be reprimanded secretly," and Leo I imposed strict silence on confessors. After the seventh century the *sigillum* was observed throughout the Church and was frequently inculcated by conciliar decrees. The Fourth Council of the Lateran marks the definite development of the discipline.

A peculiar thing in the history of the seal, which has been studied from the sources by Fr. Bertrand Kurtscheid, O.F.M., whose treatise, "Das Beichtsigel in seiner geschichtlichen Entwicklung" (Freiburg, 1912) deserves to be translated, is the fact that direct and conscious violations of the seal are so rare as to be almost negligible. Lenglet du Fresnoy in his "Traité Historique et Dogmatique du Secret Inviolable de la Confession" (Lille and Paris, 1708, ch. VI, pp. 92 sqq.) enumerates seventeen cases of alleged violation. One-half of these may be dismissed without further discussion because they do not involve a violation of the seal at all or are extremely doubtful. Lenglet himself admits this in his brief critique of the cases. Henry Charles Lea, in his "History of Auricular Confession and Indulgences in the Latin Church" (Philadelphia, 1896, Vol. I, pp. 451 sqq.), merely repeats uncritically a lot of fictitious stuff which he found in various places. For example, on page 454 he cites the Jesuit Gobat (1679) as authority for two cases of direct violation of the seal. Gobat speaks of "*duo predicantes*," meaning Protestant preachers, and Lea transforms these into Dominican friars (*fratres praedicatorum*). (Cfr. Gobat, "Opera Moralia" Vol. I, 1, casus 22, n. 178-179, Duaci, 1791, p. 597). Lea also accuses Bishop Berengarius of Gerona of violating the seal and says that King James I of Aragon (1213-1276) commanded the culprit's tongue to be torn out as punishment for this crime. But Pope Innocent IV

defends Bishop Berengarius vigorously against this accusation, which is consequently at least doubtful. (Cfr. "Bullarium Franciscanum," ed. Sbaralea, Vol. I, Rome 1759, pp. 416 sqq.). Boniface VIII has been accused of compelling Matthew of Aquasparta of revealing to him the sins confessed by the Bishop of Sevilla, but the case has too many dubious features to constitute a clear instance of violation. (See H. Finke, "Aus den Tagen Bonifaz' VIII," Münster, 1902).

In the subjoined paper the historian of New Mexico, Mr. Benjamin M. Read, of Santa Fe, victoriously disproves another alleged case of violation of the seal, said to have occurred upon American soil. This paper is the substance of an argument recently submitted by Mr. Read to the State Board of Education against the use of Roberts' "History and Civics of New Mexico" in the public schools.—Editor].

The said history-book contains, among other errors, the following old and much exploded falsehoods: (a) That Pánfilo de Narváez explored the country (1527-8) after arriving at the coasts of Florida. (b) That Fr. Marcos de Niza was the initiator of the expedition he made into New Mexico (1539). (c) That Coronado arrived in Zuñi in May 1540. (d) It fails to mention Espejo's discovery of mines in New Mexico (1582-3). (e) It states that there is no record of Espejo's efforts to make a second expedition to New Mexico (I have that record) after his first journey to New Mexico. (f) It gives the wrong date of Oñate's journey to New Mexico (1598). (g) It makes also an unjustifiable statement, which amounts to slander, when it says that the plot which brought about the great Indian revolt (1680) against the Spaniards, "was revealed to the governor [Otermín] by some priests, who had heard of it in the confessional."

It is, principally, against this last statement that I, as a historian and as a Catholic, desire to make most emphatic protest, for while the other errors referred to are at the present time and since 1911, when what was lacking of the first sources was made public in New Mexico, untenable and inexcusable, some argument may be advanced for

their publication by saying that other authors (not reliable ones, though) have stated the same thing; but there is not even the shadow of an excuse for the slanderous statement, which, in a way, was originated in Bancroft's wandering imagination, referring to the confessional. To teach such a falsehood in our schools would be equivalent to poisoning the hearts of our youth (thousands of whom are Catholics) against that Church. It has been taught in our schools for more than two years; it ought to be forthwith eliminated, or the author of the book should be asked, in justice to historical truth, in justice to the Catholic Church, in justice to himself and for the good name of the State of New Mexico, to present the authority upon which he may claim justification for using the word "confessional," in lieu of the word "confession," used by Bancroft, and also for making that heretofore unheard-of attack on the Catholic Church.

On pages 151-2, chapter VIII, of "A History and Civics of New Mexico," our school children are taught that the discovery of the Indian plot, or great revolt, which brought about the expulsion of the Spaniards from New Mexico, in 1680, was made through the confessional. The statement reads thus: "The plot, however, was revealed to the governor by some priests, who heard of it in the confessional."

Outside of the fact that this statement is unjustifiable and slanderous, it works an injustice on the Catholic Church and tends to poison the minds of our youth against that Church.

In my "Illustrated History of New Mexico," page 262, I state how the secret of the conspiracy was revealed to Governor Otermín by the Alcalde Mayor of Taos and by some friendly Indians: the Indian Governor of the pueblo of Pecos, Yé, and another Indian from Taos, named Jaca, being among the first to uncover the plot,—although somewhat late—, the said Alcalde of Taos, whose name was Marcos de Dehezas, having heard of the conspiracy, also sent word to Otermín. In the mean time, the Fran-

ciscan Friars Velasco of Pecos and Bernal of the pueblo of San Lázaro were informed by the Indian governors of these pueblos, respectively, of the coming revolt.

None of the few reliable authors who have written on the history of New Mexico, not even Bancroft, ever dreamed of inserting such a falsehood in their works. It is well for the sake of historical truth to make a review of what some of them, Bancroft included, say on that point.

Bancroft, whose words have been twisted and used as a pretext, says in his "Arizona and New Mexico" (page 176):

"Despite the utmost precautions, however, no woman being instructed with the secret, and Popé killing his own son-in-law on suspicion of treachery, the influence of the friars over certain converts was so strong that the plot was revealed, perhaps as early as the 9th, from several sources. . . . The Tanos of San Lázaro and San Cristoval revealed Popé's plot to Padre Bernal, the Custodio. Padre Velasco of Pecos received a like confession from one of his neophytes. The Alcade of Taos sent warning, which caused the governor to arrest two Tesuque Indians who had been sent by the Tehuas to consult with the Tanos and the Queres."

Prince, in his "Concise History of New Mexico" (page 110), speaking of the expulsion of the Spaniards (1680), says:

"But even all precautions did not suffice, for on the 8th of August two Indians of Tesuque, which was so near Santa Fe that the Indians were specially intimate with the Spanish authorities, revealed the whole plot to Governor Otermín, and other Indians at San Lázaro and San Cristoval gave information to Father Bernal, the Franciscan Custodio."

Thus far we have seen that the statement made in the aforesaid book, "A History and Civics of New Mexico," that "the plot was revealed to the governor by some priests, who had heard it in the confessional," was a mere conclusion, it not a malicious misinterpretation.

We will now hear what Mr. R. E.

Twitchell says in his "Leading Facts of New Mexico History." In a discussion of that particular event Twitchell states:

"The Indians in South Santa Fe County, at San Lázaro and San Cristoval, revealed Popé's plot to Fr. Bernal, the Custodio. Fr. Fernando Velasco also received a confession of the plot from one of his converts."

In support of this statement Mr. Twitchell cites (foot-note, 308) Bandelier's "Final Report" (page 101 sqq.). The foot-note reproduced by Mr. Twitchell, however, does not agree with his construction thereof, for Bandelier says that the Franciscan Custodio, Fr. Salvador de San Antonio, who came to New Mexico with De Vargas in 1693, in his "Protesta a Don Diego de Vargas," December 18, 1693, cited to De Vargas the warning which the Indian Governor of Pecos, Yé, had given to Fr. Velasco some thirteen years before. Yé had then warned Fr. Velasco that the Indians of all the pueblos were about to start a rebellion to kill all the Spaniards. Yé offered at the same time to furnish Fr. Velasco with an escort of young Indian warriors to escort him to a safe place.¹

Dr. Hackett, commenting on that important event of our history, says:

"The original plan seems to have been to rise on the 13th. for on the 9th Otermín in Santa Fe received three reports from three different and widely separated sources. The first one of these was from Father Visitor Juan Bernal, of Galisteo, the second from Father Preacher Fray Fernando de Velasco at Pecos, and the third from the *Alcalde Mayor*, Marcos de Dehezas at Taos. On the same day, moreover, the Indian Governors and Captains of the Tanos pueblos, and those of San Marcos and La Ciénega, who were all unwilling to agree to the plans as presented to them by the representatives from Tesuque, named Catua and Omtua, betrayed these plans to the Governor, stating to him that the 13th was the day set."²

¹ "Dijo a su ministro," quotes Bandelier from Father Salvador de San Antonio's "Protesta," "el Padre Fray Fernando de Velasco; padre, la gente se alza para matar a todos los Españoles y religiosos, y así, mira a donde quieres irte, que yo te dare mochetones para librarte, como de hecho lo hizo."—"Final Report," p. 369.

² Hackett, "The Organization of the Revolt," in the *Quarterly of the Texas Hist. Ass'n.*, Oct., 1911.

Quoting further from Governor Otermín's "Autos" (which I have also in my "Illustrated History of New Mexico"), that is to say, substantially quoting Otermín's own words, Mr. Hackett says:

"Notwithstanding the strict secrecy that was enjoined upon the bearers of the knotted cord, the plot was discovered on the 9th of August, only two days before the uprising was to take place. Davis says that 'two days before the time fixed upon the two Indians of Tesuque went to Santa Fe, and divulged the conspiracy to the Spanish governor. They were parties to it, but betrayed their country and the cause to the enemy.'³ In this statement the writer has conveyed a wrong impression, for the two Indians of Tesuque did not voluntarily go down to Santa Fe to divulge the plans of the allies. The facts in the case are as follows: On August 9th Otermín learned from the Tanos, San Marcos, and La Ciénega chiefs that two Indians named Catua and Omtua had brought them the order to take part in the contemplated revolt. Immediately upon learning this, Otermín despatched the *maestro de campo*, Francisco Gomez Robledo, to arrest Catua and Omtua, and by him on the same day they were carried as prisoners before governor Otermín. Having been duly sworn to tell the truth, these Indians stated all that they knew concerning the revolt. They testified that the two knots in the cord, which signified the number of days that were to intervene before the revolt, had been given to them to carry in all secrecy to the Tanos, San Marcos, and La Ciénega chiefs; that with it they carried the threat of the allies that any Indian or pueblo not taking part in the revolt would be destroyed, and that the chiefs of some of the pueblos had been unwilling to receive the message which they carried. Concerning the causes of the revolt they stated that they knew nothing, since they had not taken part in the councils of the old men of the northern pueblos, where the plans for the revolt were formulated."⁴

"The capture of Catua and Omtua created consternation among the other natives of Tesuque, and believing that their plans were discovered, they resolved upon haste as being their only hope to successfully carry out the

³ "The Spanish Conquest," p. 290.

⁴ Auto of Otermín, in "Autos tocantes, etc." I.

revolt. Accordingly, it was decided that the plans should be put into execution prematurely that night. It took time to spread the news, but practically all northern *pueblos*, including San Juan and Taos, were notified in time to begin the revolt at day break of the morning of Saturday, August 10.⁵ In the more distant *pueblos*, however, as Santo Domingo and Jémez and those of Rio Abajo, the attack began later in the day, since it took the messengers from Tesuque longer to reach them.⁶ It is plain, therefore, that the statement that at one hour of the same day the revolt began all over the province, though essentially the fact, is not literally true.⁷

It would take an extraordinary stretch of imagination to twist, to the point of misinterpretation, the words "neophytes," "converts," and "confession," for even Bancroft, notwithstanding his prejudice against the Catholic Church, (which is abundantly shown in his History), did not dare to say that the secret of the plot had been revealed to Otermín by some priests who had heard of it in the confessional.

Bancroft himself had no authority, other than his own gratuitous opinion, to use the words converts, neophytes, and confession, in the manner and form he did; but with all that, he never said that the plot had been revealed in the confessional.

Three, and only three original sources can be found in connection with the point under discussion, and any true historian knows well which are these three authorities. Bancroft knew of them, yet he failed to quote them fairly and correctly.

The use of the word "confessional" in Robert's "History and Civics of New Mexico" is, therefore, an odious, willful and insulting charge against the Catholic Church, and enough to justify this Board to eliminate that part of the said book containing references to the history of our State unless the author

thereof can produce incontrovertible authority to prove the correctness of that and the other errors by me cited.

BENJAMIN M. READ

Santa Fe, N. M.

An Explanation

[The priest editor whom our collaborator "K" criticized in his article, "The New Americanism," in No. 2 of the REVIEW, has sent us the following explanation, which we are pleased to print in full].

I notice, in your issue of January 15, that K takes me to task for "condemned and discredited liberalism."

In my judgment a writer ought to be benignly interpreted as long as his words are susceptible of such an interpretation. Especially when his orthodoxy is known from other utterances. In the editorial in question I was trying to demolish the notion that the Pope is intent on political domination of the world. Hence my argument about the two distinct and separate jurisdictions.

If you have a moment's time, let us take the proposition singled out for animadversion by K.

1) "The two jurisdictions are distinct and separate." I was writing for Americans and stated a *fact*. The question *de jure* I thrashed out with a Baptist minister about three years ago. According to Leo XIII the American arrangement is, for America, both lawful and expedient. "It would be erroneous to draw the conclusion . . . that it would be *universally* lawful and expedient for State and Church to be, as in America, dis severed and separated."

2) "There never can be a clash between allegiance to the Church and allegiance to one's country." This sentence is, indeed, elliptical, and the reader should have supplied: "provided each authority keeps within its province." The addition of a *per se* would have saved the situation. But this was understood, as I might say: There never can be a clash between faith and reason.

3) "The Church, on the contrary, is of a [the] supernatural order and concerned with the happiness of men in the hereafter."—"Primarily concerned"

⁵ "Declaracion de Pedro Naranjo, de nacion queres," in "Autos Pertenecientes, etc.," 27 "y auer presso Yndios Complices del pueblo de tesuque executaron de ymproviso aquella noche por parecerles eran descubiertos."

⁶ Auto y declaracion del mrc. de campo Franco gomez, in "Autos tocantes," 4.

⁷ Prince, "A Concise History of New Mexico," Ayer's "Benavides's Memorial on New Mexico, 1630."

would have made my meaning clearer. Leo XIII: "The Church, whilst *directly and immediately* aiming at the salvation of souls and the beatitude which is to be attained in heaven, is yet the *fountain* of blessings in the temporal order . . ." These things are not so much her concern as the corollary of living up to her teaching. "Seek before all the kingdom," etc.

4) "All human institutions are subject to the will of man." Of course, as far as they are *purely* human, and the will of man is guided by right reason in accordance with the dictates of conscience and justice.

5) "In the natural order which concerns the present world, human reason is the *main* [mark this!] guide and capable of framing the conditions that make for earthly happiness." That this does not exclude "that rulers must ever bear in mind that God is the paramount ruler of the world, and must set Him before themselves as their exemplar and law in the administration of the State," goes without saying. For the supreme dominion of God is a matter of reason as well as of faith.

We all know that the State, even a so-called Christian State, can encroach upon what the Church, in her higher illumination, knows to be rights and duties of conscience as based on the revealed will of God. But while stating principles, it was not necessary to insist on their possible infraction, and to enlarge on the course of conduct to be pursued in consequence.

Of course, I do not wish this to be published, but I am so jealous of my orthodoxy that I would not let the strictures in the F. R. pass without a word of explanation. Add to the above that I have to do my writing under stress of many other occupations, so that I may fail sometimes to clearly convey my meaning. While I want to be charitable almost to excess to all our opponents, I should not wish to compromise in matters of faith or offend against the *sensus Catholicus*.



—In most cases, the less you say, the more it counts.

Why Not Boy Choirs and the Chant?

Some dioceses in this country have interpreted the Motu Proprio of Pius X, of happy memory, on Church Music literally, and have forbidden women singers in the church choirs. In many of the churches of these dioceses, the mixed choir has been superseded by choirs composed entirely of men. The result is that no part music can be sung, except compositions for male voices, a literature which is very poor, and most limited outside of the polyphonic style. Some organists have resorted to the abominable practice of arranging mixed choir masses for male choirs. This is a practice that cannot be too strongly condemned. In the first place, very few have the ability to do this work satisfactorily, and the result is sad. Moreover, the singing of a male chorus, in parts, becomes very monotonous, and no matter how well-trained or how well developed the voices may be, a whole mass sung by men's voices only, is very wearing upon the hearers. Again, where is the parish that can furnish tenors and basses who have the voice and the ability to sing passably well?

This condition is inexcusable when we consider the wonderful possibilities of the boy voice, and the ease with which this institution can be introduced into our churches. Why do not the church authorities insist on the restoration of this grand old institution? Why do they not oblige choir-masters and the singing teachers of our schools to make a study of the boy-voice, so that choirs composed of men and boys could be organized? What an easy problem it is, with our parochial schools and the boys attending them each day! What a heavenly delight is the clear, bell-like, well-trained voice of a boy! In this way, the rich treasury of mixed-choir music, which is allowed by the Motu Proprio to be sung in our churches, could be taken advantage of. Of all the monotonous, tiresome, unmusical, inartistic performances that one can listen to, the worst is a part mass sung by men's voices alone from the Kyrie to the Agnus Dei.

The next question is, what style of music should the boy-choir sing? I am not of those extremists who would eliminate all part singing from our churches. Part singing by men and boys of compositions sanctioned by the Church should be encouraged. But among the styles of Church music there is one which is as superior to all others as heaven is to earth, and therefore should be preferred to all others. I refer to the glorious Chant of the Church. Composed for the Church alone in the ages of faith, it is music worthy of the name of Church music, and it is the only music that exactly expresses the sentiments contained in the words of the liturgy. It is as priceless and as beautiful as the liturgy itself. It is this style of music with which boys in our schools should become acquainted, and it should be the chief aim of the teacher to instill in their young minds an intense love for it. In no other way shall we be able to bring the long-desired reform in Church music to realization. Gregorian Chant, correctly sung by boys and men alternately, is as near to celestial music as we can possibly hope to attain here below.

The problem of teaching Gregorian Chant in our schools seems to deter many priests from introducing it. With a teacher who has a knowledge of the Chant and of the boy-voice, difficulties soon disappear. Singing is taught in all our parochial schools, and if taught correctly, children are able to read notes in their second year at school. The Holy See has approved of the Chant books in modern notation, so that no new system of notation need be taught. The only extra work that would be required on the part of the teacher is to give the children some little idea of Gregorian rhythm, which differs from the rhythm of modern music, so that they may understand and follow the motions of the teacher's hand in indicating the rhythmical and melodic movements of the Chant. In taking up Gregorian melodies, a great authority on the Chant advises the use of a moderately florid chant for earliest practice, rather than syllabic chant. De-

voting some little time then each day to the chant, the boys will not only obtain a knowledge of it, but learn to love it. The amount of extra time that must be devoted to the Chant, over and above that devoted to modern music in our schools, is very little when compared with the results that will be realized. May God speed the day when the beautiful Chant of Holy Church is sung by boys and men in all the churches of our fair land!

F. J. KELLY

Catholic University. (Mus. Doctor)

The Obsolescence of Liberal Culture

The remarks in the January 1st issue of the F. R. about the elective system of education and the quotations from Professor Teggart on the same subject lead me to say a word concerning my experience with the elective system gathered during four years as a member of the faculty of one of our lesser State universities. Barring certain minimum requirements of physical training and English composition and a dash of modern languages, the student is free, hypothetically, to browse amid the 400 or 500 courses offered by the teaching staff. I say hypothetically free because, while the University's statutes provide for freedom of choice, they also require the student upon matriculation to choose a "major professor," *i. e.*, choose a department of instruction in which he proposes to do an important part of his work in college. The head of the department so chosen, automatically becomes the student's adviser (major professor) and is expected to supervise his choice of subjects in other departments. Several forces will dominate that choice—the student's tastes, the professor's view of a liberal education, the state of the high-school teaching market (for that large body of students who intend to teach). The student's tastes will generally yield to the professor's view of things, because the professor who has become the head of a department is usually a man of some years, set in his ways, and inclined to insist upon what he thinks good for his students.

This attitude of the department heads is re-enforced by what I have called the state of the high-school teaching market. One of the chief functions of the University is to provide teachers for the high schools; the University maintains an efficient employment bureau and is in constant touch with the needs of the high schools. The bureau's information is placed at the disposal of the faculty and so the major professors are able to take into account the marketableness of various kinds of studies when advising their students. As the chances for specialization are limited for the young high-school teacher, he must be able to present a varied program of studies, approximating a course in the liberal arts. There is a fairly close approach to the fixed curriculum for which you plead. You would say, I presume, that the essential vice of the elective system has been corrected by the innate conservatism of the professional mind.

I believe it true that in smaller institutions it is not correct to say, with Professor Teggart, that "our college faculties have done nothing *** towards *** presenting students with a reasoned course of studies." In larger institutions, of course, the personal contact of professor and student is slight. Also in such institutions there will be many rich students, lacking the spur of earning a living, who will seek "snap" courses and will be accommodated by lazy instructors.

But aside from the preparation of high-school teachers, Protestant ministers, journalists, etc., and catering to the sons and daughters of wealth, the college of liberal arts is dying. "The tendency towards prescribed curricula," of which Professor Teggart speaks, is doing just what he hopes it will do; it is effecting "a veritable revolution in our universities." I shall not trespass on your patience to argue this matter at length, but I may mention that in the University with which I was connected nearly 25% of the student body was in the Commerce Department, where a fixed curriculum eliminated both the elective system and the pursuit of lib-

eral culture. The Pre-Medic Department by its fixed curriculum did likewise for another group of students and, without further argument, it may be predicted confidently that specialization for the mass of college students of the future will begin at their matriculation.

The reason for this change is obvious. College education has become democratized; it is no longer monopolized by the leisured young; college students, in the mass, are not cultivating learning for its own sake but for the sake of making a better living for themselves. They can not afford to spend four years in high school and four years in college in pursuit of liberal culture. They will specialize as soon as the opportunity is offered. Moreover, in the good old days when college education and liberal culture were synonymous, specialization began at about the age when present-day students enter college. Emerson entered Harvard at fourteen, as was usual for boys of his time. The boy of to-day enters high school at that age. As a fact, we in America have tried to double the traditional dose of liberal culture, and the normal boy rebels. If we are to credit the experience of men like George Bancroft and Henry Adams, the teaching in the average American high school to-day is as effectively done as was the teaching at Harvard College before the Civil War. Formerly the grammar school admitted to the college. Our high school fills the years of the old college and in reality performs the functions of the old college, but because we have given it another name people do not recognize the identity.

The Oxford tradition, embodied in Newman's "Idea of a University," has already lost its commanding position in England where the new provincial universities (really groups of technical schools) are following the same line of development as the American institutions. Oxford has no chair in the design and manufacture of harness hardware, but the new University of Leeds prides itself on teaching that subject so efficiently that it draws students not only from Great Britain, but from the

United States, anxious to perfect themselves in that necessary art.

The obsolescence of the Oxford tradition is readily understood when we consider how essentially limited (in proportion to the whole group of educated persons in a democracy) is the class for whom Newman spoke. In his Fifth Discourse, "Knowledge Its Own End," he says: "It is absurd to balance, in point of worth and importance, a treatise on reducing fractures with a game of cricket or a fox-chase; yet of the two the bodily exercise has that quality which we call 'liberal' and the intellectual has it not." Now, the class for whom Newman spoke, by reason of its wealth, could choose between the "liberal" and the important. But the majority of American college students have to devote themselves to the treatise on reducing fractures in order to arrive at such a point of financial independence that they may play cricket or hunt foxes.

JOHN P. O'HARA

Portland, Ore.

Another Aspect of the Movie Problem

Mr. Stephen H. Horgan of Orange, N. J., in a letter addressed to the *Pittsburg Observer* complains of the remark, originally made in the FORTNIGHTLY REVIEW (XXV, 24, 373), that if Catholic photo-plays are to supplant those of the harmful kind, so far as the patronage of the faithful is concerned, it will be necessary to reduce the admission charges.

Mr. Horgan argues that it is impossible to compete with the popular "movie" theatres for the reason that the production of Catholic photo dramas is so expensive. 'The Victim' (F. R., *l. c.*, and XXVI, 2, 21), he says, cost over \$50,000 to produce. An equal amount was spent by the Catholic Art Association on 'The Transgressor.' 'The Eternal Light,' which pictures the life of Christ from Bethlehem to the Ascension, "was made in the Holy Land and Egypt at an expense of hundreds of thousands of dollars."

"It is easy for anyone to understand," says Mr. Horgan, "that returns for all

this investment cannot be had from the small audiences in our limited Catholic halls. For one of the rules of this Association is that their photo-plays are held exclusively for showing under Catholic auspices. If they were to put 'The Eternal Light' on in the theatres, people would pay fifty cents to one dollar fifty to see it, but they would have first to take all of the Catholic sermons out of it."

In a letter to the Editor of the FORTNIGHTLY REVIEW Mr. Horgan further says that the Catholic Art Association are "actuated by the best of motives—the good they can do," but that they are "losing several thousand dollars weekly, and it will take years for them to get their money back." — "If they get discouraged," he adds, "and give up the enterprise, then the Jews, who are nearly one hundred per cent of the producers, will take it up and we will have lost a great opportunity."

The aspect of the "movie" problem thus brought out by Mr. Horgan is important and must be taken into consideration if a satisfactory solution is to be arrived at. The Catholic Art Association is probably entitled to a moderate "return on their investment." But it is a mistake, in our opinion, to make only such films as can be shown exclusively in Catholic halls because they have "Catholic sermons" in them. It is not films with "Catholic sermons" in them that is primarily wanted, but clean, lively pictures of real life, unobjectionable from the standpoint of Catholic faith and morality. The Catholic tendency must never obtrude itself, but flow spontaneously from the story itself. "The Victim" is a failure from this point of view, and furthermore opinions differ as to its intrinsic merits. (Cfr. F. R., XXVI, 2, 21). Some fear the Catholic Art Association is too much of a "business venture" with an eye to "the main chance" to promise relief from the "movie" evils which we deplore. If the main motive of the promoters be indeed, as Mr. Horgan claims, to do good, then they are ill advised in regard to method, for the production of films with "Catholic sermons" in them, and their display

in parish halls at a price far above that charged by the neighborhood film theatres is not calculated to wean people from the sensational productions which have become so great an evil or to create a taste for good clean photographs in the public at large.

The Language Question in Canada

Father Michael J. Phelan, S.J., contributes to the *Irish Ecclesiastical Record* (No. 610, pp. 307 sqq.) a notable paper on "The Language Question in Canada." He says truly that the underlying issue is: "Shall the French-Canadians, as a race, survive, or, like the Indians before them, vanish into the dim lights and mists of history?"

He quotes a Protestant paper as saying: "There would be no war against the bi-lingual schools if all the French-Canadians were Protestants."

The real thought at the back of those who persecute the French-Canadians undoubtedly is to destroy the French language because it is a bulwark of the Catholic faith in Canada.

The FORTNIGHTLY REVIEW perceived this fact many years ago and in consequence has always stood up for the rights of the French-Canadians. We have never been able to understand why so many Irish Canadians throw in their lot with Orangeism in hounding down their brother Catholics who are fighting the battle of their common faith behind the sheltering fortress of the French language.

Father Phelan deals with this question in the concluding portion of his article. He states, as the upshot of careful inquiries, that the Irish-born Catholics of Canada, as a rule, are not to be found in the anti-French camp, and that those Canadian-born of Irish stock who are found there, have been misled by the Orange press, which persistently paints this question in imperialistic colors, and says: "If these people wish to be Frenchmen, let them go to France; but since they accept our flag, they must accept our tongue."

"Here," says Father Phelan, "the native-born [Irishman] is captured;

for, like all Colonials, he is an Imperialist of the flamboyant type. The homebred Jingo is moderation compared with his Colonial brother. I have observed that many sons of Irishmen in British dependencies are more emphatic in this profession of loyalty than others. They feel that their Irish names render them suspect, and hence they are determined to wave the Union Jack, and sing 'God Save the King' an octave higher than anyone else."

It is to be hoped that the sympathy which our Canadian brethren of French descent are receiving from the Gaels of Ireland will presently be shared by their Irish-descended brethren of the Dominion. "Not only as brother Catholics," says Father Phelan, "but as Gaels, our hearts go out to them in their just and holy struggle. For their cause is our cause. Their enemy our enemy. Their efforts to conserve a distinctive, clean, national existence, to uphold pure ideals and Catholic principles against a paganized civilization, hungry to devour both them and us, all these are ours also."

Father Phelan's article will no doubt do much to open the eyes of the Irish-descended Catholics of Canada to the sinister conspiracy by which so many of them have been duped, and induce them to make common cause with the Catholic French-Canadians for faith and fatherland, as they have been repeatedly advised to do of late by our Holy Father Benedict XV.

An Inadequate "Estimate of Shakespeare"

"An Estimate of Shakespeare," by J. A. McClorey (New York: Schwartz, Kirwin & Fauss; 50 cts.), according to the preface, is a development of a lecture largely made up of matter taught by the writer in the Junior English Class of St. Louis University. Much is to be expected from a professor of English in a great university. It is therefore disappointing to find in this study frequent examples of lack of precision both in thought and in the use of terms. Sentences like the following are to be

met with on every page: "All arts give only partial views of things. In fact, all ideas, even the most truthful, give only partial views of truth." "It [tragedy] is an auxiliary of Revelation." "It [tragedy] is the handmaid of Charity." Sometimes we have quite gratuitous assertions, as that the Renaissance "was a Catholic movement, inaugurated and carried to fulfilment by the popes," and some extraordinary statements on this order: "Through Adam's fall, man's vision of truth was dimmed. God, humanity, and nature became three closed books. Shakespeare reopened at least two of them."

In spite of preliminary qualifications the lecturer is indiscriminate in his admiration. One is reminded of Hello's rebuke administered to Victor Hugo for saying, "Devant Shakespeare j'admire tout comme une brute." This is not estimation nor yet appreciation. It leads to some very remarkable maneuvers, as, for instance, the explanation of Shakespeare's predilection for suicide in his tragedies. Let us quote once more: "Every reader of the great dramatist must have observed the air of nobility about his suicides. Brutus, Othello, Romeo and Juliet, Cleopatra are glorified by their ending. Their utterances at the last moment are high preludes to an incomparable deed, and the reader's sympathies are caught. Othello was never more superb than when he said: 'And tell them that in Aleppo once, When a malignant and a turbaned Turk Struck a Venetian and traduced the state, I took by the throat the circumcised dog And smote him.' Now suicide is an ignoble thing. How then explain the transformation which Shakespeare makes in its character? Briefly, very often a mean deed is done through a noble motive. The motive does not justify the deed; nevertheless it may be so engaging that its beauty quite veils the ugliness of the deed. Romeo and Juliet commit suicide through boundless love; they would rather be dead together than live apart; and we, caught by the vision of their love, become oblivious for the time being of the immorality of their deed.

. . . Othello's heart was so engrossed with the loveliness of Desdemona that, with her gone, all the world was dirt. . . . We forget the ignobleness of their deed in our admiration of their love."

It is a vain thing to discuss the theology and philosophy of one who may write S.J. after his name. But we are forced to demur at such an interpretation of Shakespeare on the part of a Catholic instructor. Let us at least partially vindicate Shakespeare and Othello, first remarking on the absurdity of pitching on the moment when the Moor tells his random tale about the Turk in Aleppo as the one in which "Othello was never more superb." This speech is a mere trifle, serving to divert the attention of the hearers from the premeditated "bloody period" terminating both it and the life of Othello. There is no glamor cast by Shakespeare over either of Othello's horrible sins, murder and suicide. The motive of the first is vengeance, a blasphemous motive, and the motive of the second is despair. Can either of these motives be judged noble? The play is moral because it vindicates innocence, punishes sin, and illustrates how unbridled passions obscure the judgment and lead logically and inevitably to disaster. The few quotations to follow prove this to the most casual Catholic reader:

Othello

Yet she must die, else she'll betray more
men

Ah, balmy breath, that dost almost persuade
Justice to break her sword

I would not kill thy unprepared spirit;

No; heaven forbid! I would not kill thy
soul

Thou . . . makest me call what I intend to do

A murder, which I thought a sacrifice . . .

Had all his hairs been lives, my great revenge

Had stomach for them all . . .

This look of thine will hurl my soul from
heaven,

And fiends will snatch at it. . . .

Whip me, ye devils,

From the possession of this heavenly sight!

Blow me about in winds! roast me in sulphur!

Wash me in steep-down gulfs of liquid fire!

S. T. OTTEN

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—Our readers will do us a favor if, in writing to the merchants that advertise in the FORTNIGHTLY REVIEW, they will mention the fact that they saw the ad. in our pages.

CHRONICLE AND COMMENT

Was Pasteur a Practical Catholic?

Father J. A. Baisnée, S.S., of St. Mary's Seminary, Baltimore, Md., in a letter which we printed in Vol. XXV, No. 17 of the REVIEW, expressed a doubt as to the correctness of the statement, attributed to Msgr. Baudrillart and quoted in our No. 14, that Louis Pasteur, the famous French chemist, who is so often held up as a model Catholic, was no practical Catholic at all, but a Spiritist. Our comment at the time was that the evidence either way was unsatisfactory and the question remained an open one. Now we have the following communication from Father Baisnée, dated Jan. 18th:

"Last summer you asked me to try through my French connections to get at '*la vérité vraie*' in the matter of Pasteur's position with regard to religion. I put the question to Msgr. Baudrillart last fall in the course of his visit to Baltimore, and he confirmed the result of Fr. Langel's inquiries to which you adverted in the REVIEW. It was only in his last illness that Pasteur was brought back to the practice of religion, *i. e.*, reception of the sacraments. Like many of his generation, he had early in life given up Catholic faith and practice, though he never spoke or wrote against religion and remained a firm believer in God and in a spiritual, immortal soul (which is meant by the French word *spiritualisme*). It is no doubt because of his constant opposition to the rampant materialism of his day that Pasteur came to be looked upon and referred to as a witness, and even an apologist, of the Catholic faith."

The Third Order of St. Francis

The project of holding a national convention of the members of the Third Order of St. Francis, to which we adverted some months ago, is assuming more definite form. The *Franciscan Herald* reports that at a meeting of the officers of the Tertiary Province of the Sacred Heart, held in Chicago,

a constitution was adopted and plans were discussed for the convocation of a provincial or district convention. So far as the Tertiary Province of the Sacred Heart is concerned, the national Third Order convention in 1921 (which year marks the seventh centenary of the founding of the Third Order) is an assured fact. The *Herald* says that the sentiment is favorable also in the other provinces. "We are sure," adds our esteemed contemporary, "that those whose province it is, according to the intention of the Church, to promote the Third Order, will know their duty well enough to lend the undertaking the prestige of their name and the weight of their authority. Our *ceterum censeo* is still that the time is ripe for a national convention of Franciscan Tertiaries, and that, if they miss this opportunity to establish their Order on a national basis and to enable it to cope with national problems, they lay themselves open to the charge that they are decidedly inert and hopelessly behind the age."

The Third Order of St. Francis, as we have remarked before, is entitled and in duty bound to take a share in the great movement of reconstruction now under way all over the world, and if its members will live up to their high mission, the future will be brighter because of their fidelity to the spirit of the "Poverello."

The Children and the Theatre

The peril of the "movies" is universal. "The sophistication which is bred in the minds of children by films of the cheaper sorts," says the *Manchester Guardian* (No. 22,553), "is assuming a terrifying aspect." It is not so much on severely moral grounds that the "movie" is a source of anxiety to those who have child-welfare at heart, continues our contemporary, but because "the subject-matter of the average film dissipates the ingenuousness which we expect in childhood. It is no pleasant thing to hear, as one may do any day, mere boys and girls interchanging impressions of the divorce court and the marriage of convenience — impressions

which they have gathered, no matter how innocently, from the screen."

Sir Sidney Lee insists that something must be done to raise the tone of the kinema. The *Guardian* suggests a wholesale revival of the arts traditionally associated with childhood, *viz.*: old-fashioned pantomime and fantasy. "Sir James Barrie's 'Peter Pan' was a step in the right direction, and Mr. Chester-ton could, one feels confident, write the ideal pantomime. The little folk of this country need a theatre of their own to challenge the fascination of the kinema, which will not readily change its present nature."

The Catholic Charities Review

The *Catholic Charities Review*, published monthly (except in July and August) at 120 W. 60th St., New York, by the National Conference of Catholic Charities, and edited by the Rev. John A. Ryan, D.D., of the Catholic University of America, has entered upon its third year. The editor says that the subscription list has decreased during 1918 and is not one-third of what it ought to be. All known methods of enlarging the subscription list have been practically fruitless, and Dr. Ryan appeals to the present subscribers for their personal assistance. He refuses to believe that the great majority of charitable workers take no intelligent interest in the problems of their work. If this were true, he says, "the future of Catholic social and charitable work in America would be dark, indeed; for nothing is more certain than that Catholics who take part in, or are responsible for, charitable activity and institutions, need to have a systematic and sound equipment of knowledge, in addition to good will and self-sacrifice."

The *Catholic Charities Review* deserves a better fate than that foreshadowed in this editorial jeremiad, and we hope now that war work has largely come to an end, our Catholic charity workers will turn some of their good will to the service of this worthy magazine. (Annual subscription, \$1).

—There is no grace in a benefit that sticks to the fingers.

NOTES AND GLEANINGS

—The Editor of the REVIEW is absent on a vacation. Ordinary letters requiring his personal attention will therefore have to lay over for two or three weeks. Important communications will be forwarded to him by the office.

—Now that the war is over and it is possible to speak the truth without danger of being misunderstood by the ignorant, Mr. George Bernard Shaw declares that all this talk about German barbarities, frightfulness, etc., was "pure camouflage," and that the high idealism which the world had been taught to attribute to the Allied nations, was a disguise which statesmen employed to deceive the plain people as to their real purposes. These purposes were in the present instance, as they have been in the past, purely utilitarian. The *Western Watchman* (Sunday ed., Vol. XXXI, No. 15) says that the first-mentioned charge is "as frank as it is startling," and in regard to the second, that while Allied statesmen may have been sincere at first in professing exalted motives, these seem to have speedily given way to others which are sordid and selfish. "If the Peace Conference turns out to be another Congress of Vienna," warningly adds our contemporary, "the world had better prepare for a reign of Bolshevism."

—The War Department does not seem to anticipate a decline in the prices of food; on the contrary, as we read in the *Public* (No. 1086), "army officers are asking for an increase of ten per cent in the appropriation beginning next July. An army ration—food for one man for one day—now costs the government 48 cents. The new request is figured on 53 cents."

—On January 1st there became effective an arrangement by which clergymen and others engaged in exclusively religious work (missionaries, evangelists, members of religious orders, Christian Science readers, and even State organizers of the W. C. T. U.) can purchase tickets at one-half the normal fare. The *Springfield Republican*

expresses the opinion that many ministers, in New England, at least, will not avail themselves of the cut rate. "If this is true," comments the *N. Y. Evening Post* (Jan. 25), "it emphasizes one objection to the time-honored practice. When such privileges are made a salve to conscience for an inadequate salary, they are really an injustice. Clergymen standing on their own feet wish to pay and be paid like other professional men; but when will they be so paid?"

—The late Theodore Roosevelt was among the first of our public men to see that vast concentrations of financial and industrial power require strong social control. He made politics interesting by including new social issues and by touching them up with moral fervor. He preached continuously during his seven years in the presidential office and millions rallied round him. A career like his can happen but once in any country. The social revolution whose beginnings Roosevelt witnessed, has no longer need of cheers and unctuous preachments, but rather of wise, constructive statesmanship. The restless sympathy for all sorts of good causes which Mr. Roosevelt exhibited, has given place to a demand for systematic, reasoned treatment of social needs. A new generation has come upon the scene, with new temper and outlook, new purposes, new tasks. One would gladly record, says the *Nation*, that Mr. Roosevelt, in the great new age in which he lived to see, had grown with its growth and strengthened with its strength, weaving the thread of his great and varied powers into the new fabric of a better national life. Yet though he failed of this, he was nevertheless a commanding figure, and his memory will long survive.

—The *Nation* (No. 2793) protests against the continuance of the ban on German newspapers. "During the war it was undoubtedly intended to prevent printed propaganda of a hostile nature from reaching the masses of the people," says our contemporary. "Why newspapers, however, should have been deprived of their German and Austrian information is a riddle which we shall

not try to solve. While our authorities were protecting our patient people from this Teutonic pollution, German papers were to be found in every English and French newspaper office and English papers could be bought in the streets of Berlin. Even now that Germany has joined the ranks of the great democracies, the news of her revolution, which it is of the utmost importance for us to follow intelligently, is largely hidden from us, except through such incompetent stories as special correspondents manage to get past the British and American censorship."

—*Reedy's Mirror* (XXVIII, 3) has information from Washington that the seizure of the cables by the administration was "done under a compact with Great Britain and France to maintain a censorship of the press until the peace treaty shall have been ratified." — "This country's seizure of the cables," says our contemporary, "was the only way to accomplish the object sought when at the signing of the armistice the American newspapers abandoned their voluntary censorship. The allies are said to have been desirous especially that there shouldn't be much dissemination of uncontrolled news from Russia and Germany concerning the revolutions, as that might start trouble among the proletariat in all other countries. Control of the cables gives a certain control of popular psychology. So it is that nothing comes over the cables but what is official or semi-official." Such is the liberty of the press in America! Is it indeed "the ultimate tragedy of this war," as Prof. J. McK. Cattell says in a letter to the *N. Y. Post* (Jan. 13), "that we have freed Germany and enslaved ourselves"?

—The Hearst papers are calling upon the government to take over the Rockefeller and Carnegie foundations on the plea that these institutions are not charitable, but political, and have been appropriating money to defeat certain candidates for Congress and interfering with the liberty of the press. The criticism is largely justified. There is too much money in these foundations and the temptation to use it for political

purposes is too great to be withstood. But we don't see how the situation could be improved if this wealth-power were turned over to the professional politicians who control the government. Some other solution will have to be found to render these dangerous foundations harmless, or, better still, really useful for the common weal.

—The Rev. M. V. Kelly, C. S. B., of Sandwich, Ont., who has repeatedly contributed to the FORTNIGHTLY REVIEW (see, for instance, his paper on Instructing Converts in Vol. XXV, pp. 105 sqq., 120 sqq.), is at present discussing in the *Ecclesiastical Review* the defects of our catechism teaching and making suggestions as to improving the prevailing methods. Father Kelly is a profound student, and whatever he writes on his favorite subject is worthy of earnest consideration.

Literary Briefs

—The late Cecil Chesterton passed for the press a few days before his death "A History of the United States," which will be published in the near future with a biographical introduction by Gilbert K. Chesterton.

—"Questions of the Day" is the title of a new pamphlet in the Catholic Social Guild's "First Text Books Series." It is by Fathers Joseph Keating, S.J., and Dom Anselm Parker, O.S.B., and deals succinctly with the Catholic attitude towards poverty, housing, land and agriculture, labor and capital, Socialism and private ownership, the educational question, the drink question, and international relations. The authors plead for a return of society to practical Christianity, which alone attacks the evils that beset us at the root. There are a few sentences in the booklet to which we would hesitate to subscribe without reservation, for instance (p. 25) that "there is nothing in . . . capitalism that can be called essentially unjust." (B. Herder Book Co.; 15 cts.)



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JOSEPH F. WAGNER (Inc.), Publishers, 23 Barclay Street, New York

—In "Real Christian Science," a dialogue by Mrs. W. A. King, two women, the one a Christian Scientist, the other a Catholic, discuss the respective claims of the two religious systems. The Catholic point of view is set forth eloquently and convincingly. Would that it had more such able defenders among Catholic women! (Pustet; 10 cts.)

—When Dom S. Louismet, O.S.B., told the late Dr. Hedley that he intended to publish a book on Mysticism, the Bishop dryly remarked: "There is too much already written on the subject." But when he heard that Dom Louismet's purpose was to put a stop to the flow of mystical writings, he approved. The need of practicing the mystical life, instead of writing about it, is the keynote of the learned Benedictine's booklet ("The Mystical Life"; Kenedy & Sons, \$1.10 net). He sets aside all useless speculation and goes back to the traditional Catholic idea of Mysticism as "the genuine Catholic life, lived in its fulness according to each one's vocation and state. Therein the loving soul meets God. Therein man transcends the whole created order of things visible and invisible, to such an extent as even to meet God, to grapple with Him in the dark, and to wrest from Him, if not His name, which is ineffable, at any rate, certainly His blessing." To this sort of Mysticism and perfection of the Christian life all are called, and Dom Louismet's book is a splendid introduction to it.

—The *Month*, published in London by the English Jesuit Fathers, in its No. 653 devotes the subjoined kindly notice to Vol. I of Koch-Preuss' "Handbook of Moral Theology," of which Vol. II has since appeared: "The first volume of an important new Handbook of Moral Theology (Herder: \$1.50 net) adapted and edited by Mr. Arthur Preuss from the work of Dr. Antony Koch, has just reached us. It is something of a new departure, for it does not altogether follow the stereotyped order of the ordinary treatises, admirably logical and convenient though that be, but introduces a certain freshness of treatment into an over-written subject. The subjects of the five volumes which will complete the work are classified as follows:— I. Introduction: Morality its subject, norm and object. II. Sin and the means of Grace. III. Man's Duties to himself. IV. Man's Duties to God. V. Man's Duties to his fellow-men. Judging by the first volume it seems likely that the publisher will repeat the success which his Dogmatic Theology has attained, in presenting to the English-reading public an exhaustive treatise on Moral, which takes a sound middle course on disputed questions, yet which gives a fair account of conflicting views. The illuminating discussion on Probabilism in this book is a case in point. Copious bibliographies are furnished for each of the sections, and frequently the actual Latin text of passages referred to is given in the notes. The other volumes will be awaited with great interest."

Books Received

- Ceux qui Saignent.* Notes de Guerre par Adolphe Retté. 256 pp. 12mo. Paris: Bloud & Gay. 1918. (Wrapper).
- Sous la Rafale.* Au Service de l'Infanterie. Souvenirs d'un Dragon pendant la Grande Guerre. Par Andry Schmitz, Lieutenant de Cavalerie. Préface de Pierre l'Ermite. 285 pp. 12mo. Paris: Bloud & Gay. 1918. (Wrapper).
- The Catholic Encyclopedia.* Supplementary Volume containing Revisions of the Articles on Canon Law according to the Code of Canon Law of Pius X, Promulgated by Benedict XV. By Andrew A. Macerlean, Member of the New York Bar. ii & 82 pp., lexicon 8vo. New York: The Encyclopedia Press, Inc. 1918. Cloth, \$1, three-quarter morocco, \$1.50.

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MISSION CHURCHES OF NEW MEXICO

8. MAJESTIC RED SANDSTONE RUINS OF THE MISSION AT ABÓ

Mission churches built by Franciscans existed in New Mexico years before the Pilgrims landed at Plymouth Rock. None of the original structures survive, although here and there one of the present churches is built on the site, and perhaps on the walls, of those first Christian sanctuaries in what is now the United States. For the oldest ruins of mission churches one must go to the Saline pueblos in the Manzano mountains, to Abó, Quarai, and Tabira. There one will find picturesque remains of missions built and abandoned

prior to the Pueblo Revolution of 1680. Of the three great churches that of Quarai was the largest. It had a floor area of 5,020 square feet. That of Tabira came next, with 4,978 feet; and then Abó with 4,830. These figures are for the auditorium alone and do not include the extensive convents attached to each.

The walls of Abó, shown in the above illustration, are much the noblest and the most massive of the three. They mark a former pueblo on the Arroyo del Empedradillo, about 25 miles east

of the Rio Grande River and 20 miles south of Manzano, in Valencia County. This pueblo was first mentioned by Oñate, in 1598, and became the seat of the mission of San Gregorio, founded in 1629 by Fray Francisco de Acevedo, who erected the large church and monastery of which the ruins appear above. Owing to Apache depredations many of the inhabitants of Abó (they numbered about 2,000 during the early mission period) fled to El Paso, in 1671, and prior to the insurrection of 1680 the village was entirely abandoned for the same cause.

Charles F. Lummis describes the ruins of Abó as follows ("The Land of Poco Tiempo," pp. 294 sqq.): "Its site is a wee head of a valley, strung upon a deep and ragged arroyo, between an eastern and rocky ridge and the long acclivity of the mountains. The pueblo itself was a large hollow square, over two hundred feet on a side, of unbroken, three-story stone houses, terraced toward, and opening upon, the safe inner court. Outside, and parallel with, the north end of this quadrangle was a separate block of three-story buildings. So far the ruins present nothing novel to the student of Pueblo antiquities. They are merely the usual touselled mounds of fallen building-stone and inblown sand. But a few rods north of the pueblo tower the giant walls of a noble edifice—such walls as would have been long ago immortalized in American literature, were they in Rhenish Bavaria instead of a land which might be fancied to have a patriotic interest to Americans. Amid the talus of tumbled stone these two vast parallel walls forty-two feet apart, one hundred and fifteen feet long, and twelve feet thick at the base, soar sixty feet aloof in ragged majesty. Their ancient masonry of darkly rufous sandstone, in adobe mortar, is almost perfect in alignment still. A spade slides smoothly down their plane surfaces. The two end walls of the structure are gone to utter wrack; and the one-time floor is lost under a dozen feet or more of their jumbled ruin. . . . The wee oasis of Abó is not now a solitude,

though the tribe that builded its dark piles long ago faded from off the face of the earth. A half-dozen Mexican families dwell under the gigantic cottonwoods that sap the puny rill; and here is the home of the *paisano* genius—immortalized in territorial proverb—who

"fué por Socorro, y no supo porqué." He made the long and trying journey in safety; but on arriving at Socorro knew not why, and had to return to Abó to ask his comrades: 'For what went I?' This information gained, he trudged back his fifty miles and fulfilled his mission, and trudged home again. His house, and all, are built of ready stone from the huge dark walls that frown down upon the degenerate present."

Under Mammon's Rule

There are people who hold that our civilization is Christian. Christ Himself drew the line by saying: "You can not serve God and Mammon." Christianity is based on labor; Mammonism on property. Christ's foster-father and Christ Himself were workmen, and His Apostles also. St. Paul condemns gain without labor by the words, "If any man will not work, neither let him eat" (2 Thess. III, 10).

Mammon discredits labor and values a man according to his property. Intellectual and physical ability give him no higher value; he must acquire money to be admitted to the ruling class, otherwise he is a proletarian. Hence it is true to say that we live under Mammon's rule.

The Renaissance (of paganism), with the Reformation as a cloak, had enthroned Mammon. The rich exploited the poor and became richer, while the proletariat became more miserable. These conditions had to be justified because, as the English jurist Blackstone declared, no reason can be found in natural law for the property laws [of his time, which were nearly the same as ours], though, he added, it is useless to speculate about them, as every one should obey the laws as they stand (Comm. V, II, p. 238).

Powerful men endeavored to justify the existing conditions, and scientists came to their help by construing "natural" laws which entailed the misery of the people as an inevitable consequence. "The Iron Wage Law" filled the bill, and the law of "Supply and Demand" served to cover usury. The first has disappeared, but the second is still employed to justify profiteering. All the so-called economic systems and theories invented since the Renaissance are only justifications of Mammonism.

The words of our Saviour: "The children of this world are wiser in their generation than the children of light," received a graphic illustration. The rich and mighty declared property to be sacred. It became more sacred than life, for a man who takes a loaf of bread to avert starvation was and is judged a common thief. This is plainly against the Christian moral law. Nevertheless, clergymen of all denominations fell into the trap, and the poor soon learned to regard the clergy as their enemy. Many held the Church responsible for the conduct of her ministers and declared that she was siding with the rich and powerful. What Thomas More had predicted now came to pass: Laws were made for the rich without regard to God's commandments. Gradually the separation between rich and poor grew to be an abyss, and Proudhon coined the slogan: "Property is theft."

Many noble reformers pitied the misery of the people and tried to help them. They began by endeavoring to improve the condition of the industrial workers, which were dreadful. But industry is not the foundation of human life and culture. As the proletariat has been created by taking the land from the people, so the first condition for re-establishing social justice and Christian culture is the restoration of the land to the people. Land and the resources of nature are Mammon's chief tools now as at the time of our Saviour.

Karl Marx was the first to perceive that profit was the chief cause of social misery. He declared that human labor

constitutes the real value of merchandise and that profit robs the workingman of his wages and enhances prices above the real value. He wanted the State to control all industrial undertakings for the benefit of the workingmen, giving each his just share of the income. Marx's fundamental mistake is that he postulated perfect men for his "Future State." All men like to be regarded as perfect, and nothing else being offered to the workingmen, Socialism became a power. The disciples of Marx picture his "Future State" as a thing midway between More's Utopia and Mahomet's paradise.

Meanwhile Bishop Ketteler of Mayence had given time and thought and money to bettering the condition of the industrial workers, and though he had little immediate success, public attention was forcibly called to the glaring injustice of the existing conditions. Ketteler's followers were numerous and are still at work. They have convinced leading statesmen that the condition of the working classes must be bettered and made more secure, and that Socialism is a real danger. Protective laws for the industrial workers were passed in many countries. But these merely confirmed the reign of Mammon: they did not attack the pagan property laws, and hence, as even the leaders of to-day concede, they are preventive measures only and offer no solution of the social question.

Labor unions have done a great deal to better the condition of the working people, but when the unions tried to get "the right to work" for their members by enforcing the "closed shop," they met with stubborn resistance. Much has been said in favor of democracy as a panacea for all evils of society. But thinking men know that true democracy is possible only where every citizen is independent.

Father Lehmkuhl complains that it is impossible, with all our modern machinery, to reinstate the ancient guilds, because the majority of men are no longer Christians. This statement rightly presupposes that Christianity and the social question are closely con-

nected. Karl Marx held that religion and property are closely connected, which was the mistake whence most of his false conclusions flowed. Marx also prophesied that the present system would wind up with a great catastrophe, believing that the workingmen would eventually unite to overthrow it. But Mammon has worked too long not to realize the importance of the old rule: "*Divide et impera.*" He has filled all men, including the workingmen, with suspicion against their neighbors.

Perhaps the Great War will result in bringing men closer together and restoring confidence and love among them. The larger the armies were, the more effective will be the preparation for better conditions now that the war is over. In the inscrutable wisdom and justice of God the same powers that built up Mammon's kingdom on earth may eventually encompass its destruction.

C. MEURER

Little Rock, Ark.

The Free versus the "Kept" Press

An editorial writer in the *New Age* (No. 1364) calls attention to the fact that the free press is more severely criticized by its readers than the "kept" press.

The reason no doubt is that, in comparison with the "kept" press, the free press protests its freedom and sets itself up on a kind of pedestal. Every "excuse" is consequently denied to it, and the smallest complaint is enlarged to a grievance. The "kept" press may be caught in flagrant contradictions, in lies, in chicanery of all kinds, in every form of intellectual and other dishonesty;—it continues to be read and "followed" as an infallible oracle because the great majority of its readers are unthinking and callous. No newspaper in this country has ever died of "exposure." On the contrary, many seem to thrive on it.

The free press, on the other hand, has for its readers not only the most exigent critics, but the most contradictory. They are not only hard to please (which is a merit), but their reasons for

being pleased or the reverse, are bewilderingly various. And, moreover, when they are pleased they are usually silent, whereas when they are displeased, they write vehement letters to the editor, and in many cases stop their subscription.

"Comparing notes with my colleagues on all the free journals of this country [England] and America," says the *New Age* writer, "our experience is that at one time or another every third or fourth reader ceased for a while to be a subscriber."

As a rule, however, they nearly all sooner or later return to the fold, for which we free lance editors must be duly thankful; for if these honest and independent readers remained away permanently, our journals would have to be discontinued.

Catholics and Higher Education — An Alarming Situation

"A Catholic Teacher" through the *Ecclesiastical Review* (LX, 1, 54 sq.) calls attention to the alarming fact that the status of American Catholics in regard to higher education is far worse than the statistics in the Official Catholic Directory would lead one to expect.

He says he recently had occasion to compare the number of Catholic students in Catholic colleges in a certain State with those in non-Catholic institutions. There were five dioceses in the State, and the Catholic Directory credited them with two universities and eight colleges. The attendance was given only for two dioceses, but in those amounted to 478. A personal inquiry showed that instead of ten colleges with a total of at least 500 students, the five dioceses in question in reality had *only three colleges, i. e.,* colleges that were really colleges and not mere high schools, *with an average attendance of a dozen each!*

As the Catholic population of the State in question is about 500,000, some interesting conclusions might be drawn from these figures as to the indifference of the Catholic people to Catholic education. The writer of the article does not enter into this aspect of

his theme, but he does call attention to "the inadvisability of sending false statistics to the Catholic Directory." The editors of the Directory, he says, wish to give correct figures, and the managers of our educational institutions and the chancery offices ought to supply correct figures.

"It does not help Catholic institutions, or the cause of Catholic education, to call a high school a college. In fact, there are two ways in which it hurts our cause. First of all, it lulls us into security where there is really need for alarm. If we had two universities and eight colleges in the State I spoke of, with an attendance of 2,000, as one might judge from the Catholic Directory, the showing would be very good indeed. But when we get behind the appearances, and learn that there are only three colleges and thirty students, the story is quite different. Then we see that there is genuine cause for fear instead of congratulation. Again, it throws direct discredit on all our institutions when some of them assume titles which they do not deserve. When a Catholic high school calls itself a 'university,' other Catholic institutions suffer. Our critics lump them all together; and, because this one institution which they know calls a high school a university, they think that we do not really know what a university is."

The writer quotes Bishop Spalding's saw, "The saddest fact is better than the merriest lie," and appeals to the diocesan and educational authorities to "get the facts accurately into the Directory." We cordially support his appeal. As we have so often insisted, there is no hope for the future of Catholicity in America if we beguile ourselves with falsehoods.



A Plea For Liberal Studies

In the era of "reconstruction" now setting in, the studies which were formerly regarded as the essentials of the "liberal arts" course will meet even with more opposition than was the case before the Great War. For the partial abandonment of the classics, and of

practically all humanitarian studies in most of the colleges for men, owing to these institutions becoming components of the Student's Army Training Corps, has relegated the classics to the background and given an immense impetus to the so-called practical branches and to those fitting for immediate proficiency in one of the scientific callings. However, the danger of pursuing this course in our educational methods and of giving over-emphasis to the things of every-day concern, without any reference to the ideals and lessons of the past, is being pointed out by men who have not lost their vision and judgment in the long-continued hue and cry in favor of an "up-to-date" school programme. The following criticism is from the *Dial* (April 11, '18). The reference to President Eliot and Mr. Flexner as members of an "old-fashioned school of thought" will amuse those who have been following the "revolutionary" suggestions of these two gentlemen. Says the *Dial*:

"There are signs of healthy discontent among us; the future does not seem so secure as it did a few years ago; and the law of automatic progress has been discredited, except among the members of that earnest but old-fashioned school of thought to which President Eliot and Mr. Flexner belong. It is, for example, manifest from President Eliot's pamphlet on Latin that he still believes in Herbert Spencer; the world has only to abolish a few more 'requirements for the A.B. degree,' and to put 'science' on the pedestal, in order to be quite happy and virtuous. If we desire the next generation to be even more sleepy and self-satisfied than this one is, then we can follow President Eliot's advice. But if we are tired of narcotics and if we are fond of liberty, then we shall insist that the next generation study science to be sure, and plenty of it, but above all that they apply themselves more and more vigorously to the study of the history and literature and thought of the past. Our freedom in the present is exactly proportionate to our understanding of the failures as well as of the successes of

the past; and that understanding can be won only by hard personal work. There will of course be nothing easy in this process; it is always easier to relax 'requirements' and to take the class on a jaunt to the City Hall to study 'civics,' or to show them how to make a fireless cooker. But (*pace* Mr. Flexner) it is never easy to be free." A. M.

A Warning Against Radicalism

We hear much, in these days of beginning reconstruction, about the evils of the wage system and the need of industrial democracy, which is a rather vague term. Father Philip H. Burkett, S. J., in a paper contributed to the *Catholic Charities Review* (Vol. II, No. 10), warns against radicalism.

"Before we abandon the wage system," he says, criticizing an article in a previous issue of the same magazine by Father McGowan, "we ought to be sure that our leap will not be into a great unknown, or be, perhaps, a transition from the frying pan into the fire. The 'agencies to iron out the difficulties' ought to be at hand and their effects well known. There ought to be more than 'strong hopes for the success' of the system. The insuperable difficulties I suggested have thus far not been ironed out by arguments or remedies. How 'governmental supervision of a fairly rigid kind, and the community as a partner with the guilds in control of all industry' is going to work out well and at the same time safeguard the workman's much vaunted liberty, and keep us free from the shackles of Socialism when government even 'appoints the directors,' I fail to see. If a universal coöperative system of production is the panacea and the wage system is inherently wrong, . . . how is it that Leo XIII, a learned and far-seeing Pontiff, has not extolled the one in his great and practical encyclical and put the stamp of condemnation on the other? Father McGowan has evidently taken deep draughts of Hilaire Belloc's 'Servile State,' which is known to be overcharged. In a great question he attempts a solution which, to say the

least, is very far distant, namely universal coöperation, and he repudiates schemes which are partial solutions for the present and have contributed mightily in the past to improve conditions. Wouldn't it be wiser to adopt these in the meantime, build on them and thus advance to the millennium? Radical and sweeping measures seldom succeed except in time of revolutions. The 'great propaganda to be carried on'—unless it be carried on in a proper way—has this evil effect among many, that it foments Socialistic discontent among the whole laboring class."

"Father McGowan," concludes Father Burkett, "has well planned an ideal coöperative state. But, like an unwary general, he has not taken any account of the strategic moves of his enemy in the meantime. The enemy is, first, fallen human nature, which is and ever will remain selfish and greedy, and, secondly, government, which is frequently corrupt and venal."

Revival of Spanish-American Culture in the Southwest

In a lecture before the Woman's Club of Albuquerque, N. M., Mr. Aldo Leopold told his hearers some things which deserve wide circulation, not only in the Southwest. We quote from a synopsis of the lecture published in Vol. V, No. 13 of *El Palacio*, the valuable and always interesting weekly organ of the Museum of New Mexico, the School of American Research, the Archaeological Society of New Mexico, and the Santa Fe Society of the Archaeological Institute.

Mr. Leopold began by telling his hearers that the largest defect of Albuquerque is that it is just like other western cities of its size, with prosaic street names, commonplace buildings, etc. "With two hundred years of history and traditions behind us—with a native architecture, an indigenous culture, and surroundings entirely different from the rest of the country," he said, "we have nothing distinctive but a name."

He went on to explain that southwestern culture is just as truly Ameri-

can as that of New England, and that the people of the Southwest, instead of aping the East, should adopt the spontaneous and natural style of art indigenous to their soil. "We had in New Mexico an indigenous [Spanish-American] culture as full of color, as rich in character, as that of any other section of America." This culture ought to be revived and expressed in the arts, in literature, and in everyday life.

To do so would not hinder but rather advance the material development of our cities, as the example of Santa Fe shows, of which Mr. Leopold says: "Santa Fe is the only southwestern town which has not made this same mistake, and Santa Fe is prospering—commercially and esthetically—chiefly from this very reason. Santa Fe is the intellectual capital of New Mexico."

Testing the Child Mind

The little paper on "Testing the Child Mind" (F. R., Vol. XXV, No. 21) was read with extraordinary interest by a number of our readers. At least two of them have written for further bibliographical hints with regard to the pedagogic scales of measurement, their mode of application and their value.

Binet and Simon's "Method of Measuring the Development of the Intelligence of Young Children" was published in English by the Chicago Medical Book Co. in 1915. "The Development of Intelligence in Children" (the Binet-Simon scale) by the William & Wilkins Co., of Baltimore, 1916. The same publishers issue Binet and Simon's "Intelligence of the Feeble-Minded," "Mentally Defective Children," by the same authors, tr. by W. B. Drummond, was published by Longmans Green & Co. in 1910. F. Kuhlmann published a "Revision of the Binet-Simon System" at Faribault, Minn., in 1912.

"A Measuring Scale for Ability in Spelling," by Leonard Porter Ayres, is one of the publications of the Russell Sage Foundation. His "Laggard in Our Schools," a study of retardation in city schools, was published by the N. Y. Charities Publication Committee in 1913. "A Manual of Instructions for

Giving and Scoring the Courtis Standard Tests in the Three R's," by Stuart Appleton Courtis, was issued by the Department of Coöperative Research of Detroit, Mich., in 1914. These are also used in "Arithmetic: A Coöperative Study in Educational Measurements," by Melvin E. Haggerty, a bulletin of the Indiana University, Vol. 12, No. 18, with a bibliography. Of William Healy's studies of juvenile delinquency the latest is "Mental Conflicts and Misconduct" (Little, Brown, 1917). There is a chapter on the subject in "The Individual Delinquent" (Little, Brown, 1915). The second edition, revised and enlarged, of Edward L. Thorndike's "Introduction of the Theory of Mental and Social Measurements," with tables and diagrams, was published by the Teachers College, Columbia, in 1913. The same press issued Milo B. Hillegas's "Scale for the Measurement of Quality in English Composition by Young People," in 1912.

Other works of this class include "The Examination of School Children," by W. H. Pyle (Macmillan); the comprehensive "Manual of Mental and Physical Tests," by G. M. Whipple, and M. R. Trabue's "Completion Test Language Scales" (Teachers College "Contributions to Education," No. 77).

A recently published work that furnishes a new scale for the measurement of mentality is "A Scale of Performance Tests," by Rudolf Pintner and Donald Patterson (Appleton), authors of "A Psychological Basis for the Diagnosis of Feeble-Mindedness," in the *Journal of Criminal Law*, Vol. 7, 1916, and "Mental Surveys of Small Communities," published in *School and Society*, Vols. 5 and 7. This differs from the scales in common use in that no tests of the original Binet series are included. They are especially useful for workers with foreign children, deaf children, and speech defectives, for whom, the authors say, the scales in common use are inadequate. Professor Pintner has also just published "The Mental Survey" (Appleton), a series of standardized tests for measuring the intelligence of large groups of people.

Moral Theology and Canon Law

Fr. M. A. Gearin, C.S.S.R., says in a letter addressed to the editor of the *Ecclesiastical Review* (LX, 1, 68) that no little confusion and uncertainty in the interpretation of laws may be traced to the fact that moral theologians have at times unduly assumed the rôle of canonists. He says that this was the complaint of no less an authority than the celebrated canonist, Msgr. Lombardi. It is also, we may add, the complaint of Fr. Augustine, O.S.B., in his "Commentary on the New Code of Canon Law," *passim*.

Father Gearin suggests that "both Moral Theology and Canon Law would greatly benefit by combining, each retaining its own respective sphere." *How* these two distinct branches of sacred science are to be combined, he does not say. We can imagine no satisfactory method of combination. But the author is right in demanding that moralists and canonists cease to clash and restrict themselves each to his own domain. This has lately been the tendency of the best writers. Koch's Handbook of Moral Theology, for example, now appearing in an English adaptation (Herder), is certainly not open to the charge that it unduly trenches on the precincts of Canon Law. The author so rigorously confines himself to what belongs to Moral Theology that he passes by the marriage impediments with the curt remark that they lie outside the scope of Moral Theology and belong to Canon Law. What we need are, on the one hand, text-books confined strictly to their respective sciences, and, on the other, cordial co-operation between moralists and canonists on all those questions, and there are many, which in some aspect or other belong to both of these important sciences. Now that the new Code has bound us closer than ever to the common law of the Church, we cherish with Fr. Gearin the fond hope that our country may raise up a body of highly trained canonists who will shed lustre on the Church. Hitherto the moralists had to supply much that the canonists failed to furnish.

How We Got West Florida

The tangled and dishonorable story of our long diplomatic struggle for West Florida is unravelled by Isaac Joslin Cox in "The West Florida Controversy, 1798-1813" (John Hopkins Press). The work is summarized as follows by a reviewer in No. 2785 of the *Nation*:

From the day that Jefferson knew that Louisiana was to become a part of the United States till the end of the second war with England, the American representatives in London, Paris, and Madrid, the petty officials along the southern bord, and the higher officials in New Orleans and Natchez played the game of diplomacy as it was played at the time, and as it has been played since by all who wish to drive unfair and narrowly selfish bargains. It was a part of Jefferson's policy to annex both the Floridas and Cuba. If he could accomplish this by diplomacy, well; if not, then he would risk war or engage in the European scramble in the hope that the waters of American rivers might flow unvexed into the Gulf. In fact, as Professor Cox makes very plain, this lower Mississippi region was to young America just what the Netherlands have been to France or Germany for a thousand years. And Spaniards, Englishmen, and Frenchmen saw clearly enough that whoever held the mouth of the Mississippi, the Tombigbee, or the straits of Florida, held the whip hand over the growing republic which most Europeans regarded with so much jealousy.

If the author fails at any point of his careful and detailed account, it is just at this juncture. It was not alone the rich sugar lands of West Florida or the interests simply of the multiplying cotton farmers of the lower South that swept the idealistic mind of Jefferson so far from its accustomed moorings, but that problem of the control of American rivers then so much more important than it would be in this day of railroads and rapid transit.

Still, the evasions of all the Presidents of the "Virginia dynasty," the positive wrong of seizing Mobile in

1805, and the shifty conduct of most of the local representatives of the government for a period of fifteen years, make a bill of indictment against the early Republic that none of us can read with any degree of satisfaction.

It was the frontiersmen who solved the problem. They seized lands, intimidated Spanish officials, and finally seized Baton Rouge, and would not let go till the United States made settlement with European claimants. Moreover, the rapid increase of American squatters and border ruffians, not unlike those who later overran Kansas, compelled all the governments concerned to a settlement.

It is a good and a wholesome account which we now have of this difficult phase of our history.

The Catholic Movement Among the Free Churches of England

It is well known to all our readers that there is and has been for some time in the Church of England a ritualistic movement that is approaching the Catholic Church more closely from year to year and leading many of its individual members into her maternal bosom. But few are probably aware that there exists also among the so-called Free Churches of Great Britain a "Society of Free Catholics" who are headed in the same direction.

The ideas and aims of this movement are set forth in detail by the Rev. W. G. Peck, a Free Church minister, in a book entitled "The Coming Free Catholicism," just published by Allen & Unwin, of London. From this book we gather that the Society of Free Catholics is composed mainly, if not entirely, of members of the various Free Churches, who "would emphasize the existence of a Holy Catholic Church and find their membership in it the solution of most of the difficulties which affect modern Christian life." They disclaim any intention to make Rome the goal of their desire, nor do they hope much from the Church of England or Protestantism in general.

Mr. Peck is not convincing on all points, but his book proves one thing beyond a doubt,—namely, that there is growing up among the members of the Free Churches of England a new respect for Catholic practices and the re-adoption of the time-honored liturgical forms of worship. Some of the younger Free Church ministers wish to make the "Sacrament of the Holy Communion" the central act of worship with the vestments and ritual belonging to tradition, and we are told:—"It is not long since a certain Free Church minister astonished the congregation at a united service held by the Free Church Council of his town by devoutly crossing himself before he went into the pulpit to preach the sermon."

The Catholicism described in this volume is *sui generis* and differs in not a few points from the true Catholicism of the Church of Rome, but there can be no doubt of the earnestness of its propaganda, and we therefore have strong hope that, though it may not result in corporate reunion, it will be the instrument of the conversion of thousands of Free Church Englishmen to the Mother Church. And if but a single soul be saved through its agency, the movement deserves our sympathy and, so far as may be, our coöperation. Co-operation in a good work by prayer is always permitted, always desirable, and always an act of true charity.

—The Hon. William Kent says in a current magazine article that he could not read philosophy until one day a friend put a book by William James into his hands. "When I read James's 'Pragmatism,'" he says, "a sunrise came. I learned in this little book, that nothing was so, just because something else was so, and that if you wanted to find out whether anything was so, the only thing to do was to try it out, and then, although it might have been so that time, it might never be so again. The relief was inconceivable. Deduction be damned—think of it. A vast, dreary library was destroyed." That is as neat a *reductio ad absurdum* of Pragmatism as we have yet seen.

CHRONICLE AND COMMENT

Latin Americans in the U. S.

An Asociación Ibero-Americana de los Estados Unidos was recently founded in New York. It aims at organizing the members of Latin American nations resident in this country with a view to collective representation when occasion arises. Among its secondary purposes are to encourage acquaintance between the citizens residing here and those from Latin America, to establish closer relations of the members with the people of this country for the purpose of establishing greater harmony between the two branches of the great American family, to render help and give protection to any citizen of a Latin American country residing here, or who may come as a visitor, or to seek work, do business, or study, and to organize the workmen of the Ibero-American element (Mexicans, Cubans, etc.) for mutual protection and assistance. A brief sketch of the new Association and a list of its officers appears in the September number of the *Bulletin of the Pan American Union*, 17th & B. Strs., Washington, D. C.

The Asociación is evidently non-denominational in character, but as Latin Americans are mostly of the Catholic faith, it is to be hoped that the members will not allow the old Church to be besmirched by our Anglo-Saxon Voltairians (see Dr. Culemans's article in Vol. XXV, No. 22, pp. 340 sq. of this REVIEW), as has been the practice hitherto. Latin Americans themselves could do more to silence these attacks than all the Catholic newspapers of the U. S. put together.

A Curious British Inconsistency

We note from recent reports that the sanitation of Jerusalem has already been taken up by the British and that a perfect system of drainage is being installed in the city. In connection therewith the *New Witness* (XII, 309) notes a strange inconsistency in the British character. "It is one of the most curious things," says our London

contemporary, "that while no government dares to oppose the structural improvements of any place under British protection, there is an immediate howl of protest if it is suggested that decent dwellings should be erected for our own people even if the cost fall on the rates. The English taxpayer will in the ultimate pay for the drainage of Jerusalem, and will very rightly be pleased to do so. Why, however, he should be moved to indignation at the thought of assisting to pay for the erection of decent houses for our fellow countrymen it is not easy to understand. There is, moreover, an essential difference in the handling of the two problems. In Jerusalem, it is obvious that the best system of drainage has been planned. In London the formula is changed. It is the cheapest the politicians want."

Stars in the Vicinity of Our Sun

Until a short time ago Alpha Centauri was regarded as the fixed star nearest to our sun. By comparing old photographs of the firmament with such of recent date, the renowned astronomer Barnard found that a very small star, of the magnitude 10.5, and therefore not visible to the naked eye, in the constellation Ophiuchus, possesses a very large proper motion, traversing 10.3 seconds a year on the firmament. The distance between this star and our sun was later determined to be 3.3 light years or three-fourths of the distance from Alpha Centauri to the sun, and its velocity at right angle to the line of vision, 32 miles per second. Spectroscopic measurements showed that this star approaches us with a velocity of 56.5 miles per second along the line of vision. This would make its combined velocity 63 miles per second,—an unusually high value. The value of three light years used in this calculation was determined by Goussiat, who found it by the study of old photographs from Algeria. He calculated the parallax of this star to be one second. According to later measurements, however, (see Harvard Bulletins No. 616 and 617), its parallax is only 0.7 seconds, its distance from the sun 4.6 light years, and

its speed perpendicularly to the line of vision 43.5 miles per second. Campbell, in the Lick Observatory, determined its radial velocity and found that it approaches the sun at the rate of 79 miles per second. Its total velocity, according to these two last determinations, is 91 miles per second.

Dr. Svante Arrhenius ("The Destinies of the Stars," tr. by J. E. Fries, Putnam, 1918, p. 74, n.) thinks it "by no means improbable that similar discoveries will be made in the future, so that the sun will be found to have more stars in its immediate 'vicinity' than previously assumed."

Froude, the Arch-Liar

The unreliability of James Anthony Froude as a historian is an inexhaustible theme. The latest writer to apply himself to it is Father Hull of the *Bombay Examiner*. He discusses Froude under the title, "that arch-liar," and incidentally calls attention to James F. Meline's half-forgotten book, "Mary Queen of Scots and Her Latest English Historian." Col. Meline is the man who first forced the conclusion on English judges, much against their will, that Froude "did not seem to know the value of quotation-marks." His book was published in 1872, twenty-two years before Froude's death, and it stands unrefuted.

We ourselves have during the twenty-five years of this journal's career had many occasions to show what a systematic falsifier Froude was. (For the last instance of the kind see our Vol. XXV, No. 7, p. 108). It would be worth while to combine the innumerable refutations of his lies and blunders into one volume. They are scattered over numbers of books, magazines, and newspapers, each writer tackling him on a particular part of his work. The ensemble would be overwhelming.

Translating from the French

R. L. G. Richie and J. M. More have written a treatise on "Translation from the French" (Cambridge University Press), which has a much wider field of usefulness than that for which it seems immediately destined, *i. e.*, the

use of students with examinations in view. Some public benefactor should present a copy to our official and unofficial translators of documents and news reports, so that they might learn that *pretendu* should not be rendered by "pretended," or *demandeur* by "demand," or *caves* by "caves," or "*un triste spectacle*" by "a sad spectacle."

The publishers of most translations from the French are beyond praying for, otherwise we would advise them to keep a copy of this book on their desks, and when a new translator presents himself, to offer him a dollar to practice on one of the passages the authors have selected as exercises. As the *Saturday Review* (No. 3284) rightly says, a work of this kind has long been badly needed, for in no department of our literary output are we so disgracefully bad as in translating from the French (unless it be in translating from the German). It seems so easy, yet it is in reality more difficult than translating from Latin or Greek. The specimens given by the authors of what passes for translation from the French are mercifully selected from out-of-date books, but as bad or worse mistakes could be pointed out in nine out of ten of last year's translations.

Horace and His Secret

Sir Arthur Quiller-Couch, in his lately published "Studies in Literature" (Cambridge University Press), devotes some pages to Horace.

Horace, he says, still defies translation, and if we are to appreciate fully his individuality, we must turn to his odes, which have almost been the despair of imitators. Sir Arthur appropriately describes the attractiveness of their style, "which, the moment you lose grasp of it, is dissipated into thin air, and eludes your concentrated pursuit—so that like any booby schoolboy, you have your hands for certain over the butterfly, and, opening them ever so cautiously, find it gone."

It may well seem a puzzle why so many men of widely differing temperament find a perennial delight in Horace, and that English poets from the days

of the revival of learning, in their endeavor to make this charm their captive, should have worked upon the Horatian model. Sir Arthur maintains that of all who have attempted to probe the secret, the nearest to succeed in becoming our English Horace was William Cowper, who "alone caught the serious side of the Roman poet." The Horatian manner and phrase may have been attained, but who, he asks, "has tamed the Horatian meter to the English tongue with the skill with which Horace tamed foreign meters?" And he is convinced that the only way to capture Horace's secret is to render him "in delicate meters divorced from rhyme."



NOTES AND GLEANINGS

—Apropos of Dr. Thompson's admission, in his book on "The Church and the Wage-Earners," that the religious orders acted as bridge-builders and road constructors in the Middle Ages, Dr. John A. Ryan points out in the *Catholic Charities Review* (III, 1) that the social services of the religious orders continue to this day. Missionaries everywhere are instructors not only in religion but in agriculture and other useful arts. The Salesians are carrying on fine social work in the spirit of Don Bosco in Italy and South America. The Fathers of the Divine Word have been teaching their black children in Africa the Christian religion and the arts of life. The sons of St. Francis have brought the light of faith and material prosperity to the Navajos of Arizona and New Mexico. The Oblates are working for the spiritual and social uplift of the Dénés of British Columbia. Men like DeSmet and Marty, who labored among the Sioux, were not only missionaries of the "good tidings," but apostles of charity and promoters of social peace and happiness.

—Measured by the criterion of the conduct of foreign policy, the United States has still to go to school to learn democracy. "Who of us," asks a writer

in the *Dial* (No. 780), "will ever have a chance to vote on a single one of the peace conditions now being drawn up? What means have we for assuring ourselves that we shall even know what all those conditions are? In a word, our conduct of our foreign policy is in working fact, if not in form, as irresponsible as that of any autocracy or monarchy. In fact, if not in form, it is still being determined for us behind our backs, and without our knowledge or consent, by a small clique of persons."

—The coming of prohibition will throw upon States and cities the task of finding new sources of income. In New York, for example, the taxes collected on the liquor traffic have furnished between a fifth and a sixth of the total State receipts. Evidently a number of our States will soon be compelled to overhaul their tax systems. We hope that they will do so on the most modern principles of equitable taxation. Meanwhile the nation will be casting about for means of replacing the \$443,839,544 that in 1918 it drew from the internal revenue tax on intoxicating beverages.

—According to the *Catholic Temperance Advocate* (Vol. X, No. 3) there is no reason to fear that national prohibition will interfere with the Mass. The amendment to the Federal Constitution has been worded so as to safeguard communion wines. It forbids the manufacture, sale, etc., of intoxicating liquors solely "for beverage purposes." The *Advocate* prints a legal comment on the amendment by Judge William H. De Lacey, a distinguished Catholic lawyer of Washington, D. C., who holds that "there never has been any doubt in the minds of the courts or anyone else that liquor sold or used for beverage purposes is not liquor for sacramental or medicinal purposes." On the other hand we note that Cardinal Gibbons in an interview declared that sacramental wine cannot be manufactured, and the *Denver Catholic Register* (XIV, 26) says, its manufacture is forbidden under the "dry" law of Colorado.

—The Norwegian daily *Tidens Tegn* recently offered a substantial prize for the best epigram on the war. About 1,800 poets competed. The epigram which was judged the best is rendered by the Manchester *Guardian* as follows:

Right did triumph,
So men will see
Right as touchstone
In times to be.

The successful poet, Irma Hansen, created a sensation when she came to the office of the *Tidens* to get her prize, for she turned out to be a school-girl only eleven years old.

—"The time will come," says the *Public* (No. 1079), "when it will appear to every person as atrocious that production should be curtailed while the wealthy live on their surpluses and jockey for high prices, to be created through scarcity." We hope it will not take a social revolution to bring about this consummation.

—The Boston *Monitor* calls attention to an organization that is not so widely known as it should be, namely, "The Friends of Our Native Landscape." This society is about five years old and numbers over 200 members, scattered throughout the U. S. Its purpose is to preserve the picturesque and beautiful bits of landscape in neighborhoods where the "march of progress" threatens to destroy them, and that, we fear, is the case pretty nearly everywhere. It is to be hoped that the exhibition of American landscapes in color and etchings recently held at the Chicago Art Institute will be shown also in other cities, particularly in the smaller places where art exhibitions rarely take place and where many persons would be in sympathy with the movement to preserve landscape beauty if they saw more of it around them.

—In No. 539 of the *Annals of the Propagation of Faith*, Father J. L. Le Texier, O.M.I., describes his experiences among the Zulu Kaffirs. He explains some of their characteristics and superstitions, their feasts and customs, and concludes with the significant remark: "Obviously it would take a life-

time to study the ethnology of the Kaffirs. The practice of circumcision and the levirate law which they have retained, point to the conclusion that they were acquainted with the times of the Patriarchs and even of Moses. A deep study of their traditions would be eminently useful and instructive. Scholars will undertake this some day, and I am convinced that it will throw fresh light on many questions of Hebrew history and Genesis."

—Sleeping car porters are now government employees and as such come under Section 1782 of the U. S. Revised Statutes, which makes it a misdemeanor for any officer or clerk in the employ of the government to receive or agree to receive any compensation for services rendered or to be rendered from private individuals, under penalty of imprisonment of not more than two years or a fine of not more than \$10,000, and consequent incapability, upon conviction, of holding any office of trust, honor, or profit under the government of the U. S. forever after. Before we deprive the poor porters of the tips by which they eke out a living, let us call upon the railroad administration to pay them a living wage.

—It has been generally held by canonists that the obligation of clerical celibacy arises not merely from ecclesiastical law, but also from a vow, which is tacitly taken at the reception of the subdiaconate. Some authors, however, deny the existence of any such vow and assert that the ecclesiastical law is the sole source of the obligation. (Cfr. Wernz, "Ius Decretalium," III, n. 199; IV, n. 393). The new Code is silent on this point, and hence the controversy cannot be regarded as settled, though in the opinion of Dr. J. Kinane (*Irish Eccles. Record*, No. 606, p. 473), the fact that the vow is not mentioned in the new legislation is some indication that it does not really exist at all. The practical difference, as the same writer points out, is very small: no matter what the source of the obligation, its violation is a sin, not only of unchastity, but also of sacrilege.

—Prof. E. A. Ross, of the University of Wisconsin, in an address delivered at Milwaukee the other day, advocated a law compelling employers to pay employees whom they discharge through no fault of the latter, a week's to a month's pay as a "dismissal wage." He pointed out that while the insecurity of the wage-earner has been gradually lessened through mechanics' lien laws, accident compensation, old age pensions, etc., the risk of losing his job remains a constant menace to every worker. Besides protecting the worker, the law would benefit the employer by compelling him to take measures to prevent a high labor turnover, which has been one of the greatest wastes of industry. Experts in "human engineering" would be employed who would find the right place for every man in the shop and provide him with the instruction that would enable him to make good on the job. Professor Ross has seen the dismissal wage system in operation in the large industries of Russia and says it works out there to the advantage of both worker and manufacturer.

—The home and foreign mission boards of nineteen different denominations have decided to raise \$100,000,000 annually for church purposes, and proposals are in the air for Catholics to do what Protestants are doing, on a still more magnificent scale. A writer in the *Ecclesiastical Review* urges an annual "drive" for the foreign missions. The *Western Watchman* (LIII, 38) thinks the proposed nation-wide collection should not be limited to one need. "Why not make it include at least the most vital general needs at home and abroad?" queries our esteemed contemporary. The *Watchman's* suggestion is that the parole be given out to American Catholics: *Not one cent for pleasure during Lent, and our savings from Ash Wednesday to Laetare Sunday for the general needs of the Church at home and abroad.* By a perfect propaganda and collective organization ten million dollars could easily be raised in this way, to be divided equally between home and foreign needs. We heartily second the motion.

—More than forty States have ratified the prohibition amendment to the Federal Constitution, and after June 30th next the country will be "bone-dry." We should be better resigned to the approaching "era of snoopers and breath-smellers," to quote Mr. W. M. Reedy, if we did not know that these legislative ratifications of the amendment were so largely voted by politicians who do not believe in prohibition, who do not care for the principle of the thing, but are for it solely because they think that by such action they can hold their jobs. Mr. Reedy fears that prohibition will prove "the beginning of the end of free Americanism,"—but is there much of this precious rarity left under the Espionage Act and the reign of terror brought on by the war? We may as well hail the reign of "Prussianism" if we are content to let the professional politicians run the country.

—Under the title, "Disproportionate Representation," the Manchester (England) *Guardian* (No. 22,588) prints the following short but highly significant communication from a Lancashire reader: "Is it fair representation that gives Coalition Tories with 4,134,000 votes 388 seats, whilst Labor with 2,500,000 votes only gets 59 seats? Coalition Liberals with 1,600,000 votes get 136 seats, but free Liberals with 1½ million votes only get 28 seats. The total vote of the Independents of all parties outside the Coalition is almost equal to that of the Coalition. Yet the Coalition has an enormous majority in the House."

Such is "democracy" in England!

== THE ==

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Literary Briefs

—“Madame Cecilia” publishes a volume of “Outline Meditations,” which she hopes will be useful for private meditation and for instructing sodalists. The subjects are grouped according to, and deal mostly with the mysteries of, the ecclesiastical seasons. (Benziger Bros.; \$1.50 net).

—“The Gospel and the Citizen” is the title of a neat little brochure by Father C. C. Martindale, S.J., which forms No. 2 of the Catholic Social Guild’s “First Text Books.” The “lessons” embodied in its forty-eight pages aim at indicating what are the social implications of the Gospel, for “that it does not contain a scheduled programme of social reform or organization,” says the author, “or even a complete social philosophy as such, all will admit.” All do not admit this, however, and Fr. M. might profitably have added a few words of refutation of the teachings of the late Prof. Rauschenbusch and other “Christian Socialists.” Apart from this defect, the brochure, concisely written and full of the meat of sound doctrine, is

well adapted to its purpose, and we cordially recommend it. (B. Herder Book Co.; 15 cts. net).

—Father Francis Finn’s latest story, “His Luckiest Year,” strikes one as a bit too roseate in its dénouement to be proclaimed as altogether satisfactory by the average youth. As one remarked the other day, “Some stories have too good an ending.” However, it will, for all that, be read with genuine relish by every live and healthy-minded boy. If the lessons it embodies are taken to heart, a more virile and militant Catholicity in our American youth should be the logical result. (Benziger Bros.; \$1).

—While neatly gotten up and well printed, with rubrics in red, the “Manual of the Sodality,” by the Rev. James J. Duffy, lately issued from the press of Peter Reilly, is too limited in its contents to find a wide field of usefulness. In its 133 pages there is not a line of the important general rules of all Marian Sodalties. Just three pages of particular local rules are given. The Little Office of the Immaculate Conception, too, is wanting. There are no ordinary prayer-book devotions. (50 cts.)



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—Canon A. C. Deane includes Francis Thompson's "Hound of Heaven" in his recently published list of books for religious reading ("A Library of Religion"), but thinks the poem much over-rated. He is even daring enough to hint that when you have taken "the Latinisms and the laudanum" out of Thompson's work, there is not much left. (Cfr. Fr. Hull's estimate of Thompson in this REVIEW, Vol. XXI, No. 1; Vol. XXV, No. 5).

Books Received

- Supplementum Continens ea quibus ex Codice Iuris Canonici Summa Theologiae Moralis Auctore H. Noldin Exarata vel Mutatur vel Explicatur.* Edidit Albertus Schmitt, S.J., S. Theol. Prof. in C. R. Universitate Oenipontana. Editio 2a Emendata. 81 pp. 12mo. New York and Cincinnati: Fr. Pustet Co. (Inc.) (Wrapper).
- A Handbook of Moral Theology.* By the Rev. Anthony Koch, D.D., Adapted and Edited by Arthur Preuss. Volume II: Sin and the Means of Grace. iv & 230 pp. 12mo. B. Herder Book Co. \$1.50 net.
- Essays in Occultism, Spiritism, and Demonology.* By Dean W. R. Harris. vi & 181 pp. 12mo. B. Herder Book Co. \$1 net.
- Backgrounds for Social Workers.* By Edward J. Menge, M.A., Ph.D., M.Sc., Professor of Biology, Dallas University. Boston: Richard G. Badger. 1918. \$1.50 net.
- The Lord Jesus. His Birthday Story Told For You by Little Children.* Illustrated. Chicago: Extension Press. 50 cts.
- Marriage Legislation in the New Code of Canon Law.* By V. Rev. H. A. Ayrinhac, S.S., President of St. Patricks Seminary, Menlo Park, Cal. 335 pp. 12mo. Benziger Brothers. \$2 net.
- The Bedrock of Belief. The Foundations of Religion.* By William F. Robison, S.J., Professor of Theology, St. Louis University. x & 206 pp. 12mo. B. Herder Book Co. \$1.25 net.
- Hence Cometh Victory?* By Mary Brabson Littleton. 2nd ed. 109 pp., 12mo. Baltimore: John Murphy Co. 50 cts. (Wrapper).
- Manna of the Soul.* By Rev. F. X. Lasance. Thin Edition. Benziger Bros. Price, from 75 cts. to \$3.75, according to binding.

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March 15, 1919



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MISSION CHURCHES OF NEW MEXICO

9. RUINS OF THE OLD MISSION AT QUARAI

Together with Tabira to the south (of which we shall publish a picture later) and Abó to the west (see our last issue), Quarai forms a trio of superb mission ruins the like of which will not be found anywhere else. Quarai is the most beautifully located of the three;—in front of it a great spring with a cotton-wood grove, and around it the Manzano mountains, with a view in the distance of the mysterious salt and alkaline lakes of the Estancia plains.

At the time of its occupancy Quarai was the southernmost Tigua pueblo of the Salinas region. In 1629 the Franciscans established a mission there, consisting of a monastery and a church, of which the ruins are pictured above. According to Vetancurt, Quarai had 600 inhabitants immediately prior to its abandonment. Between 1664 and 1669 the people of this pueblo connived with the Apaches, during a moment of friendliness of the latter, to rout the

Spaniards, but the plot was discovered and the leader executed. About 1674, the Apaches compelled the Quarai people to flee to Tajique, twelve miles northward. The latter village remained inhabited probably a year longer, when its occupants were also forced to succumb to the persistent hostility of the Apaches, and fled to El Paso, Texas. They were afterwards settled in the village of Isleta del Sur, farther down the Rio Grande, where their descendants, almost completely Mexicanized, now reside. (Hodge in Handbook of American Indians, II, 336 sq.; Bandelier in Arch. Inst. Papers, IV, 258, 261 sqq.)

* * *

"Like Abó," says Lummis ("The Land of Poco Tiempo," pp. 296 sqq.), "the ruined city [of Quarai] itself is a huddle of indeterminate mounds of masonry, and less imposing than many longer-abandoned pueblos. But, like Abó, too, it is companioned by a huge and mysterious edifice—an edifice in ruins, it is true, but so tall, so solemn, so dominant of that strange, lonely landscape, so out of place in that land of adobe box-huts, as to be simply overpowering. On the Rhine it would be superlative; in the wilderness of the Manzano it is a miracle. Its great, shadowy walls are neither so lofty nor so thick as those of Abó; but neither are they so breached. The great rectangle is practically complete, with three walls largely perfect, and part of the fourth. The masonry is quite as fine as at Abó, and the architecture is imposing. A big modern chapel, a few rods to the east, is built of plundered stone, but the ancient temple seems scarce to feel the robbery. Its roof long ago disappeared, but the massive walls stand firm as the mother ledges, and still hold the careful mortises for long-forgotten rafters. At the foot of the hillock is a tiny rivulet, sentinelled by a tall and lonely pine; and upon the hillside, a few hundred yards south, is a large, strange circular enclosure fenced about with upright slabs of rock."

A Chorus From "The Bacchae"

*Translation from EURIPIDES
by Gilbert Murray*

O Strength of God, slow art thou and still,
Yet fairest never!
On them that worship the Ruthless Will,
On them that dream, doth His judgment wait.
Dreams of the proud man, making great
And greater ever,
Things which are not of God. In wide
And devious coverts, hunter-wise,
He coucheth Time's unshifting stride,
Following, following, him whose eyes
Look not to Heaven. For all is vain,
The pulse of the heart, the plot of the brain,
That striveth beyond the laws that live.
And is thy Faith so much to give,
Is it so hard a thing to see,
That the spirit of God, whate'er it be,
The Law that abides and changes not, ages
long,
The Eternal and Nature-born—these things
be strong?

What else is Wisdom? What of man's endeavor
Or God's high grace so lovely and so great?
To stand from fear set free, to breathe
and wait:
To hold a hand uplifted over Hate:
And shall not Loveliness be loved forever?

The Pilgrim Fathers

The record of the Pilgrims, says Prof. Roland G. Usher in his lately published book, "The Pilgrims and Their History" (Macmillan; \$2), "is much more nearly a study in the psychology of religion and its relation to the necessities of political and economic life than a political history in the ordinary sense of the word."

In dealing with their social life during the first generation after their leaving England, Dr. Usher emphasizes the spontaneity of the idealism they applied to the problems of daily existence. Their discipline was not intended simply to repress the wayward; it was an end in itself, and a delimitation of life as they loved to live it and wished all to love to live it.

Though the idealism was so literal, the colony was by no means an impossible place for ordinary human beings. Sober, rather than dour, the Pilgrims knew the rudiments of social relaxation. The upper ranks or gentlemen de-

lighted in evenings of conversation on suitable themes, enlivened with moderate portions of wine, beer, or ale, and one reason why they did not indulge this taste oftener was the expensiveness of candles and the long hours of work. Bradford wrote of his friend Brewster that he was of "a very cheerful spirit, very sociable and pleasurable amongst his friends." The commoner people and servants had rougher enjoyments, some of a robust Elizabethan character. Bowls and pitch-bar were played; card-playing seems to have been sanctioned on week days, and we gather that the sexes were allowed to dance as long as they did not dance with each other. There were taverns with beer, wine, and spirits, and degrees of drunkenness were carefully graduated: excess "upon refreshing," plain drunkenness, beastly drunkenness, filthy drunkenness, and extreme drunkenness.

Like King James, the Puritans disapproved of smoking, and though men might indulge within doors or in the fields, they were repeatedly fined "for drinking tobacco in the highway." Church attendance was compulsory. No Sunday work was allowed; one wight was fined for writing a letter on Sunday, "at least in the evening somewhat too soon."

Christmas was not wholly under the ban. The first year the whole Colony spent Christmas at hard labor. The second year some newcomers on the Fortune refused to follow Bradford to the fields, saying that it "wente against their consciences to work on that day," and being tender on consciences, the leaders excused them. When they returned to Plymouth village for lunch, they found these conscientious objectors to Christmas labor playing stool-ball and other good English games in the street, and this public "gaming or revelling" was promptly stopped.

The regulation of young people's conduct was very strict. In 1638 a law was passed that no man should propose to a girl without the consent of her parents or (if she were a servant) her master. The gallants of Plymouth

were wroth, and it became necessary to inflict numerous punishments for "irregular" proposals and acceptances.

An interesting chapter on "The Tares" in the New England Canaan pays special attention to Merrymount, which gave Hawthorne material for a story. Morton, who founded Merrymount, arrived in Massachusetts only five years after the Pilgrims had landed, and being a gentleman of choicely cultivated vices, disliked the atmosphere of the place. He was a sort of junior partner or helper to one Captain Wollaston, who had a number of indentured servants with him; Wollaston went to Virginia and wrote Morton to bring on these servants to the same place, where they could be sold at an advantageous figure. But with an eye to the main chance, Morton proposed that instead the servants go with him into the wilderness, and found a settlement where they could be (under his loose authority) their own masters. They did so, and this settlement of Merrymount became a sort of gambling-hell and resort for the riffraff of the region. Morton, captain of a crew of desperate white sailors and settlers, rogues, runaway servants, and even dissolute Indian women, held high sway—till Capt. Standish appeared on the scene.

Among the new contentions advanced by Dr. Usher is the statement that the Pilgrims were never actively persecuted in England by Church or State. They left England to avoid contact with the Establishment and the Puritans who accepted it, that was all. He shows also that Robinson's congregation at Leyden was a good deal smaller than has been supposed, and that far from proving a favorable haven, Holland offered them a hard life and uncongenial atmosphere. Again, contrary to the general belief that Plymouth Colony was not an economic success, he shows that it decidedly was. The chief reason why it did not grow as successive waves of Puritan immigration came in from England, was the spiritual sensitiveness which had led the Pilgrims to avoid any contact with the great body of Puritans at home.

Free Entry to Churches

Regarding "free entry to churches" (F. R., Vol. XXVI, No. 1) a great many of the laity will welcome the abolition of the pay-as-you-enter custom now prevalent in some parts of this country.

Those of us who have lived a long time in the Archdiocese of Boston, for instance, have acquired such a habit of "digging down" into our pocket as we approach a church on Sunday morning, that when we move away into other dioceses, where the pre-payment plan does not prevail, we still continue to act as if we expect to be held up at the door for our church "fare." It has always seemed to some of us a decidedly un-Catholic sort of thing to place a collector at the church door on Sunday to receive the offerings of the faithful. When collected in this way, the money received hardly seems so much like an offering as it does an entrance fee. We all remember that some few years ago Cardinal Falconio, then Apostolic Delegate, admonished pastors throughout the United States to abolish this pay-at-the-door system, but his letter had no effect, in some parts of the country at least. It remains to be seen whether or not the inclusion of this regulation in the new Code of Canon Law will succeed in putting an end to a custom which is all right at a moving picture show, but which hardly seems right at a Catholic church door.

The argument against this is, of course, that the collection within the church is more or less haphazard, whereas if everyone is expected to deposit a ten cent piece on the table with the collector before he enters, there is a greater assurance that nobody will be able to cheat the Lord out of his offering. But in the case of people who really cannot afford to give anything—the poor "whom we have always with us," the poor who we are assured are especially loved by the Lord—in the case of these people it is an unnecessary humiliation to be faced, when they go to Mass, with a collector at the door whom they are compelled to pass without paying. It is true that in some

churches poor people may receive from the members of the St. Vincent de Paul Society tickets which will enable them to pass the collectors without suspicion of being evaders of the collection. But isn't this also an unnecessary and un-Catholic humiliation of the poor? And are there not a great many people poor enough in most of our congregations who still are not badly off enough to be ministered to by the St. Vincent de Paul Society?

Any rule or any plan or any system which makes it difficult for the poor to enter our churches is bad for them, bad for the Church and bad for society at large. We must bind the poor to us in the coming years with "hooks of steel" and not estrange them from the Church by too much zeal in the collection of money.

A CATHOLIC LAYMAN

A Masonic Hoax

I have before me, in the *Christian Science Monitor*, the report of a special committee of the Grand Lodge of California, recommending to the latter full recognition of the two national Masonic bodies in France. This report, we are told, was adopted by the Grand Lodge of the Golden State at a recent meeting. It contains the results of an "exhaustive inquiry into the origin and nature of the differences existing between Anglo-Saxon and French or Latin Masonry," and "sets forth many facts and observations of interest, not only to the Masons of the world, but to all [profane] observers of world movements and tendencies," especially those, we presume, which owe their origin to Masonry.

I have read this report with care and, as a profane "observer" of Masonic movements for nearly fifty years, beg leave to state that, to the best of my knowledge and belief, we have to deal here with a new Masonic hoax of the kind in which the history of the craft abounds. This hoax seems to have been concocted for the special benefit of the so-called blue lodges, *i. e.*, the uninitiated who constitute the bulk of the craft in all countries and are mere un-

conscious tools in the hands of the leaders. These "knife and fork Masons" blandly swallow the "Grand Architect of the Universe," (see Arthur Preuss, "A Study in American Freemasonry," pp. 141 sq.), the "Bible covered with square and compass" (*ibid.*, pp. 221 sq.), unaware of the true cabalistic meaning of such "covering"; they swallow without question the trilogical sham slogan, "Fraternity, Equality, Liberty"; they listen, ignorantly but with pleasure, to such other big Masonic words and phrases as "Philanthropy," "Humanity," "Tolerance," "Progress," etc., and confidently believe that Freemasonry is a superior religion, never hostile to Christianity. They know nothing of the true kabbalistic origins of the sect, so cleverly concealed under a hundred masks from century to century (*ibid.*, 170 sq.), they are ignorant of the fact that Albert Pike, Masonic High Priest and Sovereign Grand Commander, has admitted ("Morals and Dogma of the Ancient and Accepted Rite of Scottish Freemasonry," pp. 744 sq.) that "all the Masonic associations owe to the Jewish Kabbalah their secrets and symbols." In reality they owe them even more than that, namely, their dogmas, their morals, their creed, their satanical atheism and profound hypocrisy. These poor dupes are sure that Masonry is absolutely non-political, whereas in reality it is the greatest political machine in the world. Disraeli said in 1876: "For a century Masonry has taken a considerable part in most of the wars. It will be so in the wars which are yet to come. Few people know the true motives of European wars." In his novel "Coningsby" the same keen observer says: "In conducting the governments of the world, there are not only sovereigns and ministers, but secret orders to be consulted, which have agents everywhere, reckless agents, who countenance assassination and, if necessary, can produce a massacre." Disraeli made no distinction between French, Anglo-Saxon, American, German, Belgian or other Masons. He had seen the Masonic "patriarch" Palmers-

ton working hand in hand with the Italian Masons Mazzini, Cavour, and Garibaldi. No doubt Worshipful Grand Master Whitten knew, when he declared at Washington, in December, 1917, that "Our country is waging the war of Masonry," that Masonry is one and the same international sect throughout the world, under the occult dictatorship of the executive "Supreme Rite," founded in 1870 by Mazzini and Pike and since then centred in Rome, not far from the Vatican, in the Justiniani Palace, which is the residence both of the Grand Orient of Italy and the Supreme Central Council of the International, so-called Scottish Rite, transferred thither from Washington, in 1893. I strongly suspect that W. G. M. Whitten also knew the occult origin of the crime of Serajevo, as set forth in the *Revue Internationale des Sociétés Secrètes*, Paris, Sept. 1912, and definitely organized at Belgrade in June, 1914, by the Balkan lodges under cover of the pseudo-nationalist society "Narodna Obrana," an offshoot of the Balkanic Omladina Association, founded in 1860 by the arch-assassin Mazzini.

L. HACAULT

Holland, Manitoba

The "New Revelation"

Whereas Dr. James H. Hyslop, after all his years of psychical research, is still a skeptic with regard to the phenomena of Spiritism, (see his latest book, "Life after Death," Dutton & Co.), Dr. W. J. Crawford, on the contrary, is a convinced believer.

"I am," he says in "Hints and Observations for Those Investigating the Phenomena of Spiritualism" (Dutton & Co.), "perfectly certain that all humanity, of whatever race or creed, survives death and passes at once to another state of existence or plane of being."

Of conditions on that plane he says that the inhabitants of the other world can report to us anything in the way of their personal emotional states, but "they cannot tell us anything very satisfactory about the composition of their world. They can tell us if they are happy or sad, gay or gloomy, energetic

or indolent; they can say if they are pleased with their surroundings or otherwise, if they would like to return to the earth, and so on, but they cannot tell us in a convincing way if their world contains what we know here as mountains and seas." The spirits are not "angels by any manner of means, they do not exceed us in intelligence, but are in fact only good-natured beings of much the same capacity as our familiar selves." They have a psychic body which is invisible to normal sight, but may occasionally be made visible to clairvoyant sight. There are different spheres in the next world, some pleasant, some approximating the orthodox hell.

Such is some of the "information" that Dr. Crawford has elicited from his "spirit" friends. It has the advantage of being definite, and the disadvantage of being contradicted, wholly or in part, by the "spirit" friends of other inquirers, *e. g.*, Harlette A. and F. Homer Curtis, who describe the "Realms of the Living Dead" in a volume under that title (Edward J. Clode, New York) as seven, corresponding to the worlds of manifestation—the Realm of Reflection, the Ethereal Realm, the Realm of Life Force, the Desire Realm, the Mental Realm, the Inspirational Realm, and the Ecstatic Realm, which latter "corresponds to the seventh principle in man" and is "almost beyond the comprehension of the ordinary student, for its vibrations reach each man through the heart, being too high to be registered by the physical brain." (See *N. Y. Evening Post*, Book Section, Jan. 4th, p. 3).

"Sciens" in "How to Speak With the Dead" (Dutton & Co.) has still another and, if possible even more fantastic theory. And so the "new revelation," as Sir Arthur Conan Doyle calls it, goes merrily on.

Strangely enough these writers do not suspect that they may be the dupes of liars among the spirits of the other world.



—In reply to a query whether we still accept life subscriptions at fifty dollars and take Liberty bonds in payment for them, we reply that we do.

Capital, Labor, and the Church

"The World Problem: Capital, Labor, and the Church," by the Reverend Joseph Husslein, S.J. (Kenedy; \$1.25 net), is announced as "a complete and authoritative treatment of every phase of the question of capital, labor, and the Church." We fear the reader will be disappointed. The reverend author merely skims the surface. Nowhere does he go to the root of the problem. He speaks repeatedly of the rights of capital. But capital, like labor, is a mere abstraction. Rights and duties belong only to living persons. Both capitalists and laborers come under the sentence of St. Paul: "He who will not work, neither let him eat." The Apostle enforces the duty on *all*; he does not recognize profit as a legitimate means of acquiring anything.

It is true, as Fr. Husslein says, that "suppressed Catholicism is at the center of the great social unrest." But he should have followed out the idea and developed it in Ch. III, "The Substance of Socialism." What is Catholic and what is Socialistic? The author merely says: "The economic doctrine of Socialism is all centered in the common socialistic ownership of the means of production and distribution." He does not tell us why. The reason must lie in "the substance of Socialism." It is a truth proclaimed by Carl Marx that the laborer is entitled to the whole product of his labor. It is also a Catholic truth. Leo XIII says in his encyclical "Rerum Novarum": "*Verissimum est non aliunde quam ex opificum labore gigni divitias civitatum,*" which Fr. H. translates: "It may be truly said that it is only by the labor of the working-man that states grow rich." A more accurate translation would be: "It is certainly very true that the wealth of communities is created only by the work of the laboringmen." We have here simply an old Catholic principle decked out in Socialist ribands.

Marx, in applying this natural truth, conceived his "future state" according to the autocratic notions of his time. That was a mistake because in practice such a system would destroy liberty and

transform the State into a penitentiary. English Guild Socialists have perceived the error and propose to return to the medieval idea.

If, as St. Paul says, all the fruit of his labor belongs to the worker, the value of labor in each article is the just price and the right wage. Besides the articles created by labor there is other property—land and the resources of nature. Father Husslein draws no distinction between these different kinds of property. He seems even to indorse the present unjust property law. He quotes Blackstone, but Blackstone plainly says that there is no reason in natural law for the existing property laws, which are made without regard to the divine commandments. God ordained through Moses: "Land shall not be sold because it is mine." If land is salable, it becomes a means for the mighty and the cunning to enslave their fellowmen. By acquiring the land they create a proletariat and destroy "the right to work."

This is the point where Christianity and Socialism part company.

Fr. Husslein advocates social reform legislation. Germany introduced the most extensive system of social reform laws ever known in history before the war, but Catholic leaders said that the final aim was not yet reached. That aim can only be attained by restoring to all men the right to work. All other social reform measures will remain patch-work.

Our time is similar to that of the Saviour and St. Paul. There are a few very rich men and a great mass of dependent poor. St. Paul won the latter by his social reform programme. The same can be done to-day, but not by books like Fr. Husslein's.

Little Rock, Ark.

C. MEURER



—Father F. X. Lasance's popular short prayer-book, "Manna of the Soul," can now be had in a thin edition, printed on India paper, at from 75 cts. to \$3.75, according to the style of the binding. The booklet weighs but three ounces and will not prove cumbersome on the way to church. (Benziger Bros.)

Reminiscences of Blessed Thomas More

Mr. P. S. Allen contributes to the Literary Supplement of the London *Times* (No. 884) an interesting paper on Blessed Thomas More's first marriage and the circumstances of his early married life, a topic hitherto involved in much obscurity.

More's biographers concur in telling us that he chose for the wife of his youth an Essex girl, Jane Colt. She was not his first love. "His mind most served him" to a younger sister, whom he thought fairer and better favored. But, on the principle expounded by Laban to Jacob, he "considered that it would be both great grief and some shame" to Jane to see the younger married first, and so he "of a certain pity framed his fancy toward her." From her Essex home he bore her away to London; and their new life began in the narrow streets of Bucklersbury, near Cheapside. After a few years she left him a widower with four young children; and within a month he took to himself a new wife, Mrs. Alice Middleton, a widow with a child of her own. There is some reason to suppose that this was in 1511; and the date of the first marriage has been conjecturally placed at 1505, when More was twenty-seven.

Mr. Allen fills in the picture thus barely outlined from Erasmus's "Colloquies." According to Erasmus, More married Jane Colt when she was but seventeen and quite undeveloped, hoping to mold her to his own tastes. He began to interest her in books and music, to accustom her to repeat the substance of sermons she heard, and to train her to other useful accomplishments. The girl, who had been brought up in complete idleness, soon began to be bored and refused to comply with her husband's wishes.

"When her husband urged her," Erasmus relates, "she would burst into tears; sometimes even throwing herself to the ground and beating her head on the floor, as though she wished to die. As this went on, the young man, concealing his vexation, suggested that they

should pay a visit to her parents in the country: with which she joyfully fell in. On arrival he left her with her mother and sisters, and went off with her father to hunt. As soon as the two were alone, he told his story: how instead of the happy companion he had hoped for, he found his wife perpetually in tears and quite intractable; and he begged for assistance in curing her. 'I have given her to you,' was the reply, 'and she is yours. If she doesn't obey you, use your rights and beat her into a better frame of mind.' 'I know,' said the husband, 'what my rights are; but I would rather the change were effected with your aid and authority, than resort to such extreme measures.' The father consented, and after a day or two found an opportunity to speak with his daughter alone. Setting his face to severity he said: 'You are a plain child, with no particular charm: and I used often to be afraid I should have difficulty in getting you a husband. After a great deal of trouble I found you one whom any woman might envy; a man, who, if he weren't very kind, would hardly consider you worth having as a servant; and then you rebel against him.' And with this he grew so angry that he seemed about to beat her; all of course in pretence, for he is a clever actor. The girl was frightened, and also moved by the truth of what he had said. Falling at his feet she vowed to do better in future; and he promised continuance of his affection, if she would keep her word. Then returning to her husband, whom she found alone in his room, she fell down before him and said, 'Until now I have known neither you nor myself. Henceforth you shall find me quite different: only forget what is passed.' He sealed her repentance with a kiss; and in this happy state of mind she continued till her death."

The years they had spent together remained green in More's memory, and when he wrote his own epitaph, he referred to her as his "cara vxorcula."

Mr. Allen, in conclusion, calls attention to England's ingratitude to Sir Thomas More. "England owes much to him," he says. "Of all the characters

in our history there is none that is so intelligible and that makes appeal to so wide a circle. With the high devotion of an enthusiast he combined the serene common sense of a man of action; loving his life with cheerful humour, but ready without complaint to lay it down for the cause his conscience bade him choose, upon the cruel demand of his own familiar friend whom he had trusted. And besides this great part, he is one of the founders of our modern literature. Yet how little has England done to cherish his memory! The house that he made at Chelsea is clean gone out of sight; even his tomb in the old church there, with its long plain inscription, is hidden in darkness, almost as though he had died a death of shame. Heroic efforts could not save Crosby Hall from transplantation; and the great Holbein portrait of the Chancellor, immeasurably more beautiful than any reproduction of it, was allowed to go out of the country without a single word of protest. No one has collected More's letters, and there is no critical edition of his English works. It is time that reparation should be made."

Holbein's portrait of Sir Thomas is known to many readers through the frontispiece of the "Life and Writings of Sir Thomas More," by the Rev. T. E. Bridgett, C.S.S.R., which, we may add, is by far the best biography of the Lord Chancellor extant. Strangely enough, it has not found the circulation it deserves. Even less known is the same learned author's charming volume, "The Wit and Wisdom of Blessed Thomas More; Being Extracts from Such of His Works as Were written in English," London, 1892. We heartily recommend both these excellent books to our readers. They are real classics of Catholic literature.

—After sin, there is no greater misfortune than that of falling, however involuntarily, into the slightest dogmatic error.—Dom S. Louismet, O. S. B., "The Mystical Life," p. xxiv.

Fenimore Cooper on the American Press

A reverend friend calls our attention to some interesting passages in James Fenimore Cooper's book, "The Redskins." This novel was published in 1846, to promote the anti-rent movement. The land near the Hudson River in New York State belonged originally to large proprietors known as *patroons*, and the holders in Cooper's time still had to pay an annual "quit rent" of ten or twenty cents an acre to the descendants of the original owners. In 1839, a violent public agitation against the payment of such rents came to a head in a series of anti-rent riots, in which sheriffs and some rent-payers were killed. Popular sympathy was with the agitation, and the landlords finally gave up their claims in return for a small lump sum from the State. Cooper's other two anti-rent novels are "Satanstoe" (1845) and "The Chainbearers" (1846). In "The Redskins" he says (Lovell-Coryell edition, pp. 235 sq.):

"One of the astounding circumstances of the times is the general prevalence of falsehood among us, and the almost total suppression of truth. No matter what amount of evidence there may be to contradict a statement, or how often it has been disproved, it is reaffirmed with just as much assurance, as if the matter had never been investigated; ay, and believed, as if the substance were uncontradicted. I am persuaded, there is no part of the world in which it is more difficult to get a truth into the public mind, when there is a motive to suppress it, than among ourselves. This may seem singular, when it is remembered how many journals there are which are uttered with the avowed purpose to circulate information. Alas! the machinery which can be used to give currency to truth, is equally efficient in giving currency to falsehood. There are so many modes, too, of diluting truth, in addition to downright lies which are told, that I greatly question if one alleged fact out of twenty, that goes the rounds of the public prints, those of the com-

moner sort excepted, is true in all essentials. It requires so much integrity of purpose, so much discrimination, such a sensitiveness of conscience and often so large a degree of self-sacrifice, in men, to speak nothing but truth, that one is not to expect that their more vulgar and irresponsible agents are to possess a quality that is so very rare among the best of the principals."

(The priest who copied this passage for us is good enough to add, by way of comment, that the FORTNIGHTLY REVIEW may justly apply these beautiful words of praise to itself.)

In another page of the same book (p. 112) Cooper says: "There is the curse of this country,—pointing to a table covered with newspapers, So long as men believe what they find there, they can be nothing but dupes or knaves. ['But,' some one objects, 'there is good in newspapers.'] That, [the speaker continues,] adds to the curse. If they were nothing but lies, the world would soon reject them; but how few are able to separate the true from the false! Now, how few of these pages speak the truth about this very anti-rentism. . . . Jefferson said, if he were to choose between a government without newspapers, or newspapers without government, he would take the last. Ay, Jefferson did not mean newspapers as they are now. I am old enough to see the change that has taken place. In his day, three or four fairly convicted lies would damn any editor; now, there are men that stand up under a thousand."

One cannot but wonder what Cooper and Jefferson would say could they return to see the degenerate American press of to-day!

—Denver has an interdenominational club of Catholic, Protestant, and Jewish clergymen, who meet fortnightly at a dinner to "discuss topics or movements for the uplift of the community in which all churches can engage without compromising their various beliefs." There are twelve members, among them Fathers William O'Ryan and Hugh L. McMenamin.

CHRONICLE AND COMMENT

A Unique Christmas Celebration

We reproduce the following remarkable news item from the *Memphis Catholic Journal*, of Jan. 4th:

Beautiful Xmas at St. Brigid's

Rev. Father Whitfield in his beautiful and solemn celebration of the Mass on Christmas morning reached the acme of possibilities in the perfectly planned ceremony which in keeping with the spirit of the times united the patriotic feature harmoniously with the religious. Soldiers and sailors in full uniform, former altar boys who have done their bit and returned, acted as guard of honor and served the priest at Mass. From the choir loft magnificent music completed a medley of the Old Peace Song of the Angels mellowing down to the Star Spangled Banner, the world's new peace anthem. St. Brigid's was crowded to its utmost, and if any one there failed to go to the communion rail they were not found.

Why Do Catholics Fall Away?

Why do so many clever men and women, educated in Catholic institutions, leave the Church? Here are a few instances of such lapses coming under our personal observation: The late editor of a New York daily, who became a Buddhist; the editor of a national literary weekly; a journalist with an international reputation, whose syndicated articles on politics are features of all the leading dailies; the editor of a New York weekly with a national circulation; the manager of the *personnel* of Roosevelt's last campaign, who as a boy served Mass in a Catholic college in the West, but was buried with Christian Scientist services in New York last year; his sister, who was educated in a convent, married in a Protestant church; a woman illustrator whose name is known wherever the English language is spoken, married twice and twice divorced; the governor of a large Western State; the daughter of a much-lauded Catholic general, who was married in a Protestant church; a young man who was medal-bearer in the sodality when at college, but is now an

Episcopalian minister and a bitter foe of the Church.

Why do they leave? Can our Catholic educators supply an answer?—J. A.

The Catholic Educational Association

For the first time in its history the Catholic Educational Association, in 1918, met in the queen city of the Pacific Coast. Judging from the Report before us, the meeting was very successful and the usual proceedings were carried on during the five days' session. The customary discussions make up the contents of the volume. We are glad that there is an apparent breaking away from the hackneyed subjects so often presented in reports of this kind,—“methods” of teaching this and that subject, and the “relation” of one course of study to another in the curriculum.

Among papers of special note we mention Father Dillon's on “The Junior High School Plan.” Father Dillon has a wide outlook upon the educational activity of the day and the knack of bringing home to our teachers the really valuable features of developments that have not as yet been universally introduced into Catholic schools. We have been hearing a great deal of “the wider use of the school of late.” Father Bruno Hagspiel, S.V.D., shows us how we can extend our efforts in the school-room in a truly Catholic way, by promoting the missionary spirit.

As an instance of a healthy broadening of the scope of papers hitherto included in these reports, we mention Father Z. Engelhardt's sketch of “Catholic Educational Work in Early California.” It is worth while to know what the “Catholic pioneers” have wrought in the field of education. And if we do not tell the story, the bigots will certainly not make good our negligence.

Copies of the Report can be obtained from the Secretary General, 1651 East Main St., Columbus, Ohio.

Reduced Fares to the Clergy

Apropos of our remarks concerning the reduced fare granted to clergymen by the railroads (Vol. XXVI, No. 4, page 61) Rt. Rev. Abbot Charles Mohr,

O.S.B., D.D., of St. Leo, Fla., writes to us:

"A few weeks ago I was travelling on a trip pass. A fellow passenger asked me how it came that I had a pass. I said, 'You see, I am the spiritual adviser of the Atlantic Coast line.' To this my friend made answer: 'If you are responsible for half the crooked things done by the Coast Line, you will have a hell of a time on judgment day.'

Most people are hostile to the railroads and are saying irresponsible things against them. As far as I am concerned, I must say that I have no complaint to make, nor do I feel like a pauper when I fill out one of those request blanks asking for a reduced rate ticket. When I was on the North Carolina missions, old Col. Turk was the division passenger agent to whom I had to apply for my clergy permits. Every time he granted my request, he would say: 'Pray for a poor sinner, Father, and when you go to heaven, let me hang on to your coat-tails. You clergymen are instruments for good and that is why the railroads favor you.'

When I came to Florida, Col. H. R. Duval was president of the old Florida Central and Peninsular Railroad Company. With the pass generally came a letter saying, 'The F. C. & P. realizes the power for good that the clergy wield in this State and is sending you this annual as an earnest of its appreciation of your services in uplifting mankind.'

Neither Col. Turk nor Col. Duval, nor any of the other railroad officials ever made the slightest hint to the effect that ministers were underpaid and that the railroads had to come to the rescue.

The majority of our ministers are well paid. Everybody knows, however, that the more we receive, the more we are expected to give to the poor.

Whether travelling on a pass or on a reduced rate ticket, I have always been treated with uniform kindness by the employees and the officials of the roads. My observation has been that most clergymen are treated more like presidents of large railroads than like underfed and underpaid ministers of religion."

The Fortnightly Review Abroad

We read in *Catholic Book Notes*, the able organ of the English Catholic Truth Society (No. 245, p. 22):

"Commenting upon and quoting from our notice of Mr. Belloc's book on 'The Free Press' (*C. B. N.*, 1918, 160) Dr. Arthur Preuss writes in his FORTNIGHTLY REVIEW that his magazine 'has also tried long and hard, and with a measure of success, to maintain its independence against boycott and persecution, and to serve its readers without fear or favour, so that in its own humble way it can claim to be part of that small but powerful 'Free Press' in which alone, according to Mr. Belloc, lies salvation for the future. To many it may seem that the deliberate and continued labour of truth-telling without reward, and always in some peril, is useless, and that those who, like Mr. Belloc and Mr. Britten, have for so many years given their best work generally for the establishment of a Free Press, have toiled in vain. But this would be a wrong conclusion. The service can and should be continued, and we for one mean to continue it, first, because, in Mr. Belloc's own words, though the work is so far negative only, there is a *vis medicatrix naturae*: merely in weakening an evil you may soon be, you ultimately will surely be, creating a good; and secondly, because self-respect and honour demand it.'

"Less limited in its scope than *C. B. N.*, the FORTNIGHTLY REVIEW is able to express itself with freedom upon a number of subjects which are *tabu* in these columns; but the same principle of telling the truth inspires both periodicals, and it is gratifying to know that in each case this is becoming increasingly recognized both at home and abroad."

—A literary investigator has discovered that, despite his facility of expression, President Wilson in his seventy-five most important public addresses, between 1913 and 1918, used only 6,221 words, whereas the dictionary contains approximately 300,000.

NOTES AND GLEANINGS

—M. Pierre Chaignon de la Rose explains in the January *Ecclesiastical Review* the coats of arms of the new archbishops of Philadelphia and New Orleans and the new bishops of Lead, San Antonio, and Los Angeles. These coats, evidently designed by M. de la Rose himself, are in conformity with the best traditions of the heraldic art and show how at last an orderly method is emerging from what the writer justly calls "the heraldic chaos of ten years ago." Gratitude is due to the bishops concerned as well as to M. de la Rose himself for the reestablishment of sound canons in the practice of an art which, as he truly observes, "was anciently one of the lesser glories of the Church."

—The American College of Surgeons is making an extensive survey of the hospitals of the country, "to determine their efficiency from a medical and social standpoint." The survey has for its purpose to work out a system for hospital standardization with a view to improve the service these important institutions render to the public. Subjects coming up for standardization are: training of medical internes and nurses, methods of diagnosis, post-mortem examinations, means of cross infection, hospital dietetics, etc. The American College of Surgeons is a society of surgeons of the U. S. and Canada organized in 1913. Its president is Dr. Wm. J. Mayo, of Rochester, Minn. Its hospital survey of which we have spoken was undertaken from the conviction that hospitals are public service institutions and that the medical profession owes it to itself to raise them to the highest attainable standard; if the doctors do not do so, the public will.

—With reference to the article "Testing the Child Mind" (No. 5, p. 71)

Father Albert Muntsch, S.J., writes: "I would refer your readers also to the Bibliography of Child Study for the Years 1910-1911, Bulletin No. 26, whole number 498, of the U. S. Bureau of Education, Washington, D. C., 1912. It contains 1910 titles on that and related subjects. These bulletins, I may add, are sent gratis to those interested, and no doubt more recent bulletins on later literature have been published."

—American newspapers have lately published, under the heading "Bolshevist Marriage," or some similar caption, a Russian decree "nationalizing" women and children. The document may be genuine, but it has nothing to do with the Bolsheviks. It declares itself to be issued by "the Free Association of Anarchists of the Town of Saratoff." Now anarchists and Bolsheviks are not the same; on the contrary, they are severed by a great gulf of theory and practice. The decree does not represent Bolshevik ideas with regard to the family. It would hardly be worth while to draw attention to this matter but for the illustration it offers of the difficulty of getting reliable news about the Bolsheviks. Any wild thing said about them finds acceptance, even when it bears its refutation upon its face, and yet it is really important to understand these extremely unpleasant people, whose ideas are spreading across the earth.

—Mr. E. A. Phipson, in a letter to the *Saturday Review*, calls attention to the fact that a simplified Latin, under the name of "Interlingua," has been worked out, and a grammar and vocabulary published, by the "Academia pro Lingua Internationali," under the presidency of Professor Leano, of the University of Turin, who will be pleased to give inquirers any information desired about the new international tongue.



ST. LOUIS BELL FOUNDRY

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—The statistics of the votes cast at the German elections have come to hand in the Manchester *Guardian*. They are even more instructive than those of the distribution of the seats. The majority Socialists got over eleven million votes, or 33.3 per cent, and the minority Socialists over two million, or nearly 7.7 per cent. Together the Socialist parties polled almost half the total vote cast, and such a Socialist poll has never been exceeded in any country, save possibly Russia. In popular support the Democrats (or Radicals) are second, with over five and a half million votes, or nearly 20 per cent. The Centre party got less than 19 per cent of the total vote, although the Catholic population of Germany is more than one-third. The Conservatives, the only outspoken Royalist party, polled less than 4 per cent of the votes, and the National Liberals less than 10 per cent. The voting indicates a very pronounced swing to the Left in German politics and shows that the people want not only political but also economic changes.

—It will be news to many that there is a branch of the "Daughters of Sion" in this country. The nuns of this order have a convent, called Notre Dame de Sion, at 36th Street and Warwick Boulevard, Kansas City, Mo., and are in charge of the Archconfraternity for the Conversion of Israel in the U. S. All who desire information about the work of this Archconfraternity, or, better still, wish to co-operate with it, should get in touch with these Sisters.

—The working of proportional representation at the recent German election deserves study. The Germans followed the usual continental system. The constituencies are very large (only 38 in the whole republic) and each returns from 6 to 16 members (average 11). The voting is by lists. Each party, or any local group of 50 electors, may present a list, which may contain as many names of candidates as there are seats. The order of the names is fixed by the party. Electors vote not for individual candidates but for party lists. The votes cast determine how many

candidates of each list are elected, following the prearranged order. Thus the more valued names, which come first in each list, are fairly sure of election. Combination (*Verbindung*) of two lists is permitted, but rarely practiced. The system is less accurate than that advocated by the late Lord Courtney, and gives more power to the disciplined party and less to individual choice, but is simpler, and makes for strong leadership.

—Recent advices from Rome are to the effect that the new "reformed" edition of the "Missale" will hardly be ready before the end of this year.

—Apropos of a note in the REVIEW of Feb. 1, referring to the Non-Partisan League of North Dakota and its modified form of Socialism, a North Dakota priest writes: "This new government introduced certain legislation that makes it very difficult to collect a first-mortgage note from a farmer. For some time a law existed here making it impossible to foreclose on a first mortgage within less than a year after its maturity. This period has now been prolonged to three years. In consequence it is difficult to obtain a loan on a North Dakota farm from outside banks. Lately a party advertised in two leading papers of St. Paul and Minneapolis for a \$5000 loan on a North Dakota farm, of more than twice the value, and with the same end in view inquired at many banks in those cities, without success. The Minnesota banks prefer to loan their money on Canadian lands. Thus the N. D. enactment has proved a boomerang. While trying to protect some farmers, it has made it almost impossible for many others to obtain a loan, except at exorbitant interest rates. A farmer may obtain a loan from the Federal Bank, but it takes from four to six months to obtain the money after making application."

—A man shows himself in what interests him much more completely than he does in what horrifies him or is merely accepted by him. "I will judge men," said Emerson in one of his flashes, "not by what they tolerate, but by what they choose."

Literary Briefs

—In a footnote (p. 442) to his "Liturgica Historica" Mr. Edmund Bishop says: "The particular object of the introduction of the elevation [of the Sacred Host at Mass] was that the faithful might expressly 'gaze on' the Blessed Sacrament in adoration. Indeed, jubés and choir-screens were not infrequently ordered to be removed by the bishops in their visitations, on the express ground of their preventing the people gazing on the Blessed Sacrament at the elevation." The *Catholic Book Notes*, to which we are indebted for this quotation, comments on it as follows: (Vol. XXII, No. 238, p. 117): "It is not only the laity who sometimes forget this 'particular object.'"

—Professor Mingana contributes to the second and last volume of Hasting's "Dictionary of the Apostolic Church," recently published, an interesting paper on the so-called Odes of Solomon. This work, published less than ten years ago (1909) by Dr. Rendel Harris, consists of a collection of forty-two old Syriac hymns. It has given rise to much discussion and a variety of opinions among experts. Harnack holds that the Odes are a Jewish composition interpolated by a Christian hand, and that they form the "quarry from which the Johannine blocks have been hewn." Prof. Mingana maintains that they are entirely Christian in origin and probably an attempt to imitate the canonical psalms, thus differing from Dr. Bernard and others who believe that the Odes were restricted to baptismal purposes. Fr. Drum in the *Catholic Encyclopedia* has suggested that the Odes "are a new link, long lost, of the Johannine tradition," the product of a "Judæo-Christian genius, who perhaps worked over some pre-existing and baser Jewish metal."

—The article on "Mysteries" in the second volume of the "Dictionary of the Apostolic Church," edited by Dr. James Hastings, is a careful study of those phenomena in early Christianity which are supposed to find their explanation in the contemporary Oriental religions. Dr. Grotton, who contributes the article, comes to the conclusion that, "on the whole, the mystery-religions exercised but a slight influence on the oldest Christianity." This verdict will no doubt receive wider endorsement in the future.

—The bibliography of the European war has become so extensive that the St. Louis Public Library has set apart a special catalogue number for all additions to the subject. New books and brochures bearing on the world conflict are all listed under catalogue number 940.01. The monthly bulletins of the Library publish the new addition which are being made to the collection from month to month. Books have been added in English, German, French, and Italian, with a sprinkling of works in Hungarian and Spanish.

—Mr. Arthur Penty, whose "Old Worlds for New" introduced Guild Socialism to the general public, has a new volume in preparation on "Guilds and the Social Crisis," in which he discusses the social and economic perils confronting the world at the present time and again looks back to the Middle Ages for inspiration and guidance.

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—“Codificationis Iuris Canonici Recensio Historico-Apologética et Codicis Piani-Benedictini Notitia Generalis” is the title of a booklet just published by Desclé & Co., of Rome. Its author is Father Joseph Noval, O.P., professor of Canon Law in the Collegio Angelico and consultant of the Codification Commission. He relates briefly the history of the Commission’s labors, in which he had a share, and then treats of the spirit which animates the new Code, its general characteristics, its relation to the old law, its interpretation, and the methods to be followed in teaching its prescriptions. The volume forms a useful introduction to, and preparation for, the study of the new Code.

—A new magazine which will be welcomed by the lovers of the “new poetry” has recently appeared under the title, “Youth—Poetry of Today.” It is published at Cambridge, Mass. The first issue contains contributions by Edwin Arlington Robinson, Amy Lowell, Josephine Redmond Fishburn, Witter Bynner, and others. The cosmopolitan tone of the new venture is shown by the list of “corresponding editors,” who represent the following countries: England, France, Spain, India, China, Italy, and Japan. The policy of the editors is expressed in a brief editorial, “Youth the Symbol of Growth,” which begins: “It is at once the curse and the blessing of poetry that its roots are sunk in the long ages which have witnessed the development of mankind.” Of course, *vers libre* is well represented in the selections.

—The Children’s Bureau of the U. S. Department of Labor has begun the publication of a series of timely brochures on dependent, defective, and delinquent classes. The latest addition to this series, entitled “Juvenile Delinquency in Rural New York,” contains sound doctrine on the importance of home and family life in keeping down the number of juvenile offenders. We read: “The family is, indeed, the fundamental social agency for the child. The community surveys made for this report, and other studies as well, show how close is the connection between the bad home and the bad child. Among the most important means to improve the child is the improvement of the home. However good the school, the church, or the community, if the home is bad, a fertile source of juvenile delinquency is left open. Therefore our best efforts must be exerted to deal with the family as well as with the child.”

—In a pamphlet of thirty-nine pages, Mr. J. Godfrey Raupert, K.S.G., presents in a summary manner a brief conspectus of the evidence available to prove the divinity of Our Lord and Saviour Jesus Christ. The presentation of the argument is for such as are of good will and sincerely seek enlightenment. Hence there is no detailed discussion of the relative value of the separate points of proof, the purpose being rather to show forth the rich abundance of the evidence at hand. The Bishop of Clifton has premised a short introduction. (Ave Maria Press, Notre Dame, Ind.)

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The New Laws Concerning Religious?								
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And all other Church Laws of interest to you?								

JOSEPH F. WAGNER (Inc.), Publishers, 23 Barclay Street, New York

—“Alberta: Adventuress,” is a new volume of fiction by the well-known French author, Pierre L’Ermite. It has been done into English by John Hannon and is published by Benziger Bros. Though sombre and tragic in theme, its strong and vivid portrayal of character and its dramatic development of plot easily hold the reader’s attention. The Foreword, a note of commendation by François Coppée, had better have been omitted, as the average reader is apt to find it a check rather than a spur to his interest to be told at the outset that the story is written to denounce a great evil of present-day France, to-wit, its abandoning of life in the country for that of the modern metropolis with its many unwholesome and malign influences. Pierre L’Ermite writes a strong, masterly, and wholesome story. It will be a distinct gain to have more of his work in good English. (\$1.35).

—Here is a little book-verse in the style of “Hic liber meus est.” from the *Ecclasiastical Review* (Vol. LIX, No. 5):

Librum meum—recole—
Manibus tu tenes.
Quamprimum restituas
Si vis ut sint lenes
Qui tormentant fures
Infernorum poenis.
Nomen mihi N. N. est,
Nosti ubi dego.
Memento quod etiam
Aliquando lego.

Books Received

Your Neighbor and You. Our Dealings With Those About Us. By Rev. Edward F. Garesché, S.J. 215 pp. 16mo. Benziger Bros. 75 cts., net.

Musa Americana. First Series. Patriotic Songs in Latin, Set to Popular Melodies. With English Text. By Anthony D. Geyser, S.J., Professor of Latin Literature, St. Stanislaus Seminary, Florissant, Mo. 31 pp. 8vo. Chicago, Ill.: Loyola University Press. 15 cts., postpaid.

God and Man. Lectures on Dogmatic Theology. From the French of the Rev. L. Labauche, S.S. Authorized Translation. Vol. II: *Man.* xii & 343 pp. 8vo. P. J. Kenedy & Sons. \$1.85, postpaid.

The Divine Trinity. A Dogmatic Treatise by the Rt. Rev. Msgr. Joseph Pohle, Ph.D., D.D. Adapted and Edited by Arthur Preuss. Third, Revised Edition. iv & 299 pp. 12mo. B. Herder Book Co. \$1.50 net.

Grace, Actual and Habitual. A Dogmatic Treatise by the Rt. Rev. Msgr. Joseph Pohle, Ph.D., D.D. Adapted and Edited by Arthur Preuss. Third, Revised Edition. iv & 443 pp. 12mo. B. Herder Book Co. \$2 net.

Souvenir of the Sixtieth Anniversary of St. Anthony's Parish, Melrose Township, Adams County, Illinois. 85 pp. 8vo. Illustrated. Quincy, Ill., 1919.

[From the Catholic Truth Society, 69 Southwark Bridge Road, S. E. 1, London, England, we have received the following new penny pamphlets, which can be ordered in this country through the B. Herder Book Co., 17 S. Broadway, St. Louis, Mo.]

The Faith of To-Morrow: Catholic or Pagan? By Leo Ward. — *A Christmas Vigil.* By Mother St. Jerome. — *"A Chapter of Accidents."* (Anonymous). — *Why Catholics Go to Confession.* By G. E. Anstruther. — *The True Church.* By the Rev. Jos. Keating, S.J. — *A Talk with Children about Foreign Missions.* By Maisie Ward. — *Our Common Christianity.* By the Rev. J. B. McLaughlin, O.S.B.

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The Fortnightly Review

VOL. XXVI, NO. 7

ST. LOUIS, MISSOURI

April 1, 1919



Photographed by Jesse Nusbaum

Courtesy of "El Palacio"

MISSION CHURCHES OF NEW MEXICO

10. MISSION RUINS OF JEMEZ

Jemez is an Indian village on the north bank of the Jemez River, about twenty miles northwest of Bernalillo. It is far from the travelled highway and still maintains the ancient life uninterrupted. The mission ruins, shown above, are among the most spectacular in the State.

Castañeda, the chronicler of Coronado's expedition of 1541, speaks of

seven pueblos of the Jemez tribe in addition to three others in the province of Aguas Calientes, identified by Simpson with the Jemez Hot Springs region. Espejo, in 1583, says that seven villages were occupied by the Jemez, while Oñate, in 1598, heard of eleven, but saw only eight.

The first resident missionary was Fray Geronimo de Zarate Salmeron.

To him is ascribed the construction of the two mission churches, about 1618. At the outbreak of the Pueblo rebellion, in 1680, Jemez killed one of its two Franciscan missionaries, Fray Juan de Jesus. In 1694, the pueblos of Jemez were defeated in a bloody battle by De Vargas. In 1696, they again rebelled and killed Fray Francisco de Jesus Maria Casanes. The rebels were joined in the mesas by some Navaho, Zuñi, and Acoma allies, but were repulsed and fled to the Navaho country, where they remained several years, finally returning to their former home and constructing the present village. In 1782, Jemez was made a *visita* of the mission of Zia. The pueblo to-day has about 500 people. The School of American Research, under the direction of Dr. Edgar L. Hewett, has made extensive excavations on ancient sites of the Jemez country. (Hodge in Handbook of Am. Indians, I, 629 sqq.; *El Palacio*, Santa Fe, 1918, Vol. V, No. 8, pp. 120 sq.; Bancroft, Arizona and New Mexico, 1889; Bandelier in Arch. Inst. Papers, IV, 200 sqq., 1892; Hewett in Bull. 32 B. A. E., 1906).

The Worm

Where all is vile he stays
In dark and loathsome ways,
And builds his home away from light
In horrid alleys out of sight

And feeds on rottenness;
Who can but acquiesce
That shamed and cankered things be his
Since God, the wise, has ordered this.

But if he sometimes sees
The glitter of the trees
And dainty girls, be-muslined sweet
With daisies sprouting at their feet—

How can he do his part,
Fill empty eyes and heart,
And in cold husks, untenanted
Go in and out among the Dead?

How stays, without demur
God's tiny scavenger
Denied of lights and scents and hues
In his downtrodden avenues?

And is it sweet to take
The Foul for God's fair sake,
To grope beneath the mud for Him
Who planned the snow-fleeced Seraphim?

MAY O'ROURKE

Ven. Maria d'Agreda's Alleged Miraculous Flights to New Mexico

Pursuant to the Editor's request for my opinion, "as a historian," whether the much discussed "alleged presence of Ven. Maria d'Agreda, (nearly 300 years ago) among the Indian tribes in New Mexico" has a historic basis or should be rejected as apocryphal, I have devoted some time to an examination of the principal authorities bearing upon the subject and now take pleasure in submitting to the public, through THE FORTNIGHTLY REVIEW, the results of my investigation, and also my opinion regarding the weight that ancient story merits "from the standpoint of a historian."

THE NAME OF THE NUN

According to Fr. Alonzo de Benavides—the first source on this matter—the religious name of the nun was "Mother Maria de Jesús." She is also called by some ancient historians, "Mother Maria Luisa de la Ascención" and by others "Maria de Agreda." She was (in 1631) "the Abbess," says Fr. Benavides, "of her convent of the village of Agreda on the borders of Aragon and Castile." For my purpose, I shall refer to her simply as "Mother Maria de Jesús" or "Mother Mary."

FIRST APPEARANCE OF THE STORY IN PRINT

In the course of his Memorial, which he read before the King at Madrid, Spain, in 1630, Fr. Alonso de Benavides related what he had heard in New Mexico, (where he had labored among the Pueblo Indians and also among the savage tribes from 1622 to 1628) from some Indian ambassadors sent to the Franciscans from the Jumanas tribe to request the Friars to send some priests to christianize and baptize that tribe. Speaking on that point (I am using Mrs. Edward E. Ayer's translation of "The Memorial of Fray Alonso de Benavides," 1916, p. 63, which corresponds with my translation thereof in my "Illustrated History of New Mexico," p. 700) Father Benavides says:

"And so we immediately dispatched the said Father (Salas), with another, [his] companion, who is Father Diego Lopez, whom the self-same Indians went as guides. And before they went, [we] asked the Indians to tell us the reason why they were with so much concern petitioning us for baptism, and for Religious to go to indoctrinate them. They replied that a woman like *that* one we had there painted, which was a picture of the Mother Luisa de Carrión, used to preach to each of them in their [own] tongue, [telling] them that they should come to summon the Fathers to instruct and baptize them, and that they should not be slothful [about it]. And that the woman who preached to them was dressed precisely like her who was painted there; but that the face was not like that one, but that she [their visitant] was young and beautiful. And always whenever Indians newly came from those nations, looking upon the picture and comparing it among themselves, they said that the clothing was the same but the face [was] not, because the [face] of the woman who preached to them was [that] of a beautiful girl." (See my "Historia Illustrada de Nuevo México," p. 430, for the Spanish version).

Upon further discussion of the foregoing statement, had in Madrid, between Fr. de Benavides and Fr. Bernardino de Siena, later General of the Franciscan Friars, the Father-General informed Fr. Benavides that he, the Father-General, had, "more than eight years previously," been told by "Mother Maria de Jesús, abbess of her convent of the Village of Ágreda," that that nun had had "apparitions and revelations concerning the conversion of New Mexico." The information received, seemingly, induced Fr. Benavides to believe that Mother Maria de Jesús was none other than the "young and beautiful woman" the Indian ambassadors had referred to. Acting on that belief Fr. Benavides made a visit, in April and May, 1631, of some two weeks' duration to Ágreda, for the sole purpose of hearing from the nun herself the story of her apparitions to the Indians in New Mexico. From the information obtained from the Mother by Fr. de Benavides, which he conveyed to his co-laborers in New Mexico by

a letter written after his call on the nun, 1631, enclosing a written statement which the Mother gave him, and in which she goes into details regarding her "flight," etc. to New Mexico, Fr. de Benavides came to the conclusion that Mother Maria de Jesús was the person alluded to by the "Indian ambassadors."

What we have reproduced, *supra*, from Fr. de Benavides' *Memorial* and what we have read in the preceding paragraph, forms the only basis for the extraordinary story about the "miraculous flights" of Mother Maria de Jesús to New Mexico. That is the source, the only source there is; the sole and only source all past and present writers have had to rely upon. I will now make a brief review of the references made by the most reputable authors of our day and also of by-gone ages, winding up with the statements made by Fr. de Benavides and Mother Maria de Jesús, and, finally expressing my own opinion thereon.

FR. JUNIPERO SERRA

Rev. Fr. Zephyrin Engelhardt in his "Missions and Missionaries of California" (1908-15, Vol. II, Part I, pp. 100-1), after reciting the sad conditions of "the Missions of San Gabriel and San Diego," in the year 1772, quotes (footnote 1) "Comandante Fage's" letter to De Croix, wherein the "Comandante" states that "provisions [at San Gabriel and San Diego] would not last two months; that they [the Spaniards and Friars] had been largely living on a few vegetables and milk," reproduces a letter which Fr. Junípero Serra wrote to Fr. Francisco Palóu and in which he emphasizes the distress felt at San Gabriel and San Diego, stating that "the principal supporters of our people are the heathen Indians. Through them we live as God wills, though the milk from the cows and some vegetables from the garden have been the chief means of subsistence in these establishments; but both sources are becoming scanty." Fr. Serra then refers to Mother Maria de Jesús, saying that "much as the Fathers regret and deplore the vexa-

tions, hardships, etc.," not one of them "thinks of leaving his post," and adds: "It moreover appears to me that I see already verified the promise made by God in these last ages to our Father St. Francis (as the seraphic Mother Mary of Jesus says), that the gentiles would be converted to our holy Catholic Faith by the mere sight of his sons." Strange as it may seem, this is the only reference made by Father Junipero Serra to Mother Maria de Jesús. Father Zephyrin does not mention her at all in any other part of his work, although he will undoubtedly refer to her in his coming book, "The Franciscans in New Mexico."

BANCROFT'S VIEWS

In his "Arizona and New Mexico" (p. 163) H. H. Bancroft makes the only comment to be found in his work on the "supernatural visits" of the nun. Only he calls her "Sister Luisa de la Ascención." Referring to Fr. de Benavides' *Memorial*, Bancroft says:

"The author recounts the miraculous conversion of the Jumanas living 112 leagues east of Santa Fe, through the supernatural visits of Sister Luisa de la Ascención, an old nun of Carrion, Spain, who had the power of becoming young, and of transporting herself in a state of trance to any part of the world where there were souls to be saved."

It is self-evident that Bancroft never saw Fr. Benavides's letter to his evangelical co-laborers in New Mexico, for his account varies from that of Father Benavides.

FREDERICK WEBB HODGE

In describing Fr. de Benavides's visit to Mother Maria de Jesús, at Ágreda, Spain, in the year 1631, Mr. F. W. Hodge, in his "Notes" to Mrs. Edward E. Ayers' translation of that Friar's *Memorial* (note 2, p. 190), commenting on the alleged "miraculous flights" of the nun to New Mexico, says:

"Some of the tribal names mentioned by Mother Maria de Jesús, as might be expected, were, like the journeys themselves, creations of imagination; others, it may be suggested, were derived from the *Memorial* published the year before."

Speaking on the "miraculous mani-

festations of Maria de Jesús, as set forth in her "La Mistica Ciudad" (note 55, p. 276), Mr. Hodge comments on what seems an irreconcilable conflict between Fr. de Benavides and Don Damian Manzanet's (note 55, p. 277) letter to Don Carlos de Sigüenza y Góngora, regarding the color of the garments worn by Mother Maria de Jesús. In the letter alluded to by Mr. Hodge (written in 1689), Manzanet, among other things, informs Sigüenza that he (Manzanet), "on account of facts gathered from a letter now in my possession, which had been given in Madrid to the Father Fray Antonio Binaz. This letter treats of what the blessed Mother Maria de Jesús, de Ágreda, made known in her convent to the Father Custodian of New Mexico, Fray Alonso de Benavides. And the blessed Mother tells of having been frequently to New Mexico and to the Gran Quivira."

Manzanet then goes on and states how an Indian governor of a "Tejas" village had asked him "for a piece of blue baize to make a shroud in which to bury his mother when she died"; that the governor declined to take baize of any other color saying, when Manzanet asked him for the reason, that "they [the Indians] were fond of that color, particularly for burial clothes, because in times past they had been visited frequently by a very beautiful woman who used to come down from the hills, dressed in blue garments, and that they wished to do as that woman had done."

Referring to the Indian's allusion to the color of the garments worn by the "beautiful woman," Mr. Hodge (n. 55, p. 77) says: "Regarding the color of the baize so particularly specified by the Indian, it should be noted that Benavides just as explicitly states that the habit of the nun was gray."

It is well not to forget this last comment of Mr. Hodge, so that the reader may draw his own conclusions from what Fr. de Benavides says on the color of the nun's habit as well as on the color of her cloak, her habit being, according to the Friar, "gray" and her cloak "blue."

DEAN W. R. HARRIS

The V. Rev. Dean W. R. Harris, in his "Occultism, Spiritism, and Demonology," chap. IV, pp. 47 *et seq.* (1919), quoting from John Gilmary Shea's "History of Catholic Missions Among the Indian Tribes of the United States," and also relying on "the full history (p. 51) of this extraordinary case of bilocation" as told "by the scholarly Benedictine, Dom Guéranger"; says:

"I deem the subject [the bilocation of Mother Maria de Jesús] of such importance in association with the possibility of St. Thomas or St. Brendan teaching to the Maya tribes of pre-Columbian Yucatan, that I will condense it from the French work."

The V. Rev. Dean then proceeds to state how Mother Maria de Jesus, in the year 1622, (the Mother herself says it was in 1620!) "experienced the sensations of aerial transportation and in the same year instructed the tribe." And further that, according to Dom Guéranger, "the Franciscans laboring among the Indians of New Mexico had not reaped a harvest of souls commensurate with their zeal and their expectations."

Dean Harris uses, or rather presents the foregoing statement as a sort of preamble or explanation for the statement he himself makes (pp. 56-57) regarding the miraculous "aerial" transportation of the nun, which is as follows:

"One morning, as one of the Fathers on the mission of San Augustin de Isleta, was coming out of his adobe church, he was met by five Indians whom he had never before seen. Their speech was that of his own mission tribe, with dialectic variations. They claimed to have come from beyond the Rio Pecos, said that they came as messengers sent by their chief who asked them for a priest to live among them and concluded by requesting to be baptized. The missionary inquired, in the name of their tribe, in what direction their country lay and what river flowed through it. He added he could not accede to their request for baptism until they were instructed in the faith. They replied that they and the members of their tribe were already instructed; that a woman strangely dressed had visited their people

and made known to them the life and doctrines of Jesus Christ; that her visits to them were many, and that it was she who had told them to come to the missionaries. Where she lived and how she came they did not know."

The V. Rev. Dean then discusses the meaning and doctrine of bilocation; also the "interview" (which, in a way, is at variance with Fr. de Benavides's account thereof) the Father had with Mother Maria de Jesús, referring to the Mother's book, "La Ciudad Mística de Dios." The V. Rev. Dean, finally, quotes what he, relying on Dom Guéranger's book, "Maria d'Agreda et la Cité de Dieu," says was Mother Maria de Jesús' concluding statement, which she gave in writing and under her own signature, to Fr. de Benavides, as follows:

"That which appears to me to be more certain as regards the manner by which these occurrences took place, is that an angel from heaven appeared among these people under my figure, preached to and instructed them, and that I saw here, while in an ecstatic state, all that there happened in the country so far away." (This statement does not tally exactly with Fr. Palóu's extract).

In conclusion Dean Harris gives his judgment, in so far as he is concerned, declaring the entire account as a matter which (p. 65-6) "we are free to believe or not to believe." "To me," he adds, "it appears to be an established case of clairvoyant trance, and in a process of canonization would not, I am of the opinion, have a place with the *dona supernaturalia*, nor among proved miracles."

BENJAMIN M. READ

(To be concluded)

—The most thorough and practically useful of the commentaries hitherto published on the marriage law of the Church, as recently modified, is "Marriage Legislation in the New Code of Canon Law," by the V. Rev. H. A. Ayrinhac, President of St. Patrick's Seminary, Menlo Park, Cal., with an Introduction by Archbishop Hanna. The author shows not only what the marriage law of the Church now is, but the stages it has traversed until it grew to the perfection in which the Code presents it. The book is intended for seminarists and for the clergy and will no doubt serve its purpose well. (Benziger Bros.; \$2 net).

The Sacred Heart in the Home

One of the greatest needs of the Church in the United States today is the safeguarding of the sacredness of the family, as well in its fundamental principles and duties, as in its manifold and weighty relations towards society. It follows that whatever sound and helpful instrument may be devised for this purpose, should be given prompt welcome and serious trial.

Now, such a worthy and promising means is without doubt the consecration of each individual family to the Sacred Heart of Jesus and its dedication to a more fervent and devoted service of Christ in the mystery of His divine Love. The Enthronement of the Sacred Heart in the Home is the title under which this wholesome and practical devotion has more recently been preached and propagated.

The very nature of the sublime object proposed; the supernatural treasures of grace put in action in its application; the appealing charm of its motive power; the love, that is, of the Heart of God Himself, evinced by the clear proof of facts in the life of the Saviour as long-suffering, and generous, and of infinite tenderness—all these surely are evidence sufficient to show that there is question here of a most excellent instrument for good.

Add to this the ardent appeal of the late Pope Pius X to a promoter of the work: "Not only do I permit and sanction it [the work of Enthronement], but I command you to devote yourself to this work"; and those other solemn words of our present Holy Father, Benedict XV: "In our times there is and can be no work more sacred than that of consecrating the family to the most Sacred Heart of Jesus."

It is no wonder then, that prelates keen and zealous for the welfare of their people, such as the Rt. Rev. Joseph Schrembs, Bishop of Toledo, O., charge and earnestly exhort their priests to promote this salutary work among their people, and thus to help in a practical and effective way to salvage and to save where lethargy and

neglect threaten disaster to the Church and countless souls.

And facts, too, can be furnished, facts of consoling experiences and of fruitful harvests that give answer to the tantalizing question, "But, will it work?" It will work, it has worked before, worked with the rich productiveness of the works called into being in the Church by the Spirit of God, and made potent by the full authorization of Christ's Vicar.

These facts can be read in many a number of the many "Messengers of the Sacred Heart" published in practically every civilized language. Such facts,—many astonishing ones, too—can be read, in particular, in an interesting pamphlet lately issued by one of the authorized centres of the work, the Benedictine Convent of Perpetual Adoration at Clyde, Missouri, "Six Discourses on the Enthronement of the Sacred Heart in the Home and Consecration of the Family," by Reverend Father Matheo, S.S.C.C. The pamphlet contains sixty-four pages and retails at ten cents the copy.

Of the many striking experiences told by Father Matheo (the Rev. Matthew Crawley-Boevey) of his tour of preaching across Europe at the outbreak of the world war, the following deserves to be recounted here:

"When I was at Lourdes, a laborer approached me and asked, 'Are you the Father who preached the kingdom of the Heart of Jesus?' — 'Yes,' I answered, 'I am he.' — 'Oh, how happy I am to see you! I must tell you something. For twenty years I have offered up the "holy hour" for the intention that the kingdom of the Heart of Jesus should be established in families.'

"So that poor man," Father Matheo concludes, "was the precursor of this work. He sowed the seed of prayer, which brought forth a bountiful harvest, for the sermons at Lourdes were crowned with glorious success."

This timely and effective form of devotion to the Sacred Heart of Jesus seems to have taken its rise in the days when the famous Father Ramière, S.J., was still at the head of the League of

the Sacred Heart. In March, 1882, he published a number of letters on the subject, written by a young Jesuit then studying in the Isle of Jersey. These letters were the result of a practical trial made of the idea of consecration of families and of the precious fruits derived therefrom.

But the most remarkable successes seem to have been achieved since the zealous Father Matheo, S.S.C.C., has taken up the work. A cure, in 1908, at Paray-le-Monial, from a disease pronounced hopeless by physicians, induced him to devote himself wholly to this task, and since that time this indefatigable apostle has been giving his life to preaching and propagating the Enthronement of the Sacred Heart in the Home, with the consoling and inspiring result recounted in his "Six Discourses."

No doubt, as with all undertakings of like nature, active zeal and sustained interest are necessary, not a mere occasional spurt of fervor. But when these are not wanting, and this "providential work," as the Holy Father himself has styled it, is energetically taken in hand, who will doubt but that the ardent wish of Pope Benedict XV will be well on the way of realization: "Oh, if all families would fulfil the obligations of such a consecration, the social reign of Jesus Christ would be assured!" (For detailed information about the act of consecration, etc., the reader is referred to a second pamphlet, entitled, "Enthronement of the Sacred Heart in the Family," same price, same publisher.)

J. P.

—A French adage says that if everyone knew what others said of him behind his back, there would not be left three friends in the world. This is but too true, for even our best friends judge us with a rigor which we would not relish.

—By keeping hens up sixteen hours a day through the use of artificial light, Cornell has demonstrated that they can be made to lay more. This deepens one's regret that the goose that laid the golden eggs is no longer alive.

Shall it be "On" or "Off" With the Dance?

The *Denver Catholic Register* prints the following on its editorial page under the heading "Important Announcement":—

The *Register*, in the future, will not carry announcements of any dances, no matter by whom given. A regulation established by the Third Council of Baltimore, renewed some months ago by the Pope, forbids dances for the benefit of Catholic churches. While this prohibition did not extend so far as to include dances for Catholic fraternal societies, nevertheless it is not permitted to announce such fraternal affairs from the pulpit, and it is also deemed best that the *Register* should refrain from announcing them, inasmuch as it is, in a sense, an auxiliary of the pulpit. We will adopt the rule already in force in some of the leading Catholic papers and will announce no dances.

Last summer I lived in a parish, the pastor of which arranged for dances to be held once or twice a week in the parish hall adjoining the church. He announced these dances every Sunday and urged the young people to attend; arguing that it was better they should dance in their own parish hall than go elsewhere for their amusement. The parish was filled with young war-workers (girls) from all parts of the country, and the dances were, no doubt, intended as a form of entertainment and recreation for them. Young men in uniform were invited and were always present in large numbers, the dances being free. The pastor and his assistant were often present at these dances, and gave every possible countenance to them.

Knowing the attitude of the Church toward dances (as alluded to in the extract just given from the *Register*) I often wondered what circumstance was present in the case I have just cited which made the dance praiseworthy. Was it a war measure?

On the other hand, the most successful of all attempts to furnish entertainment for war workers and soldiers was that made by a large Protestant church in Washington, D. C., — the Church of

the Covenant. There was no dancing in the service house of this church, yet its lectures, musicales, etc., were always thronged.

During the war, at all the camps and cantonments and in the halls in which soldiers and sailors were entertained in the towns and cities, dancing was the chief form of amusement. If it were sinful or unworthy of Catholics, why was it allowed in K. of C. huts and at service clubs conducted by Catholic women? If it is not either sinful or unworthy of Catholics, why should a Catholic paper, intended for the laity, taboo all mention of it?

The other evening in New York, a crowd estimated to number 15,000 to 18,000 people thronged Madison Square Garden, to participate in a ball given under the auspices of the K. of C. We read in a Catholic paper:

The feature of the ball, aside from its record-breaking attendance, was a drill and review of hundreds of troops from overseas, members of the old Sixty-ninth Regiment. These battle-scarred veterans provided a thrill to the thousands of onlookers. The Right Rev. Patrick J. Hayes, Bishop Ordinary of the Armed Forces of the United States, was the reviewing prelate. The Paulist Choristers, directed by Father Finn, S.J., sang several selections, and there were other admirable numbers on the entertainment program. In the early evening dancing was out of the question, but later, when the crowd thinned out somewhat, the dancers appeared and kept two orchestras of 100 pieces each busy until about 3 a. m., when Home Sweet Home was played.

Could we not have some definite and definitive ruling on this subject of dancing?

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A Word for Our Catechisms

The *Ecclesiastical Review* lately contained an article on "Catechism Teaching." One of the chief means to make religious teaching effective, the author says, is a proper textbook. But are the catechisms employed in our schools really such? He thinks they are not. "We are on the whole still wedded to a system that appears radically wrong. The almost universal practice embodies the question and answer method. That method was once used in the teaching of all other branches of knowledge. But it is so no longer. Teachers have come to realize more and more that the child mind is not to be regarded as a memory faculty chiefly, by which we are enabled to lay in a store of ready-made knowledge which awaits its development and application with the growth of the faculties later on."

Having received my religious instruction as a child by the help of a "question-and-answer" catechism, I am unable to understand why such objections can be made at all. It seems to me that all those who speak against the catechism labor under a wrong impression, namely, that those who advocate the retention of this kind of textbook imagine that nothing is required for the religious instruction of a child but to make him learn mechanically the answers to the questions, and that the catechism itself will do all the rest. If this is so, the opponents of the catechism fight against windmills. No sane man considers the catechism, or any other textbook for that matter, as more than the substratum, and, as it were, the crystallized result, of the *oral explanation*, which holds the principal place. As the *substratum*, because it is a guide for the catechist, prevents him from omitting anything of importance, and, to some moderate extent, spurs on the attention of the children. As the *crystallized result*, because the answers represent in well-considered terms what has been the subject of his talk to and with the children. The catechising is the main feature, and the catechism is neither more nor less than an excellent help to it.

But the "memory-cram," the learning by heart of the answers, — is that not highly un-modern, unscientific? Well, does Fr. Kelly, the author of the article, get along without it? According to our "radically wrong" catechism method, we learned that five operations — this word was not used, however, — are necessary to make a good confession, namely, examination of conscience, contrition, purpose of amendment, accusation, and penance. We had to learn them by heart and to be prepared to recite them. Of course, our good catechist spent ten times more time in explaining them to us than in listening to our recitation. Do the children instructed by Fr. Kelly perform these acts? If they do, they must remember, and consequently must have memorized them. It makes no difference in what manner they have committed them to memory. But if his children do *not* know them by heart, they are in danger of making invalid confessions. — And do not his children memorize the Ten Commandments, the Seven Sacraments, etc.?

It seems as if the opponents of the catechism imagined that there is no danger in over-emphasizing memory work, except in the case of a question-and-answer book. Yet this danger exists everywhere. A friend told me that his history teacher spent the entire period in listening to the mechanical recital by the class of the two pages which constituted the home-work for the day, and he wound up the instruction, when the bell rang, by saying, "Next two pages for to-morrow." When Fr. Kelly, or some one else, will have brought out his ideal textbook of elementary religious instruction, what guaranty will he have that some teachers will not commit the same mistake? And if on account of the severe strictures of Fr. Kelly against memory-cram, he will not have it memorized, maybe he will think he does his duty if he simply has it read in class.

Fr. Kelly quotes some instances from current catechisms to show how utterly wrong is the memorizing method. He reprints a few questions on contrition,

after which he continues: "The ordinary Catholic child has made many confessions long before he is capable of grasping the sense of a series of questions and answers expressed in the above form." Here we fully agree with him. A child can learn much practical religion before he is able to read a catechism. He can pray, and pray well, long before his mind is sufficiently developed to appreciate a catechism answer on prayer. (This is another of Fr. Kelly's instances.) Why, then, he asks, "should we insist upon his still learning these definitions?" We reply, to give him a better, a more distinct, knowledge. Or is no greater, no more reasoned knowledge possible than what a child of perhaps seven years can grasp? If that were so, why should we try to improve upon the elementary knowledge of the boy by giving him an advanced course in religion during his highschool and college career? Can we really learn no more of praying than our good mothers taught us? But any advanced instruction must necessarily make use of distinctions and definitions. And again: distinctions and definitions must be committed to memory in some way or other. Fr. Kelly is, however, right in supposing that in the case of small children the catechism or any other printed aid is of very little value, if of any value at all.

One of his instances is the question, "How should we prepare for Holy Communion?" I grant that the wording of the answer which he reproduces is an unhappy one; but that has nothing to do with the question-and-answer method as such. I can assure him that the answer which I learned in my catechism, fifty years ago, is still in my mind and has often greatly assisted me in making my preparation for the reception of the Blessed Sacrament. Of course it had been committed to memory.

What does it matter if many of the words are forgotten later on? They have served an excellent purpose,—the child's elementary instruction. And the things they have taught do not so easily vanish from memory.

"But so many terms are not understood!" I reply, first, this depends greatly on the catechist and the trouble he takes; secondly, it will happen in every branch that is taught in any school, no matter how much the teacher will endeavor to prevent it, and no matter whether the book he uses follows the question-and-answer method or any other method. Many of such terms will be understood later on by the hearing of sermons, reading of religious books, etc. In this regard the catechism is in a better position than the textbooks of most other branches, the study of which is given up for good as soon as the student leaves school.

Let me finally remark that nobody considers the question-and-answer form as equally suited for all branches, or for all stages of the same branch. It will be difficult for Fr. Kelly to prove his off-hand statement, that it was formerly employed in all branches taught in the schools, while at the same time there are "catechisms" of various higher disciplines intended for the private use of maturer people.

F. S. B.

CHRONICLE AND COMMENT

The Campaign Against Spiritism

Mr. J. Godfrey Raupert, K.S.G., the well-known convert and author, who has recently been lecturing in this country on the evils of Spiritism, has received a letter from the Cardinal Secretary of State, in which the latter, speaking in the name of the Holy Father, says:

"Among the evils which are at the present time causing havoc to humanity, we may number those occult practices of Spiritism which, if permitted to be spread unchecked, threaten to inflict on countless persons the loss of body and soul. Therefore His Holiness can but esteem worthy of praise and of real benefit to humanity the work that is accomplished, either by word or by writing, in order to save men from the meshes of such an intricate and perilous practice. It was, therefore, with a

special sense of satisfaction that our Holy Father learned that, after having been yourself engaged in the experimental investigation of this kind of superstition, in all good faith and for many years, with the hope of finding therein the solution of problems which agitate humanity, and having finally become convinced of the radical falsehood of such a system, you have assailed it with such efficacy as to win the applause of both laity and clergy in the old as well as in the new world. I am directed to say, therefore, that His Holiness encourages your whole-hearted zeal, and trusts that by the means of your own experience in this matter, and by sound explanation of the Church's teachings, you may yet preserve many souls from the deadly contamination of the above-mentioned practice."

Mr. Raupert, by the way, has in press a new book on Spiritism, which will be brought out shortly by the Devin-Adair Co., of New York.

Socialism and Capitalism

By pointing out that it is not enough for Catholics to combat Socialism, but that they must also fight the opposing evil of Capitalism, Father Fitzgerald and other recent writers in the *London Universe* have thrown a timely truth into clearer relief. It is Capitalism rather than Socialism that lies at the root of the social question. The primary object of Leo XIII in the encyclical "Rerum Novarum" was to show the injustice of the present social order, of "the yoke little better than that of slavery itself [which] a small number of very rich men have been able to lay upon the teeming masses of the laboring poor." In other words (we quote from a letter of T. O. S. D. to our London contemporary, No. 302), "primarily he denounces Capitalism and demands a remedy for the evils consequent upon it; *incidentally* (but none the less strongly) he condemns the suggested remedy of Socialism as false and dangerous. It will hardly be possible, therefore, to decide, or even adequately to discuss, what precisely should be the attitude of Catholics here and now with

regard to Socialism, without deciding *first* their immediate attitude to the prior evil of Capitalism. Without the Church as within, it is notorious that she condemns Socialism. Is the Church's condemnation of Capitalism equally notorious—even among Catholics? If not, does it not rest as a duty (and also a privilege) upon the Catholics of to-day, laymen as well as priests, to help to make it so—not only among ourselves, but among all our fellow-citizens?"

A Trip to Northern Quebec

The *Naturaliste Canadien* quotes a word of well-deserved praise bestowed upon it by a subscriber, who says: "*Le Naturaliste Canadien* has a personal, familiar tone—entirely wanting in the more pretentious reviews—that is very refreshing."

The *Naturaliste*, like the FORTNIGHTLY REVIEW, is, to employ the words of our confrère Father F. M. Lynk of the *Christian Family*, "a little one-man review," and its editor, the Very Rev. Canon V. A. Huard, is an accomplished *littérateur*, who imparts to his journal, despite its necessarily somewhat technical character, a delightful literary touch, which lures the cultured reader on from page to page. The number from which we have just quoted is devoted almost entirely to a description of a pleasure trip made last summer by the editor to Lake St. John, away up in the northern part of the Province of Quebec. The party went from Chicoutimi to Roberval, and thence, by auto and by boat, up the lake and the Mistassini River and down again by way of the Peribonca.

All through this fertile region, as far as the town of Mistassini, which Canon Huard had not visited for twenty years, are now many flourishing settlements with fine churches and schools, and a few institutions, such as a Trappist monastery and a big orphan farm conducted by Brothers of the Society of St. Francis Regis. Beyond this prosperous agricultural belt, which now forms the outpost of civilization, lies an immense fertile plain, extending

towards the North, where thousands of diligent colonists will some day find a home and a living. The extension into this new country of the Roberval-Saguenay Railroad, now under way, will no doubt greatly hasten its development.

The present inhabitants of the country around St. John's Lake are nearly all Catholics of the French-Canadian nationality, who practice their religion faithfully and whose numerous descendants will one day populate and develop the vast stretches to the North.

A Critical Estimate of Joyce Kilmer

The San Francisco *Monitor* (LX, 40, 4) prints a sensible reminder that there were great men before Agamemnon. The writer says that certain poets have been proclaimed great by reason of adventitious circumstances of one kind or another that had nothing to do with their poetry. Rupert Brooke, for example, was not a great poet. Neither was Joyce Kilmer. "I have before me," says this critic, "two large volumes by Robert Cortes Holliday, and I am still wondering what Kilmer did to deserve them. I have a natural and, I think, reasonable desire to be kind to him because he was a devout Catholic; but if I would give my verdict honestly, it would be simply this: 'much ado about nothing.' Unquestionably, Kilmer has written a few really good poems. 'Rouge Bouquet' is the real vintage. 'Trees' also is pretty. But is that any reason for inflicting upon us a whole carload of third rate verse that can find its equal in almost any current magazine one lays hands on? Why the letters and essays should be added is more puzzling still. The letters may interest the circle of his personal friends. But there are only two reasons why letters ever interest the general public, either because they are the letters of some great man, or because they are literature. It is absurd to pretend that either reason is present in the case of Kilmer. As to the essays, they are good journalese with a certain literary 'flair.' They should have been allowed to go the way of all ephemeral litera-

ture, into the oblivion of the periodicals or newspapers where they first saw the light. Joyce Kilmer's talent was mediocre, and it is a bad precedent to put mediocrities on pedestals. It tends to lower our standard of excellence in literature and art. And we Catholics just now can't afford to do that."

Had Kilmer devoted himself to the Catholic press, instead of the *N. Y. Times* and the *Literary Digest*, his name would no longer be mentioned among us. We have better talent that has never met with proper recognition.



NOTES AND GLEANINGS

—Professor Lindsay Rogers, of the University of Virginia, contributes to the London *Quarterly Review* for January an interesting paper on presidential dictatorship in the United States as exemplified in Woodrow Wilson.

—It seems impossible to come to an agreement as to what are acceptable photo plays. Some of those recommended by the Pennsylvania State Board of Censors, for instance, have been strongly objected to by our readers. Perhaps it would be easier to agree upon, and more helpful to publish, lists of condemned films. The Pennsylvania Board presents such a list, extending up to Sept. 30, 1918. The pamphlet is too long to be reproduced in the REVIEW, but interested persons can obtain it for a two-cent stamp from the headquarters of the Board, at 1025 Cherry Str., Philadelphia, Pa.

—Another difficulty with the lists of clean photo plays that have been given out by a few zealous individuals (see our No. 1, pp. 5 sq., No. 2, pp. 21 sq.) is that new plays are produced with such lightning rapidity that any list grows obsolete in a few weeks. Thus a Minnesota pastor writes to us:

"We tried to get some of the plays contained in the list you printed in January, but found that practically all of them were 'out of commission.' Could you not publish a list that would be up to date?" To edit such a list and keep it *au courant*, some organization would have to be formed, with means to test each film as soon as it is "released," and to report immediately to a central bureau, which would issue weekly, or better still, daily lists to the newspapers. No one man or journal can possibly do this work; and yet it is almost necessary that it be done if we want to combat the evil of the "movies" successfully. Here, as in so many other things, our lack of efficient organization is proving a great hindrance.

—For the twofold purpose of increasing the circulation of Catholic periodical literature and providing converted Protestant ministers with work by which they can earn a livelihood for themselves and their families, Mr. Harry Wilson, himself a former minister of, we believe, the Anglican Church, has established a magazine agency, which has the cordial approval of Bishop Cantwell. This agency solicits subscriptions for all sorts of magazines, secular as well as religious, but preferably for Catholic ones, and asks Catholics to employ its services in ordering their favorite magazines. Mr. Wilson in a recent circular says that every 5,000 subscribers who send in their magazine subscriptions through his agency will bring in sufficient profit to support a clerical convert and his family. As clerical converts, in the words of Bishop Cantwell, usually "have a very hard time after their conversion, since it is almost impossible to find any employment by which they can support themselves and their families," those who patronize the Harry Wilson Magazine Agency will be doing a good



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—Commenting on the fact that the directors of the U. S. Steel Corporation at their last meeting reduced the extra quarterly dividend on the common stock to one percent, the stockholders having already received a regular dividend for the preceding three months at the rate of nine per cent per annum, Dr. John A. Ryan says in the *Catholic Charities Review* (III, 3) that the Steel Trust is violating a very urgent moral and social obligation when, in the midst of a wide-spread business depression and daily increasing unemployment, it pays dividends at the rate of nine per cent. Instead of merely reducing the extra dividend, the Corporation should have passed the dividend entirely both on its common and on its preferred stock, and used the savings to reduce the prices of its peculiarly important products. Had the Steel Corporation taken this course of action, Dr. Ryan

thinks, hundreds of other concerns would have been constrained to follow, business enterprises would have revived more quickly, and the masses of the people would have come to the conclusion that, after all, the capitalistic system is operated for something higher than mere profits for the masters. The effort to keep profits up to the highest possible level at this time betrays an utter disregard of the social purpose of industry, which is the advancement of social well-being, and not merely the accumulation of wealth.

—One reason for the high cost of living is rarely mentioned in the newspapers, *viz.*: the prodigal war expenditure which had to be met by the issue of hundreds of millions of paper money, representing not assets, but consumption, and by huge loans. Currency inflation, as the London *Saturday Review* said in a recent issue (No. 3303), is always followed by a rise in prices, and as there never has been inflation on such a scale before, so there never has been such a rise in commodities and wages, which have doubled and trebled. The necessity of feeding the world is, of course, a contributory cause of high prices at home. It is sad to think that there are hungry populations in Poland and Armenia; but charity begins at home, and unless the government is careful, there will be thousands starving in America. A great many people who have never known want or even discomfort, are drifting towards distress, and the tide of universal discontent is rising dangerously high.

—In Missouri, Texas, Massachusetts, Ohio, Nebraska, and several other States bills have been introduced into the legislatures threatening the liberty of instruction and free exercise of parental rights, which is the fundamental basis of our Catholic parish schools. No matter under what pretext these constitutionally guaranteed rights and liberties are attacked, may we not hope that at least all Catholics, regardless of nationality, will unite to defend them? Our Catholic schools must be saved at any price.

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Literary Briefs

—Father Charles Augustine's erudite "Commentary on the New Code of Canon Law" is making rapid progress. Volume III, just out, commentates canons 487 to 725 and contains 469 pages. Cardinal Gasquet contributes a preface, in which he gives just praise to the author for his industry and learning. This volume is of special interest to religious and can be purchased separately at \$2.50. (B. Herder Book Co.)

—The Fr. Pustet Co., Inc., has just published a new edition (the eighth) of Lanslot's "Handbook of Canon Law for Congregations of Women with Simple Vows." The volume has been revised and enlarged to conform with the new Code of Canon Law, and consequently retains its usefulness. (\$1.50 net).

—Father Albert Brueserman, O.F.M., has compiled a neat historical souvenir to commemorate the sixtieth anniversary of St. Anthony's Parish, Melrose Township, Adams Co. (near Quincy), Illinois. The little volume embodies much interesting information and is handsomely illustrated. St. Anthony's has throughout the six decades of its existence been in charge of the Franciscan Fathers of the St. Louis province, and the church possesses a unique ornament in the form of an oil painting made by a member of the congregation and enclosed in a beautiful frame carved by the present pastor. This painting was hung upon the wall of the church in pious memory of all the Franciscan Fathers who during the past sixty years have offered up the Sacrifice of the New Dispensation at its altars. Father Albert, by the way, is not only an expert with the chisel, but also has the gift of a popular literary style.

—Those who have and use Noldin's excellent "Summa Theologiae Moralis" will want to purchase the "Supplementum" recently published by Fr. Albert Schmitt, S.J., as it indicates all the changes made necessary in the author's teaching by the new Code of Canon Law. (Fr. Pustet Co., Inc., 75 cts. net, wrapper).

—The B. Herder Book Co., of St. Louis, now has the agency for the *Irish Theological Quarterly*. This, the best periodical of its kind in the language, is edited by Drs. O'Donnell, Pierse, Kissane, and Moran of the Maynooth theological faculty, and its current issue (No. 53) contains the following papers: "Miracles," by Fr. Joseph Rickaby, S.J.; "New Light on Hugh O'Carolan, Bishop of Clogher (1535-1569)," by Dr. W. H. Grattan; "The Galatian Churches," by the Rev. J. J. Conway; "Irish Nature Poetry," by the Rev. L. P. Murray; "Darius the Mede," by the Rev. E. J. Kissane, and many learned book reviews and notes, among them a particularly interesting one by Dr. Pierse on

"Reconstruction in Theology." The subscription price of this excellent magazine is only \$2.50 per annum.

—The Loyola University Press, of Loyola University, Chicago, has added another number to its series of English classics for school use. It bears the title, "Memory Gems—A Book of Verse for Memory Lessons." The little work is well gotten up, contains some good remarks on the value of memory training, and will prove serviceable in English classes. (Price 10 cts.).

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—"The Hand of God, A Theology for the People," by Martin J. Scott, S.J., will no doubt be read from cover to cover by a good many Catholics as well as non-Catholics. Father Scott speaks to his readers in the terms of their daily experience, with graphic concreteness and with a simplicity and directness that wins confidence and convinces the understanding. The twenty-two chapters of the book treat of such varied subjects as, Divorce and Remarriage, The Invisible World, Miracles, Dogma, Intolerance, etc. The author's first booklet, "God and Myself," is reported to be approaching the hundred thousand mark. This second book will, if anything, outstrip the former in popularity. (P. J. Kenedy & Sons; \$1.00; paper 35c).

—Dr. R. S. Conway, in a lecture delivered in the John Rylands Library and published in pamphlet form ("The Youth of Virgil"; Longmans; 20 cts. net), among other things discusses the question which of the Eclogues were actually written by Virgil. He concludes that at least four or five may be confidently attributed to him, including the "Culex," the "Copa," the "Moretum," and the Fourth, or Messianic, Eclogue. With these the "Crisis," almost certainly to be attributed to Gallus, is compared. The Sixth and Tenth Eclogues are shown to be merely a catalogue describing a number of poems by Gallus,—a discovery that will remove at least one stumbling-block from the path of the schoolboy puzzled to know what on earth the poems are driving at.

—Regarding "The Literary History of Spanish America," by Dr. Alfred Coester, which was reviewed so favorably by the late Bishop Currier in the *Bulletin* of the Pan American Union (Vol. XLVII, No. 3; see the reference in *F. R.*, XXVI, 2, 27 sq.), a Jesuit of Spanish-American extraction sends us a criticism which he originally wrote for the *Revista Católica*, of El Paso, Tex. We extract a few salient points because of the importance of the book and its subject-matter. Dr. Coester is a pioneer in this field. Herein lies his merit and also a serious drawback. He is a historian rather than a critic; and takes too many of the authors he mentions at the exaggerated estimate of their admirers. Then, there are some grave omissions. Thus, in his account of the literature of Argentina, Dr. Coester omits some of the best authors, like the two Estradas, Nicolás Avellaneda, Felix Frias, Pedro Gozena, Pearson, Padre Palacio, Martinez Zuviria, —all, by the way, genuine Catholics. Some of the writers that are praised by Dr. Coester, (as Lngones, Soto y Calvo, and Grousac), are of inferior merit. Again, the author does not point out emphatically enough the mania which led a great number of Latin-American writers to follow Zola, Dumas, and Victor Hugo, and to despise the great Spanish classics. Modernism seems to Dr. Coester to respond to the needs of Spanish Americans. This is not true. Modernism, though it had a few good leaders, on the whole has done only harm. Another serious defect of Dr. Coester's book is his neglect of

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prose writers; most of his space is devoted to poets, and many of the poets whom he praises are impure and corrupt,—a fact which should have been mentioned.

—We have already (*F. R.*, XXVI, 3, 35) recommended the absorbingly interesting and instructive collection of papers which the V. Rev. W. R. Harris, more widely known as "Dean" Harris, has just published under the title, "Essays in Occultism, Spiritism, and Demonology." Besides Spiritism, the author deals with such subjects as "The Sixth Sense," "Wonders of Bilocation," "Dual Personality," "Apparitions," "Bicorporeity," etc. In connection with the last-mentioned subject we begin to-day to print a valuable paper by Mr. Benjamin M. Read, the historian of New Mexico, on the alleged apparitions of Ven. Maria d'Agreda to the Indians of the American Southwest, to which Dean Harris refers on pp. 54 sqq. Meanwhile we hope that all our readers will procure these "Essays" and read them with care; they will richly repay the time spent in their perusal. (B. Herder Book Co.; \$1).

—In her latest story, "Children of Eve," Miss Isabel C. Clarke sustains her well-merited place in Catholic fiction. There are interesting characters in the novel: a charming Florentine countess, a promising young English artist, a brilliant apostate *littérateur*; there is an attractive love affair; and, in the midst of the glowing color of Italian scenery, there is fought out the fierce contest of a soul against the insidious influences of wily modern rationalism. Regarding this last phase of the story, however, it may be enunciated as a wise and safe principle, that false theories, especially when specious and allur-

ing, as are those of modern rationalism, should never be set before the ordinary reader without the accompaniment of a thorough and convincing refutation. To picture the conversion of heart as taking place through the power of grace, is good; but it is not sufficient in circumstances such as those described in the story. (Benziger Bros.; \$1.35).

Books Received

- Handbook of Canon Law for Congregations of Women with Simple Pews.* By D. J. Lauslots, O.S.B., Prefect Apostolic of Northern Transvaal. 8th Edition, Revised and Enlarged to Conform with the New Code of Canon Law. 303 pp. 12mo. Fr. Pustet Co., Inc., \$1.50 net.
- A Commentary on the New Code of Canon Law.* By the Rev. Chas. Augustine, O.S.B., D.D. Vol. III: De Personis, or Ecclesiastical Persons, Religious and Laymen (Can. 487-725). With an Introduction by H. E. Cardinal Gasquet. xiii & 469 pp. 12mo. B. Herder Book Co. \$2.50 net.
- Une Campagne Française.* Par A. Baudrillart. Préface de Frédéric Masson. 272 pp. 12mo. Paris: Bloud & Gay. 3 fr. 50 (Wrapper).
- Sur les Routes du Droit.* Par Louis Barthou. 335 pp. 12mo. Same publishers.
- Dans les Flandres.* Notes d'un Volontaire de la Croix Rouge, 1914-1915. Par D. Bertrand de La Flotte. Préface de M. le Batonnier Henri-Rohert. 3rd ed. 286 pp. 12mo. Same publishers.
- Fire Insurance a State Monopoly in the Netherlands.* By A. F. Breelebeek, Fire Insurance Expert. viii & 95 pp. 8vo. Amsterdam: The International Pub. Co. "Messis," 1918. 90 cts. (Wrapper).
- Le Droit Paroissial de la Province de Québec.* Par Jean-François Pouliot, Avocat. Précédé d'un Formulaire par W. Camirand, C. R. xxvii & 636 pp. 8vo. Québec: Imprimerie de l'Action Catholique. \$10.
- Compendium Theologicæ Moralis.* Auctore Al. Sabetii, S.J. Editio 27a, ad Novum Codicem Iuris Canonici Concinnata a Tim. Barrett, S.J. 1086 & 141 pp. large 8vo. Fr. Pustet Co., Inc. \$4.50 net.
- The Elstones.* A Novel by Isabel C. Clarke. 399 pp. 8vo. Benziger Bros. \$1.35 net.

The Fortnightly Review

VOL. XXVI, NO. 8

ST. LOUIS, MISSOURI

April 15, 1919

The Truth About Bolshevism

A writer in the *Round Table* for March traces very lucidly the permeation, subterranean but unceasing, of Russian intellectual circles by the teaching of Karl Marx. It emerged twenty years ago in the formation of an All-Russian Social-Democratic Party. The Congress of the Party, held in 1903, brought Lenin to the front, a man of great courage, vigor, and foresight, whose influence ranged the majority of delegates (the Bolsheviki) on the side of Marxianism. The Mensheviks, or the minority, remained democrats.

The Bolshevists of to-day repudiate democracy. Their aim is the immediate establishment of Communism by violent methods. Their leaders are absolutely sincere fanatics in devotion to their cause. Their aspiration is the abolition of all private property and of all forms of government except, apparently, a central bureau to control production and organize and distribute labor. And this aspiration is at the present moment actually achieved in Russia. It is achieved at the cost of civil war and by methods of calculated cruelty, starvation, and outrage.

The Bolshevik fanaticism gets its character from the inability of the Russian mind to harbor more than one idea at a time. It shrinks from no horrors in the furtherance of its aims, and it seems definitely to have flung religion aside. There seems, too, no doubt that it has absorbed into its organization the lowest type of criminal and degenerate. In Lenin it has an all-powerful dictator of relentless determination. He has organized a governmental machine deadly in its efficiency. He has

set on foot a system of education which instils into the semi-educated workmen an unquestioning faith in every letter of the Communist gospel; he has instituted throughout the world a far-reaching propagandist programme; and, being aware that a Communist Russia cannot exist alongside a capitalist Europe, he has set himself to the task of establishing Communism throughout Europe by means of the international Bolshevik revolution; and the writer in the *Round Table* tells us that "the Bolshevik Foreign Office has an infinitely better knowledge of labor conditions in foreign countries than any other Foreign Office."

Bolshevism, as the writer says, cannot remain stationary; it must either spread or die. And at the present moment it is a grave menace to the peace of the world and to the establishment of a League of Nations.

—The *Pittsburg Observer* (XX, 37) says that a member of the Belgian Senate in a recent address read a quotation from St. Thomas (*Summa Theol.*, 2a 2ae, qu. 105, art 1) which proves that the Angelic Doctor advocated "votes for women." We have looked up the passage and find that St. Thomas merely says that "all should take some share in the government" and "all are eligible to govern." It is not likely that he had women or children in mind when he said *omnes*. What he meant was probably, all men or citizens. Many of the assertions attributed to St. Thomas, even by learned doctors, can't be found when one takes the trouble, as we sometimes do, of looking for them in his writings.

Dies Irae

Translated by ALGERNON CHAS. SWINBURNE

Day of wrath, the years are keeping,
When the world shall rise from sleeping,
With a clamour of great weeping!

Earth shall fear and tremble greatly
To behold the advent stately
Of the Judge that judgeth straitly.

And the trumpet's fierce impatience
Scatter strange reverberations
Thro' the graves of buried nations.

Death and Nature will stand stricken
When the hollow bones shall quicken
And the air with weeping thicken.

When the Creature, sorrow-smitten,
Rises where the Judge is sitting
And beholds the doom-book written.

For, that so his wrath be slakèd,
All things sleeping shall be wakèd,
All things hidden shall be naked.

When the just are troubled for thee,
Who shall plead for me before thee,
Who shall stand up to implore thee?

Lest my great sin overthrow me,
Let thy mercy, quickened thro' me,
As a fountain overflow me!

For my sake thy soul was movèd;
For my sake thy name reprovèd,
Lose me not whom thou hast lovèd!

Yea, when shame and pain were sorest,
For my love the cross thou borest,
For my love the thorn-plait worst.

By that pain that overbore thee,
By those tears thou weptest for me,
Leave my strength to stand before thee.

For my heart within me yearneth,
And for sin my whole face burneth;
Spare me when thy day returneth.

By the Magdalen forgiven,
By the thief made pure for heaven,
Even to me thy hope was given.

Tho' great shame be heavy on me,
Grant thou, Lord, whose mercy won me,
That hell take not hold upon me.

Thou whom I have lovèd solely,
Thou whom I have lovèd wholly,
Leave me place among the holy!

When thy sharp wrath burns like fire,
With the chosen of thy desire,
Call me to the crownèd choir!

Prayer, like flame with ashes blending,
From my crushed heart burns ascending;
Have you care for my last ending.

—From "Posthumous Poems." Published
by the John Lane Company.

Religion and the League of Nations

The Rev. John J. O'Gorman, in the London *Universe* (No. 3035), expresses disappointment at the fact that the name of God is nowhere to be found in the draft covenant of the League of Nations, which is to organize international peace, law, and justice.

"That fatal absence of the name of God from the document," he says, "is due, of course, to the fact that the most powerful nation of Continental Europe is under an officially atheistic government. Otherwise, the high contracting parties would have thought it worth their while to have God as their ally in this, the most important international undertaking since the Tower of Babel. These words are penned, not with bitterness, but with great sadness."

Father O'Gorman further notes, with regret, that the only mention of religion in the covenant of the League occurs with reference to the savages of Central Africa: "Other peoples, especially those of Central Africa, are at such a stage that the mandatory must be responsible for the administration of the territory, subject to conditions which will guarantee freedom of conscience or religion, subject only to the maintenance of public order or morals." (Article XIX.) "This," comments Fr. O'Gorman, "is rather disappointing. From Mr. Wilson's previous utterances it was believed that he would have inserted a similar clause with reference to all the territories which have changed sovereignty as a result of the war. Perhaps he tried to do so, and intends to have inserted clauses of this nature in the separate mandates. Otherwise it would be odd that the whole might of the League of Nations would prevent the liquor traffic in Central Africa, and yet apparently would permit Jugo-Slavs, Ruthenians, or Alsations to be persecuted as a result of the Allied victory. The obvious thing for the delegates to have done was to proclaim freedom of conscience and religion not merely for the negroes of Central Africa, but also for the white, yellow, and black men of the whole world. If, however, the French Republic would

consider it an unwarranted interference with its sovereignty to adopt a policy which would prevent it continuing its amiable programme of chasing French monks and nuns out of their homes and out of their country, of denying the Catholic Church or religious congregations the right to own property, and of preventing Catholic schools and colleges from being conducted by French religious, surely the Allies, who helped to restore Alsace-Lorraine to France, may insist that in these provinces, at least, religious liberty shall be acknowledged. The main and sane body of the great French nation, which has eighteen hundred years of Catholicity behind it, would rejoice if the odious system of religious persecution were stopped for ever. Nor should the religious rights of the Catholic schools of the Trentino fail to receive protection if the Italian government should deny it to them, which, however, we have no reason to believe it will do. Even more important is the religious problem consequent upon the union of Catholic Croatia with Orthodox Serbia. Then the religious rights of the Ruthenians, both Catholic and Orthodox, may require protection in the new national units to which they will belong. The Jews are a special storm centre in some of the new countries of Central Europe, and the League may yet have to deal with them. As regards the countries to be liberated from Turkish rule, it is no exaggeration to say that the religious problem is more important than the racial. The mandatory nation or nations who will be entrusted with the protection of the Christians of Syria should itself be Christian, and be bound by the League to protect religious liberty as understood in English-speaking countries. This list might be extended to much greater length, but enough has been said to show that religious liberty must be guaranteed at least in the territories which have changed sovereignty as the result of our victory."

International law and justice are based on the will of God as manifested in the law of nature, and it is hard to see how any plan of international peace

could be successful if dissociated from that necessary foundation.

But the covenant of the League of Nations is only a draft; perhaps it is yet time to avoid the fatal mistake pointed out by Father O'Gorman.

The Pope, the War, and Peace

Les Nouvelles Religieuses (Paris) note the following French books and pamphlets on the subject indicated above:

"Benoit XV. et le Conflit Européen," by Abbé Arnaud d'Agnel; Paris, Lethielleux, 2 vols.

"Le Pape et la Guerre," by Paul Dudon, S.J.; Paris, Lethielleux, 1915, brochure.

"Benoit XV. et la Guerre"; Paris, Téqui, 1917, brochure.

"Médiation Pontificale et Relations avec le Vatican," Paris, Téqui, 1917, brochure.

"Les Puissances Belligérantes et la Médiation Pontificale"; Paris, Téqui, 1918.

"La Paix du Pape," by T. Mainage, O.P.; Paris, Lethielleux, 1917, brochure.

"Le Pape, la Guerre et la Paix," by Charles Maurras; Paris, 1917, 1 vol.

"L'Ordre International," by A. D. Sertilanges, O. P.; Paris, Bloud, 1918 brochure.

To this list the London *Universe* (No. 3035) adds the following English pamphlets:

"Pope Benedict XV and the War," by Anthony Brennan, O.S.F.C.; London, King & Sons.

"No Small Stir," by "Diplomaticus"; London, SS. Peter and Paul Society, 1917.

"The Pope on War and Peace," a calendar of papal documents; London, Catholic Truth Society.

"The Pope and the War," by Cardinal Bourne, same publishers.

"Neutrality of the Holy See," by the Bishop of Northampton, same publishers.

"Vatican Policy and the War," by Msgr. Howlett; London, The Catenian Association.

"The Pope's Peace Note"; London, Catholic Social Guild.

"The Pope and the War," by the Archbishop of Toronto; Toronto, Canada.

"John Bull' and the Pope," London, Universe Office.

"The Vatican and the Allies," same publishers.

"Pope Benedict's Note to the Belligerents," by the Abbot of Gladstonbury; same publishers.

"The Pope and the War," by Archbishop McIntyre; same publishers.

"Deeds, Not Words"; same publishers.

The last-mentioned five pamphlets sell at two pence each.

We may fitly add to this list "The Primer of Peace and War," by the Rev. Chas. Plater, S.J., London, Catholic Social Guild, which contains a full discussion of international morality, an account of the various efforts towards peace made hitherto, and appendices on the action of the Church in mitigating the effects of the war and on the Pope as arbitrator, and a very useful bibliography.

—♦♦♦—

Ven. Maria d'Agreda's Alleged Miraculous Flights to New Mexico

II (Conclusion)

THE HISTORIC INTERVIEW

As far as it can be ascertained, there never has been published a photographic copy of the letter which Fr. de Benavides wrote in 1631 from Madrid to his brother Franciscans in New Mexico, describing his interview with Mother Maria de Jesús. None of the ancient Franciscan historians claim to have seen the original; all of them refer to a copy. Fr. Augustin Ventacurt and Fr. Francisco Palóu, as far as I have been able to discover, published what they claimed were copies of that letter. What I consider, for the purposes of this article, the most authentic and satisfactory copy is the one published by Fr. Francisco Palóu in his "Life and Apostolic Labors of Ven. Father Junípero Serra," translated and published with an "Introduction and Notes," in 1913, by George Wharton James. From that book (pp. 327-333) I shall extract what I deem pertinent to my discussion of the subject. I will refer first to Fr. de Benavides's report of the interview and then follow his account by reproducing the very words of Mother Maria de Jesús and her signed statement forming part of Fr. de Benavides's letter. The letter does not form part of Fr. Palóu's book; but he states (p. 7-8, chap. II), in referring to a conversation he (Fr. Palóu) had with Fr. Junípero Serra, just prior to their journey to found the California missions, about that very journey: "I should have been ungrateful if I had concealed what I have just stated, be-

cause I confess that it was due to the prayers of my Reverend Father Junípero that I find myself among the Missionaries for the propagation of the faith, a happiness so great that in the opinion of the Venerable Mother Agreda it is more to be desired than that of the Blessed, as said lady, the servant of God, wrote to the missionaries of my Seraphic Order, employed in the conversion of the heathen of the custody of New Mexico, *a copy of which letter I will put at the end of this volume if I have room.*"

Fr. de Benavides states in his letter that he arrived in Spain on the 1st of August, 1630; that the Fr. General, Bernadino de Siena, at once called on him and, upon hearing de Benavides's account of his conversions in New Mexico, informed him (Fr. de Benavides) that "when he (Fr. Siena) was Commissioner of Spain, before being Father-General, more than eight years previously, he had had notice concerning Mother Maria de Jesús, Abbess of her Convent of the Village of Ágreda (on the borders of Aragon and Castile), how she had apparitions and revelations concerning the conversion of New Mexico; and now, with the account I had given him also the report which he had received from the Archbishop of Mexico, Francisco Manzo, concerning the same thing, his Reverence was greatly moved to tenderness and devotion and very anxious to set out at once for the little village of Ágreda."

The Father-General did not, after all, go to see the nun, but sent Fr. de Benavides, with authority to "oblige" the "Mother to obedience." It was on the last of April, 1631, that Fr. de Benavides met Mother Mary at Ágreda. Describing her features and dress he says:

"The form of her habit, and that of all the nuns of the convent, who are 29 in all, is exactly like our habit, that is, it is of grey sackcloth, very coarse, and worn next to the skin, without any other tunic, dress-skirt, or under-skirt, and over this grey habit is worn the white sackcloth habit, also coarse, with a scapular of the same cord of our Father, Saint Francis. Over the scapular the rosary is worn; on the feet there are no shoes or other footwear, except some wooden soles

which are tied to the feet, or else, some sandals made of *sparto* grass. The cloak [the reader will please compare this statement about the color of the cloak with Mr. F. W. Hodge's comment on his point, *ante*] is of blue sackcloth, very coarse, and the veil is black."

Fr. de Benavides (p. 329) then goes on describing the saintly appearance, virtues, etc., of Mother Mary, and finally states how, from what he learned from her, she came to be transported to the wilderness of New Mexico. On that point the Father says:

"As His Divine Majesty has revealed to her all the savage nations who are living in the world without a knowledge of Him, she has been carried by the ministry of angels, whom she has for her guardians and her wings, Saint Michael and our Father Saint Francis, and in particular to those of our New Mexico whither she has been carried in the same way. The Guardian Angels of their Provinces have come to her personally at the command of God our Lord."

Fr. de Benavides (p. 329) says, also, that Mother Mary's first flight to New Mexico was in 1620, and that "these flights were so continuous that there have been days in which there were more than three or four in less than 24 hours."

The Father follows the above statement by repeating the words of the Mother when, as she claimed, she was present in New Mexico and saw the Father baptizing the Pizos Indians; described how she had witnessed other ceremonies among the Quiviras, the Jumanos, etc., and then says:

"When I asked her why it was that she had never allowed us to see her when she allowed the Indians to have that privilege, she replied that they had a greater need than we, and besides it was the Holy Angels."

Fr. de Benavides now calls the attention of his co-laborers to Mother Mary's letter, which he reproduces. So we will now give the Mother's letter our consideration.

Mother Mary begins by saying that she gives the written statement (p. 331) about "the mercies" which she declares "He has wrought in my poor soul" in obedience to the orders of "our Most Reverend Father-General and our Father, Sebastian Marcilla, Provincial of this Holy Province of Burgos, and

our Father, Francisco Andrés de la Torre, who is my spiritual director, and to the Reverend Father Custos [Fr. de Benavides] of New Mexico." She then refers to her selection by God to set forth the might of His wonderful hand and to permit those of us who are now alive to know that all things are derived from the Father of Lights," concluding that part of her story thus:

"And so I declare what it is that happened in the Provinces of *New Mexico, Quivira, and Jumanos*, and the other nations to whom I was carried by the will of God, and by the band and assistance of his angels, where it happened to me that I saw and did all that I have told the Father. There are a great many other things which I have not told about, because they are so many which have to do with the carrying of the light of our Holy Catholic Faith to all those nations. The first tribes to which I went, I believe, are towards the East, and in order to reach them, one must travel from the *Quivira* nation. I call these nations, using our own terms of speech, *Titlas, Chillescas, and Caburcos*, but these have not yet been discovered, and in order to reach them it seems to me there will be great difficulty on account of the many tribes that must be traversed before arriving at them."

Further on (same page, 331) the Mother suggests a mode of reaching the last-mentioned tribes, saying:

"It seems to me that the way in which they can be reached will be to have the Friars of our Father, Saint Francis, traverse their land, and for their security soldiers of good life and conduct might be sent to accompany them, who on account of their mildness, would be willing to suffer any insult which might be offered them, and who, with a good example of patience, might win them over, as so much can be accomplished by example."

Referring to the length of time she had been engaged in making her "flights," the Mother says:

"The events concerning which I have spoken, happened to me since the year 1620 and up to the present year of 1631, in the region of *Quivira* and *Jumanas*, which are the last to which I have been carried."

Mother Maria de Jesús gives the Franciscan's words of encouragement, tells them that she "indeed envies your Reverences this task" and regrets that she is "able to do so little"; her prayers and those of "this Holy Community" will, she assures them, be offered for their success. Then the Mother asserts

that the information thus imparted she had "learned of the Most High, and I have also," she continues, "heard it from His holy angels, who have told me that they envy those who are custodians of souls and who are occupied in the work of conversion."

In concluding her statement the Mother says:

"And under the command of obedience I have signed it with my own name, and I beg all your Reverences, whom I have herein named, that for the sake of the Lord whom we serve and for whose sake I make the declaration, these secrets be kept hidden and guarded carefully, as the case demands, without their being seen by any other person. From the House of the Most Pure Conception of Agreda, 15th of May, 1631. [Signed] Sister Maria de Jesús."

After a careful reading and mature consideration of the foregoing criticisms, comments, and statements I will finish by giving the reader the opportunity of forming his own conclusions, and, also, by stating

MY OPINION

There is no doubt in my mind,

1) that Sister Maria de Jesús had either dreamed of the Indian tribes inhabiting the territory mentioned by her as *New Mexico*, *Quivira*, and *Jumanos*, her dreams resulting from the agitation caused in Spain in those times by the numerous emotional and mostly exaggerated reports sent from New Spain, (which included New Mexico, Peru, the West Indies, etc.); that the impressions thus made upon her mind became "creations of imagination," as suggested by Mr. Hodge, or, as Mr. Hodge further thinks, she had ideas "derived from the Memorial [of Fr. de Benavides] published the year before," or, what to me seems more likely, if in fact her "flights," etc., were "creations of imagination," she had read the thrilling account given by Villagrà, in his "Historia de la Nueva México," published in Spain in 1610, ten years before the Mother's alleged first flight to New Mexico, or other reports of similar import, which, as she says, was in 1620, of the great battle the Spaniards fought with the Ácoma Indians, January 1599, in which

Villagrà took part and concerning which she refers to a vision the Indians had of "a valiant rider with grey beard, who on a brisk white steed and accompanied by a handsome queen, was helping the Spaniards" ("Historia de la Nueva México," *Canto* 34, p. 178, cited in my "Illustrated History of New Mexico," p. 229). Villagrà says that they (the Spaniards) did not see the "valiant rider" nor the "handsome queen."

2) I believe that the Sister, in good faith, and thoroughly convinced of the reality of her "ecstatic" trances, thought she had been actually selected by God as the instrument for the introduction of Christianity among the tribes she mentions.

3) I also believe that Fr. Alonso de Benavides, guided by the statements of Fr. Bernardino de Siena and the report made to that Friar by Bishop Manzo, of Mexico, as well as by the relation by the Mother of events he (Fr. de Benavides) had seen, or performed, in New Mexico, explicitly believed in the supernatural flights of the Mother; also that he and his companions in New Mexico, some day, during their stay there, expected to be allowed by God to see the Mother working among them in the Quivira and Jumanos regions.

4) I am also convinced that the Franciscan Friars Vetancurt, Junípero Serra, Francisco Palóu, and the many other historians who have approvingly referred to Mother Maria de Jesús's aerial visits, basing their opinions on the good judgment and undisputed learning of Fr. de Benavides, and also on the very many striking and *seemingly* supernatural coincidences surrounding the statements of Fr. de Benavides, and the written "declaration" of the Mother, believed in the miraculous transportation of the nun.

5) There is one circumstance, though, that inclines me to the conclusion that Fr. Bernardino de Siena did not, prior to Fr. de Benavides's arrival in Spain (1630), take seriously the revelations of Mother Maria de Jesús. It is this. He had, according to what Fr. de Bena-

vides tells us, known from the nun's own lips, since 1622, of her alleged aerial transports, yet had never taken any steps, as far as we can learn, to verify her statements; neither had he made the fact known to any one. This circumstance brings me to the conclusion that Fr. de Siena had his doubts on the subject. In my opinion the case lacks the authentication necessary to put it in the same category with the case of St. Rita of Cascia.

In conclusion, I must say that I agree with Dean Harris that the entire case "appears to be an established case of clairvoyant trance." I am of the opinion, therefore, as a historian, that this case can not "be put on a historic basis"; that until the Church decrees that there is "a proved miracle," the statements of Mother Maria de Jesús to Friars Bernardino de Siena and Alonso de Benavides should be taken as unintentionally *apocryphal*.

BENJAMIN M. READ

Santa Fe, N. Mex.

—The late Joseph Frey, K.S.G., president of the Catholic Central Society, was a man who did not parade his faith but practiced it conscientiously and joyously in everyday life. For the last six or eight years he may be said to have been the lay leader of the German speaking Catholics of the U. S., and no less an authority than His Excellency the Apostolic Delegate has testified to the wisdom and unstinted devotion of his leadership. The FORTNIGHTLY REVIEW has known him as a devoted supporter of the apostolate of the press. He was one of the twenty odd friends who enrolled as "life subscribers" of this journal in its silver jubilee year (1918), and we are grieved that he had to be the first of the little band to pass away, — though we have every reason to hope that he is now in a better world. If the Catholic Federation had a few dozen leaders of the stamp of Joseph Frey, it would not now be a practically extinct movement. We shall need several hundred Freys before the Church will come into her own in America. *Have pia anima!*

By-Products of the War Savings Campaigns

Under the heading, "By-Products of the War Savings Campaigns," Emma A. Winslow discusses in the *Survey* (Vol. 41, No. 25) some of the undesirable methods used under pressure of the war emergency to compel people to buy Liberty bonds and thrift stamps. We give a brief summary.

Persons in authority used the power of discharge or wage or personal discrimination as means of obtaining subscriptions. Employees were told they could consider themselves discharged if they did not buy bonds. In some places promised wage increases were deferred until just before a "loan drive," and the workingmen were told that the increase had to be used for the purchase of bonds, no matter how much the money might be needed for other purposes, and no matter what might be the final effect on living standards.

Mrs. Winslow has interviewed a large number of social and charity workers, and all agree that the compulsory methods employed in the various Liberty loan campaigns were unjust, illegal, un-American, and productive of hatred and discontent. The attitude of the victims of these practices, says one, "is often not one of being proud that the factories at which they work have 100 per cent records, but rather a sort of dogged, have-to attitude." — "It seems to me quite wrong," says another, "that employers should be allowed to compel employees to take bonds or lose their jobs, or to put such pressure upon them that they take them when they really cannot afford to do so." Any reader can easily verify the statement of these social workers that thousands of people of the poorer class have been gradually falling in arrears because of the weekly deductions from their wages made to pay for forced Liberty loans. That the market price of these bonds has declined to an unheard-of level is largely owing to the fact that so many laborers, and even people of the fast dwindling middle class, are constrained to dispose of

them at any price because they urgently need the money. The rich men who are buying them up far below par will be the gainers.

The N. Y. Consumers' League recently made an investigation of women's wages and living costs in New York and Brooklyn. Over and over again the investigators were told of the difficulty of existing on an inadequate wage, enhanced almost to impossibility by compulsory subscription to government bonds. Several flagrant instances of this kind are quoted in Mrs. Winslow's article. As a result of the information secured in this investigation and others, the governing board of the N. Y. City Consumers' League adopted a formal resolution expressing its belief that "*no pressure to buy bonds should be brought on families or individuals receiving less than a living wage.*"

It is pleasant to be assured that modifications have been made by the Treasury Department in some of the more objectionable practices in the sale of Liberty bonds and war savings stamps, such as the selling of stamps by children on the streets and the effort to secure large sales in the schools on a competitive basis. Let us hope that the voice of the social workers, too, will be heard in the matter, and that workingmen will be spared the humiliation and hardship of being compelled to buy government bonds and stamps when they really are not able to do so.

Apart from educational and sociological considerations, it has always seemed to us that political liberty is but a sham unless a citizen is free, even in wartime, to hold opinions contrary to those of the men in control of the government, and to refuse the latter his pecuniary support when he conscientiously believes their actions to be unjust or harmful to the country. The principal duty of every loyal American just now, we make bold to say, is to see to it that liberty and democracy are restored as speedily as possible *at home*, and that a recurrence of the reign of terror through which we have just passed, be made forever impossible.

Unobjectionable Photo Plays

The Pennsylvania State Board of Censors recommend as clean and wholesome the following photo plays:

- D.—A Wild Goose Chase, 5 reels; Triangle.
- D.—The Eternal Light, 8 reels; Cath. Art.
- D.—The Sheriff's Son, 5 reels; Paramount.
- D.—The Flip of a Coin, 2 reels; Universal.
- D.—The Better Way, 2 reels; W. H. Prod.
- C.—Almost a Hero, 1 reel; Strand.
- C.—Their Baby, 1 reel; Strand.
- C.—Welcome Home, 1 reel; Christie.
- C.—Don't Believe Everything, 1 reel; Christie.
- C.D.—The Long Lane's Turning, 6 reels; Robertson.
- C.D.—Johnny on the Spot, 5 reels; Metro.
- C.D.—Poor Boob, 5 reels; Paramount.
- C.D.—Are You a Mason? 5 reels; Param.
- C.D.—Alias Mike Moran, 5 reels; Param.
- C.D.—Johnny Get Your Gun, 5 reels; Par.
- C.D.—Carolyn of the Corners, 5 r.; Pathé.
- C.D.—Where the West Begins, 5 r.; Pathé.
- C.D.—The Wishing Ring Man, 5 reels; Vitagraph.
- C.D.—Satan Junior, 5 reels; Metro.
- C.D.—It's a Bear, 5 reels; Triangle.
- E.—Teddy Birds, 1 reel; Outing Chester.
- E.—An Indian Village in Mexico, 1 reel; Educational.
- E.—Santa Catalina Island, 1 reel; Prizma.
- E.—If Your Soldiers Hit, 2 reels; U. S. Government.
- E.—Wings of Victory, 2 reels; U. S. Gov.
- E.—Everywhere with Prizma, 1 r.; World.
- E.—Horses of War, 2 reels; U. S. Gov.
- E.—Out Wyoming Way, 1 reel; Outdoors.
- E.—A Peek at Paradise, 1 reel; Outdoors.
- E.—Good to Eat, 1 reel; Goldwyn.
- E.—The Story of Steel, 1 reel; Ford.
- E.—A Little Bit of Heaven, 1 reel; Ford.
- E.—Columbia the Gem of the Highways, 1 reel; Outdoors.
- E.—From Scales to Antlers, 1 reel, Chester Outing.
- E.—Ballaboing on the Anarka, 1 reel; Chester Outing.
- C—Comedy. D—Drama. E—Educational.

We publish this list by request, with the reservation indicated in previous articles on the subject of photo plays. Those of our readers who have an opportunity to see any of the plays named above, besides "The Eternal Light," which we know to be in every way commendable, will confer a favor by reporting to us their opinion of its merits for the benefit of the Catholic public, which is, quite naturally, more fastidious in its choice of pictures than any State board of censorship.

The Teaching of St. Thomas — How Far Is It Binding?

An interesting controversy has recently been waged in France between Jesuits and Dominicans regarding the interpretation of the papal documents which prescribe the teaching of St. Thomas. Fr. Pègues, O.P., in a brochure entitled "Autour de Saint Thomas" (Paris: Tequi) enables us to get a glimpse of both sides of the issue. We make use of a synopsis of his pamphlet in the *Irish Theological Quarterly* (XIII, 51, 276 sqq.).

Fr. Pègues begins by recalling the orders of the Holy See, now summarized in canon 1366, § 2 of the new Code: "*Philosophiæ rationalis ac theologiæ studia et alumnorum in his disciplinis institutionem professores omnino pertractent ad Angelici Doctoris rationem, doctrinam et principia, eaque sancte teneant.*" This law is the culmination of several declarations of Popes and Congregations. In his *Motu proprio* "Doctoris Angelici," 1914, Pius X warned the teachers of philosophy and theology that "if they wandered a single step from Thomas of Aquin, especially in the region of metaphysics, it would not be without grave injury." He added that those who twist or misunderstand the principles and great theses of St. Thomas cannot claim to be his followers. He did not specify those principles, but he showed their character: Through them we obtain a science of created things that accords admirably with faith; through them all the errors of all the ages are refuted; through them the distinction and the analogy between God and His handworks are illustrated, etc.

Soon after this *Motu proprio* the S. C. of Studies decided that twenty-four theses culled from St. Thomas contained his principles and more important pronouncements, especially in the region of metaphysics, and added: "Let them be proposed as safe standards for guidance" (*tutæ normæ directivæ*).

A controversy forthwith arose with regard to the meaning of this phrase. Fr. Pègues admits that the Congregation did not wish to convert those

twenty-four theses into doctrinal decisions compelling interior assent by virtue of religious authority. But he overemphasizes them nevertheless by claiming that they are "rules of thought and must be followed."

Some Jesuit teachers felt ill at ease in regard to the whole matter, especially when the *Ciencia Tomista* (May-June, 1917) opposed to practically every one of the twenty-four theses a contradictory thesis from Suarez. There were the two great theologians at loggerheads in parallel columns! What were those to do who were the heirs of both Suarez and St. Thomas? Guidance was needed, and it was promptly given. In regard to one of the twenty-four theses,—that teaching the real difference between essence and existence,—Pope Benedict XV, on March 9, 1918, made his own and entirely approved this reply of P. Martin, late General of the Jesuits: "It is permitted to each member of the Society of Jesus to follow and teach the opinion concerning the real distinction—or the contrary—subject always to these two conditions: (1) that it is not made the foundation of all Christian philosophy and declared necessary for proving the existence of God and His attributes, etc.; (2) that no censure is attached to the eminent and approved doctors of the Society whose praise is in the Church."

A "Letter of Fr. W. Ledochowski, General of the Society of Jesus, Concerning the Fostering of the Doctrine of St. Thomas in the Society" (1917), reproduces a conversation of Pope Benedict XV with the General, which throws considerable light on the present Pontiff's attitude towards the freedom of the schools. The Holy Father declared to Fr. Ledochowski (p. 29) that the Church did not mean to impair in any way the *libertas opinandi*, which remained full and entire on the question of the distinction between essence and existence, and on all other questions of the same class, which are in no way contained in the deposit of faith—"aliaque id genus quæ in deposito fidei nullo modo continerentur."

Apart from reproducing this conversation, the General's Letter makes suggestions guarding against excess in following St. Thomas. Others might follow St. Thomas in everything with scrupulous anxiety, says the General, but there is another way, as the Pope in a letter to the General had said that the latter was right in thinking that "those adhere sufficiently to the Angelic Doctor who believe that all the theses of St. Thomas ought to be proposed as safe standards of direction in the sense that no obligation is imposed to embrace all those theses," adding that, "in following this rule the members of the Society can well cast aside the fear of not having due respect for the orders of the Popes, whose constant thought has been that St. Thomas must be the chief and master in theological and philosophical studies, whilst each one is free to discuss in one or other sense those points in which discussion is possible or customary."

In other words: We must hold to the doctrine of St. Thomas, but we must also respect the *libertas opinandi* recommended by good sense and tradition. We cannot, consistently with loyalty and safety, afford to reject the great principles of the Angelic Doctor; nor can we, without lapsing into heresy and mental suicide, bigotedly hold his every statement concerning physics, the conception of the Bl. Virgin, etc. The *Quarterly* recalls the words of Pius X: "Masters of philosophy and theology should bear loyally in mind that they have not received the power of teaching in order to give the pupils following their courses the opinions which please themselves, but to deliver to them the doctrines held by the Church to be in greatest conformity with her thought." Amongst the doctrines in greatest conformity with the thought and spirit of the Church are, surely, those of her master theologian, St. Thomas. No wonder, then, that the new Code enjoins professors to "cherish these doctrines reverently" (*vague sancte teneant*).

[Two articles on this subject, from the competent pen of a French theologian, the

Rev. J. Rivière, appeared in the *Revue du Clergé Français* of June 15 and July 1, 1918. The same topic, we may add, has also been ably treated in two other French organs, *i.e.*, by M. Jules Lebreton, in two papers, entitled "Pour suivre de plus près Saint Thomas" and "L'Enseignement de Saint Thomas dans les Écoles Théologiques" (*Études*, October 5, 1917, and May 20, 1918), and by M. Ferdinand Cavallera in the *Bulletin de Littérature Ecclésiastique publié par l'Institut Catholique de Toulouse*, March-April, 1918. This last article contains the text of the letter Benedict XV sent to the Jesuit General, March 19, 1917].

CHRONICLE AND COMMENT

Danger to Our Schools

The press bulletins of the Catholic Central Bureau (St. Louis) have been warning us against the danger threatening our schools in the proposed plan of "federalization" and the creation of a national Department of Education, whose secretary shall have a seat in the president's cabinet. These measures look very harmless and apparently forebode no opposition to religious teaching in private schools, and hence many persons simply refuse to listen to the words of warning sounded by those who see a little more clearly than the rest. The *Educational Review* (February, 1919) contains an article on "Reconstruction of Education upon a Social Basis," by Charles Ellwood, of the University of Missouri. It is a plea for "establishing a system of education which shall deliberately set before itself as its task the conscious development of our civilization in the interest of the greatest social welfare of humanity." This sounds very plausible, though the plan of "moral education" suggested by the writer lacks every reference to a religious or supernatural sanction. He is strong for "federalizing" all schools and exhorts the teachers to work for the plan. He writes:

"The unity and progress of the nation demand a national system of education. The war has revealed the need of a national system of education in a striking way, and the teaching profession should lose no time in demanding the establishment of a federal de-

partment of education, whose secretary shall have a seat in the President's cabinet. That we should have a Secretary of Commerce and not a Secretary of Education is a striking comment upon our national character. The problems of our national life touching upon national unity and efficiency, such as the Americanization of the immigrant and his children, the training of the negro, the overcoming of illiteracy, and the training of all citizens in democracy, can not be dealt with effectively except through a national system of education."

The danger is real and serious. *Vide-ant consules!*

Land Ownership and the Mosaic Law

In the second March number of the F. R., p. 87, reference is made by Mr. C. Meurer to the law of Moses which prohibited the sale of land. But land *was sold* under the eyes and with the approval of the Apostles. In chapt. iv (towards the end) of the Acts of the Apostles we read: "For as many as were owners of lands or houses sold them and brought the price of the things they sold, and laid it down to the feet of the Apostles. . . . And Joseph, who by the Apostles was surnamed Barnabas, a levite, a Cyprian born, having land, sold it, and brought the price and laid it down at the feet of the Apostles."

What follows from this? First, that the ownership of land cannot be against the natural law. If ownership would be unjust, the selling and buying of land would also be unjust, and the Apostles should have had to forbid such action, as the law of Moses did. But they did not, rather approved it by accepting the price of the land sold, which they plainly could not have done if it had been unlawful gain. The law of Christ has superseded the law of Moses, as St. Paul says in his Epistle to the Galatians, iv, 31: "So then, brethren, we are not the children of the bondwoman, but of the free: by the freedom, wherewith Christ hath made us free." — (Rev.) W. HACKNER, La Crosse, Wis.

Catholic Workingmen's Societies

The recent manifesto of the National Catholic War Council shows that the dangers of Socialism and Radicalism are coming to be more clearly perceived among American Catholics. In connection therewith the St. Louis *Amerika* (March 22) recalls the important recommendation made forty years ago by Leo XIII in favor of Catholic workingmen's societies.

"More necessary than an increase of membership in the K. of C.," says our contemporary, "is the establishment of Catholic societies for workingmen. For it is the workingmen who, more than any other class, are exposed to the assaults of Radicalism and who must therefore be fortified against the blandishments of the various agitators who are championing 'reforms' which are apt to subvert, or at least to endanger, the very foundations of society."

Our contemporary points to the example of Switzerland, where a Christian Workingmen's Union was recently founded "on the basis of the Christian religion and within the political and economic order prescribed by morality and justice," for the purpose of "advocating energetic social and economic reforms and cooperating powerfully in the intellectual and material uplift of the laboring classes." At its first national convention, held in Zurich, Feb. 22, this Union assured the government of its loyalty and requested it to perfect the social reform legislation already under way and to take the initiative in laying the foundations for an efficient international system of labor legislation.

"Efficiency" Methods in Church

We have received the following from a zealous Catholic layman whose name is known throughout the country:

"Apropos of a Catholic layman's discussion of 'free entry to churches' (F. R., Vol. XXVI, No. 6) will you let me say that in a certain diocese where the collection taken up in the churches at Easter and Christmas is for the pastors, the priests themselves have long been accustomed to act as the collectors, the understanding being, no

doubt, that on these two occasions people would be more generous, or less niggardly (you can put it either way), if the clergy were the direct agents of the collection. Many a good (or bad) Catholic, who might not hesitate to deposit a fifty cent piece in the box if said receptacle were presented by a fellow parishioner, would be 'encouraged' to make a larger offering if the pastor himself or one of his assistants were on hand to note the amount given. I learn with gratification that the custom has now been frowned upon by the Bishop, though not altogether stopped, as it still persists in some out-of-town parishes. In one such place the pastor followed the new instructions to the letter,—but no farther than the letter. He had a lay collector to go around with the box, but he himself walked close behind—to give the collector moral support, I suppose. Now, money must be had for the upkeep of churches and the support of pastors, but it seems to many of us that such methods savor too much of "efficiency." We may be too "efficient" in this way for our own good and for the good of the people. And the clergy of the diocese mentioned are not altogether sorry that the custom of direct collections by the clergy bids fair to fall into disuse, since many of the more sensitive among them found the work an intolerable burden."

—The Custodian of Alien Property has proposed a plan of dealing with the confiscated patents in the chemical industry. These patents, according to the plan, shall be available to all producers upon payment of a stipulated fee. We do not know whether this can be done without violating the law of nations. But it might be a good idea to handle all domestic patents in the way suggested. Many inventions remain unutilized for years because the inventor lacks sufficient capital. Millions are wasted in fighting infringements. Free use of a patent in return for a fee or royalty could probably be made more profitable to the inventor and more beneficial to the public than the present system of monopoly.

NOTES AND GLEANINGS

—Mr. S. A. Baldus, of the Catholic Extension Society, has expressed his opinion of the "League of Nations" project frankly in an address delivered before the Irish Fellowship Club, Chicago, and now printed in pamphlet form under the title, "The Fallacy of a League of Nations." Mr. Baldus views the plan "with American eyes" and for a variety of reasons concludes that "if we endorse the League, we *ipso facto* re-instate the old and discredited fallacy—with this difference, that formerly it read 'the divine right of kings,' but now it is 'the divine right of the five high contracting parties.' It's the same old spavined horse in a new harness." We recommend the thought-provoking pamphlet to our readers.

—The Japanese must know that, rather than surrender our rights to determine what peoples may be permitted to establish themselves as permanent residents among us, we should refuse to join the League of Nations. Do the Japanese who protest so vehemently against our immigration laws believe that the exclusion of Orientals is with us a purely economic, and not a social or racial question? "In our economic conflict between labor and capital," the *New Republic* (No. 229) says, "fair play required us to deny to capital the huge advantage that it would have derived from free access to the greatest source of cheap contract labor in the world." If this were true, the Japanese could remove our objections to the coolie by bringing their labor laws up to western standards. Were they to do this, however, they and the *New Republic* would soon find out that the problem is deeper. At the root lies the conflict of two civilizations, the Christian (such as it is) of the western world, and the pagan civilization of degenerate Japan. The two can never mix.

—The Harry Wilson Magazine Agency, which we recommended in our No. 7, has removed from 1824 S. Kingsley Drive to 330 S. Vendome St., Los Angeles, Cal. Those who place

their subscriptions to current periodicals through this agency are not only assured of prompt service, but assist in the good work of employing clerical converts in the spread of Catholic literature.

—In Italy the censorship of the press seems more relentless now than in wartime. The *Civiltà Cattolica* of March 1st comes to us with an entire article of seven pages completely excised by the government censor. Long live liberty and democracy!

—The *Franciscan Herald* for April prints a brief biographical sketch of Fr. Albert Daeger, O.F.M., Archbishop-elect of Santa Fe, N. M., and adds the information, not yet published anywhere else, so far as we know, that Fr. Daeger was the choice of Archbishop Pitaval, resigned. We join with our esteemed contemporary in extending to the new Archbishop our cordial felicitations and wishing him a blessed activity in his high and responsible office. It gives us particular joy to see the ancient and venerable order of the Friars Minor once again represented in the hierarchy of the United States.

—In reply to the query with which "J. A." wound up his contribution in No. 6 of the F. R., Mr. M. F. Schumacher, a Catholic teacher and choir director of twenty years' experience, writes to us from San Antonio, Tex., that in his opinion one of the chief reasons why so many of our Catholic college and academy graduates fall away from their religion in later life is the fact that they are thrown together too intimately with non-Catholics in the school-room and on the playground. He adds that the admission of non-Catholic pupils is said to be indispensable for the existence of many of these institutions, but that in his opinion, based on careful observation of actual conditions, "it is doubtful whether we Catholics have really held our end of the rope by this expedient." Mr. Schumacher's opinion was shared by the late Bishop Verdagner, Vicar Apostolic of Brownsville, (now the

diocese of Corpus Christi, Tex.), who repeatedly told us that "too many Protestant pupils" was the bane especially of the Sisters' academies in the South. No doubt this is *one* of the causes of "our leakage." But there are many others. Together they have produced a serious situation. A frank discussion is clearly needed and, if conducted in the right spirit, will do good.

—Fr. F. S. Betten, S.J., in the current *Creighton Chronicle* disproves the fable that Christian Europe expected the world to come to an end about the year 1,000. He bases his statement on Lincoln Burr's article in Vol. VI (1901) of the *American Historical Review* and on a paper by Fr. S. Beissel, S.J., in the *Stimmen aus Maria-Laach*, Vol. XLVIII (1895). One point he does not clear up, which we should like very much to see investigated, and that is how Cardinal Baronius came to credit the story and give currency to it in his famous *Annals*.

—A well-deserved tribute to the Franciscan Order is paid by Dom Maternus Spitz, O.S.B., in the course of a paper on "Catholic Missions in the Holy Land" in the *Catholic Missions* for April. "Of all the missions which the Order possesses," he says, "the Custody of the Holy Land is no doubt the noblest. Though the Friars cannot boast of having achieved great results in either re-uniting Oriental schismatics or in converting Jews or Mohammedans, yet they have done a great work in administering to the Oriental as well as to the Latin Catholics, in building and maintaining churches and schools, orphanages and hospitals, in sacrificing their lives and shedding their blood for the rights and privileges of the Catholic Church in the Holy Land." Dom Maternus adds that over 2,000 Friars have died as martyrs for their faith in Palestine, and that if Catholics from all parts of the world have been and still are allowed to offer their prayers at the sacred places, this is mainly owing to the efforts, the perseverance, and the sacrifices of the humble sons of St. Francis.

Literary Briefs

—A third series of apologetic lectures by Father William F. Robison, S.J., Professor of Theology at St. Louis University, has lately been published under the title "The Bedrock of Belief." It answers the question, Must a man profess any religion, and if so, why? It is, therefore, the last piece of evidence in an analytical investigation of religion begun in the first of the three volumes published. The other two establish the claims upon our reason, respectively, of Christianity in general, and of the Catholic Church in particular. The three volume set thus comprises a searching, complete, even though not exhaustive, treatise of Catholic apologetics, which should be welcomed by cleric and layman alike, as it is sound, modern in treatment, and above the ordinary in clearness and forceful presentation. (B. Herder Book Co.; \$1.25 net).

—Vol. XV, No. 2 of the *Bulletin* of the Catholic Educational Association contains "A Partial Bibliography of Church History," by the Rev. F. S. Betten, S.J. The list covers twenty-two octavo pages and is intended for college students and seminarists as well as for others who wish to read up on Church history. The compiler has excluded the important field of historical sources as well as individual biographies, and limited himself to a few important titles in the field of the special Church History of America, Ireland, and England. The explanatory notes are welcome, though unequally distributed (thus such an important work as Rauschen's "Eucharist and Penance in the First Six Centuries" is left without a note, whereas Casey's "Notes on the History of Auricular Confession," a rather insignificant pamphlet, has fourteen lines. Some references, as "a certain Henry Charles Lea," sound naïve, the estimate of the writings of Reuben Parsons is decidedly too high, and here and there a description is not quite accurate, as, e. g., in the case of Kempf's "The Holiness of the Church." But on the whole the list marks a good beginning, and we hope it will be revised and completed for the benefit both of the Catholic reading public and of outsiders. Indirectly it will benefit the Catholic cause also by showing how insignificant our literature on the subject of Church History is, as compared with that of France and Germany, and thereby encouraging further production.

—A new edition (the fifth) has appeared of "Christian Worship, Its Origin and Evolution," by Msgr. L. Duchesne, translated by M. L. McClure. It contains certain improvements suggested by the learned author, particularly an appendix giving the results of Dom Hugh Connolly's work on the Egyptian Church Order; but some further reservations must now be made in consequence of Mr. Edmund Bishop's criticisms.

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—No. 2 of the new *St. Louis Catholic Historical Review* (\$2 per annum; 209 Walnut Str., St. Louis, Mo.) contains a paper on "The Beginnings of St. Louis University," by the Rev. G. J. Garraghan, S.J.; a biographical sketch of "Rev. John Francis Regis Loisel," (b. 1805; d. 1845), the first native St. Louisan to be ordained to the priesthood by the Rev. F. G. Holweck; a series of historical and bibliographical notes by the editor, Rev. Dr. Charles L. Souvay, C.M., and several letters of Bishop Du Bourg from the St. Louis diocesan archives. We renew our recommendation of this excellent quarterly and hope it will find the support which it deserves.

—The twenty-seventh edition of Sabetti-Barrett's excellent "Compendium Theologiae Moralis," which has just appeared, has been thoroughly revised and brought into conformity with the new Code of Canon Law. All quotations from the Code are in bold-faced type, thus enabling the reader at once to recognize the exact wording of the canon. The indices, three in number, have been enlarged and perfected and together comprise no less than 140 pages. There is an analytical index, an index of canons quoted, and a general alphabetical index, which facilitate immediate reference to any page or section. The bulky volume of over 1200 pages, large octavo, is substantially bound in library buckram and sells for \$4.50 net. (Fr. Pustet Co., Inc., New York and Cincinnati, O.)

—Thos. B. Lawler's "Essentials of American History" for Catholic schools has been completely overhauled by the author and illustrated in colors by N. C. Wyeth. The book has gained by the process, but it is susceptible of still greater improvement. When we look at such text-books as Hart's "New American History" and West's "History of the American People," we cannot but regret the inferiority of the manuals with which our Catholic children have to content themselves. (Ginn & Co., Boston; \$1.12).

—As the fruit of long years of experience in Sunday-school catechetical teaching, "To the Heart of the Child," by Josephine Van Dyke Brownson, is sure to be of practical value to all to whom this exceedingly needful and meritorious apostolate is near and dear. The matter of the thirty-six chapters is, of course, altogether elementary in character, the purpose being to find ways and means of effecting an entrance into the untutored child-soul for the fundamental truths and practices of their holy faith. The authoress proves herself decidedly inventive in this, as even a cursory perusal of her diagram drawings and brief lessons shows. There is a useful list of reference books, as also of penny pictures illustrating the lessons, and there is no dearth of helpful suggestions for the practical conducting of Catechism classes. It were well if parents, too, would avail themselves of this eminently serviceable book

for the instructing of their children. (The Encyclopedia Press, Inc.; boards \$1, cloth \$1.25, postpaid).

—The "Editio Leonina" of the works of St. Thomas Aquinas has progressed to the thirteenth volume, which contains the two first books of the "Summa contra Gentiles," with the commentary of Francisco de Sylvestris and a long and learned introduction. The text of the "Summa contra Gentiles" has this great advantage that it is based, at least in part, on a holographic manuscript preserved in the Vatican Library. This magnificent edition of the "Opera Omnia" of Aquinas is published by the Fathers of the Collegio Angelico, Via S. Vitale, 15, Rome, and the present volume (1x+602+67 pp. folio) sells for sixty lire.

—The *Civiltà Cattolica* (quad. 1649) announces the publication, at an early date, of the "Epistolæ et Opuscula hactenus Inedita aut Sparsim Edita" of Francis Suarez, S.J., who is known as the "Doctor Eximius." The collection will be edited by Fr. E. M. Rivière, S.J., who is more familiar perhaps than any other living scholar with the various editions and the manuscripts of Suarez's writings and who co-operated with Fr. de Scorailles, S.J., a few years ago in writing his biography, a standard work, of which we still await an English translation.

—In the "Books Received" columns of the *Civiltà Cattolica* (quad. 1649) we find, under the sub-title "Lettere," the following curious entry: "Psalmini F. sac. Ad Wilsonem eiusque Socios Templum Pacis Ingressuros, Castimari Stab., De Luca, 1919, 8°, 10 p. L. 1.50."

Books Received

- Christology.* A Dogmatic Treatise on the Incarnation. By the Rt. Rev. Msgr. Joseph Pohle. Adapted and Edited by Arthur Preuss, Third, Revised Edition. iv + 311 pp. 12mo. B. Herder Book Co. \$1.50 net.
- The Fallacy of a League of Nations.* An Address by S. A. Baldus. 32 pp. 8vo. Chicago, Ill. (Wrapper).
- Glories of the Holy Ghost.* A Series of Studies, a collection of Tributes, an Account of Certain Movements Bearing on the Third Person of the Blessed Trinity. With 100 Illustrations. By Rev. Wm. F. Stadelman, C.S.Sp. xxix + 389 pp. 8vo. Techny, Ill.: Society of the Divine Word. Cloth, \$3; with half leather back, \$3.50.
- Catholic Church Extension.* By Rev. Geo. Daly, C.S.S.R. 20 pp. 8vo. Toronto, Canada: Extension Print, 67 Bond Str. (Wrapper).
- "That Arch-Liar Fraud"* and Other Curiosities Contained in the *Bombay Controversy* of 1918. By Ernest R. Hull, S.J., Editor of The Examiner. ii + 179 pp. 12mo. New York: Examiner Press (St. Louis; Herder; Bombay; Kenya).
- Man's Greatest Concern: The Management of Life.* By Ernest R. Hull, S.J. iv + 152 pp. 12mo. Same publishers.
- Le Drame de Senlis. Journal d'un Témoin, Avant et Pendant l'Après Août-Décembre 1914.* Par le Baron André de Maricourt. XI + 288 pp. 12mo. Paris: Blond & Gay. 3 fr. 50. (Wrapper).
- Les 100 Numéros du Petit Français.* Organe Authentique des Officiers Français Prisonniers à Brandebourg et Halle (Allemagne). Par Hubert de Larmandie. No pagination. Illustrated. Paris: Blond & Gay. 6 fr. (Wrapper).

Le Sentier Théosophique. IV et V. L'Initiation dans les Sociétés Secrètes. 70 pp. 8 vo. Paris: Charles Nicoullaud, 96, Boul. Malesherbes. 2 fr. 50. (Wrapper).

The Barrier. By René Bazin. [Novel]. 218 pp. 12mo. Benziger Bros. \$1.25 net.

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Before me, a notary public in and for the State and City aforesaid, personally appeared Arthur Preuss, who, having been duly sworn according to law, deposes and says that he is the publisher and editor of the FORTNIGHTLY REVIEW and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are: Publisher, Arthur Preuss, 18 S. 6th Str., St. Louis, Mo.

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(Seal)

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Notary Public.

(My commission expires May 5th, 19120.)

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ST. LOUIS, MISSOURI

May 1, 1919

Neither Capitalism nor Socialism!

Mr. F. P. Kenkel comments in the *Amerika* (daily ed., Vol. XLVII, No. 144) on the note we published in our No. 7 under the caption, "Socialism and Capitalism." He says that the champions of the so-called Christian Social movement, which he himself, as director of the Central Bureau of the Catholic Central Society, represents in this country, have for years not only combatted Capitalism as the root-evil of modern society, but have drawn up a positive reform programme against both Capitalism and Socialism. He mentions particularly Fr. A. M. Weiss, O.P., Baron von Vogelsang, and G. Ratzinger. That the "Christlich-Sozialen" in Austria have not been able to put down Socialism he attributes to the fact that the public, including many Catholics, have taken an attitude of opposition. Mr. Kenkel thinks future generations will find it hard to understand this mistake when they view the history of our day in the light of the revolutionary changes that are only just beginning. No doubt they will regard as prophetic Vogelsang's utterance that Socialism thrives largely on the mistakes of its opponents, including the Catholic social reform parties. In saying this the eminent Austrian sociologist referred principally to a certain French and Belgian school, which advocated an impossible return to the patriarchal conditions of the past. This school had its representatives in the U. S. at the time of the ascendancy of the late Archbishop Ireland, when Mark Hanna said that the Catholic Church would prove the strongest bulwark against Socialism. Those Catholics who believe that the rich have a mission to improve the poor forget that wealth is largely the cause

of poverty, and that the rich no less than the poor are subject to the moral law. In opposition to these one-sided reformers the champions of the Christian Social movement condemn the arrogance of a Plutocracy that poses as "patroness"; they perceive the injustice and uncharitableness of the capitalistic system and condemn both anarchy and exploitation. They openly admit that the well-founded fear of social revolution and the laws which governments have adopted for the protection of the present order, will one day stand as the disgraceful relics of an iniquitous social system. They demand the reorganization of society according to vocations and classes because they know that disintegration means corruption and that modern social vices, among rich and poor alike, are the specific defects of a disrupted society which cannot be cured except by complete reorganization on a sound Christian basis.

This is merely a brief outline of the platform of the Christian Social reformers and explains their slogan: "Neither Capitalism nor Socialism." Both Capitalism and Socialism are symptoms of the same malignant disease, — a disease which is plainly threatening to destroy society.



—Father James C. Beissel, of the Congr. of the SS. Hearts, appeals to American Catholics for help in liquidating the debt on his parish church in Hilo, Hawaii, on which, he says, despite the greatest efforts, he is barely able to pay the interest. The appeal is endorsed by Msgr. Boeynaems, Vicar-Apostolic of the Islands. Father Beissel's address is: St. Joseph's Church, Hilo, Hawaii.

The Cost of Pleasure

Upon the Valley's lap
The dewy morning throws
A thousand pearly drops
To wake a single rose.

So, often in the course
Of life's few fleeting years,
A single pleasure costs
A soul a thousand tears.

F. W. BOURDILLON

Negro Catholics and the K. of C.

From an authoritative source I learn that the Knights of Columbus will soon have to face the question of allowing colored Catholics to become members of the organization.

As the Knights of Columbus make Catholicity the basic (although not the only) test of membership, many negro Catholics have come to believe they have a right to ask for some form of affiliation, on this ground if on no other. I understand that a group of colored Catholics in one of our chief cities have considered the matter in all its bearings, and while in no way wishing to push themselves into places where they would not socially be desired (recognizing as they do the prejudice against their color), they feel that, as Catholics, they ought to have the support and prestige which, they believe, would be theirs were they in some way incorporated into or affiliated with the K. of C. They ask no more than to be allowed to form councils exclusively of negroes, thus avoiding any mingling of white and colored members, which might seem undesirable. There are colored Catholic parishes so organized; and they ask: "Why not organize colored K. of C. Councils in the same way?"

It is pointed out by them that whereas the negro non-Catholic has the colored Masons and Odd Fellows—organizations which do not mingle with the white organizations of similar name, but are recognized and aided by them—the Catholic colored man has no lay organization of nation-wide extent in which to develop the natural desire for fraternization and to which he may turn for help in family or business need.

(I have heard, indeed, of the Knights of St. Peter Claver, but that is small, purely local in character, and lacking the strength and prestige of the K. of C.) The colored Catholic is forbidden by his faith to belong to the non-Catholic organizations mentioned, but he has nothing to take their place. Outside of the strictly religious organizations and sodalities of his local church, he has to "play a lone hand," and as negro Catholics are in the minority in every negro community, they feel very keenly at every turn this lack of the support of their fellows.

They point out also that the recognition of the colored man as a member by a great Catholic organization like the K. of C., the acceptance of him into its ranks, would do much to remove from the minds of the negro non-Catholic those prejudices against the Church which are so deeply ingrained; it would express openly the essential democracy of the Church, and would without doubt make for conversions.

While this desire for membership as Catholics in this greatest of American Catholic lay organizations has probably been in the hearts of Catholic negroes for a long time, the war may be said to have brought it to a head. The war has resulted in a great increase of negro Catholic consciousness. An astonishingly large number of negro Catholics were discovered in the military camps and cantonments, and the K. of C. huts for colored soldiers were well patronized. The ministrations of the K. of C. through special colored secretaries were much appreciated by all the colored soldiers, but especially by the Catholics, who were proud to be able to say that this was a work of their Church; and the colored Catholic soldier could not help feeling that he would like to be a member of an organization of Catholic laymen which could "put across" such a beneficent and widely-recognized work as this.

In the Y. M. C. A. there has long been a colored branch, which functions not only in war, but also in peace, and the colored Catholic soldier has wondered if the K. of C. in its after-war

development will not provide for him something like this.

It is too early yet to say what answer the Knights of Columbus will make to this demand of their colored co-religionists. There is, I understand, nothing in the K. of C. constitution against colored membership. There is on the other hand nothing specifically authorizing it, and I can imagine that the race feeling of the "white folks" will be instinctively against it. The tendency will be to tell the negroes to go form an order of their own, and not be bothering the white orders by appeals for admission. The negroes lay stress upon the Catholicity which they possess in common with their white brethren; but the K. of C. is not so much a *Catholic organization* as a social and fraternal organization of Catholic men. As such they will (or many of them will, at any rate) contend that they have a right to choose, even from among white Catholics, the kind of men they desire to associate with.

It may be held that the negro Catholics who are behind this movement are exaggerating the possible benefits of affiliation with the K. of C. Some observers may hold that it may be just as well for the negro Catholics if the Knights assume a hard and fast attitude of opposition to their project. But however that may be, the matter is of more than passing interest. It promises a lively clash of opinions, and we are interested to see how it will work out.

ALBINUS

The "Old Catholic" Church and Theosophy

It appears that, in England, the Theosophists have commandeered the machinery of the moribund Old Catholic sect. Mr. Stanley Morrison, in a brochure (Harding and More, 119, High Holborne, London), entitled, "The Origins and Purpose of the So-Called Old Catholic Church," tells the story of "the diabolical appropriation of a body possessing the ancient Catholic ritual and holy orders by a pseudo-

spiritual sect which has exhausted the resources of occultism in its most sinister forms."

Of Theosophy itself the author gives a short history, tracing it from its nebulous beginning through the period of the Blavatsky-Olcott development, with the Mahatma experiment, to the 1894 scandal which rent the society in twain.

The invading of the Old Catholic Church, which was dragging out an uneasy existence, by the unrestful spirit of Theosophy, was the next phase in the career of the Society. "The times called for a new excitement," says Father Thurston in his preface; "something was wanted to stimulate a jaded sense of curiosity and mystery, and this was found in the suggestion of a further revelation to come. . . . Madame Blavatsky had drained dry all the springs that seemed available in Persia, India, and ancient Egypt. Something more genuine and vital was needed. The one living organization which still was able to invoke the unseen as a power controlling the lives of men was the Catholic Church, and so Mr. C. W. Leadbeater, Mrs. Besant's lieutenant, set to work to capture for the service of his pagan cult all the influences to be derived from the sacrifice and sacraments of Catholic Christianity. He called it all undisguisedly 'magic.'"

So the effete Old Catholic Church became possessed by the spirit of Theosophy. The unsavory story of its priestly personnel need not be repeated. Its association with the Star in the East Society, which looks for a new teacher, to be produced at the psychological moment by Mrs. Besant, who is training a Hindu youth for the rôle, its sacrilegious profanation of all that the Church holds sacred—all this is made clear in the pages of Mr. Morrison's brochure, and the important point is brought out that the Church which in England calls itself "Old Catholic," is no longer either Catholic or even Christian, but, having become possessed of a "control" by which it is inhabited and directed, its work is that of the enemy of the Catholic faith.

Signs of the Coming "Kulturkampf"

Under the title "The Storm is Brewing," Father F. M. Lynk, S.V.D., in the April number of the *Christian Family* (Techy, Ill.: \$2 a year), reviews the signs pointing to a persecution of the Catholic Church in this country. These signs, he rightly says, "are multiplying, although most of our co-religionists still prefer to ignore them," and "continue to talk complacently about the wonderful growth of the Church in America, instead of considering and counteracting the appalling annual defections from our ranks through mixed marriages, irreligious reading, the corrupting example of associates, and the universal moral laxity that exists all around them."

The signs of the coming persecution, according to Father Lynk, are: (1) the campaign against the Mass by fanatical prohibitionists; (2) the growing tendency to tax all church property, thereby adding enormously to the burden of those who have to maintain our churches, schools, hospitals, orphanages, etc.; (3) the growth of Socialism among the laboring classes and the spread of anti-Catholic publications which propagate the foulest calumnies against the Church and her ministers; (4) the constantly multiplying encroachments of the State upon personal, religious and educational liberty.

On the last-mentioned point our esteemed confrère says: "The war in an unprecedented manner has paved the way for unwholesome centralization and an unheard-of degree of interference with personal, religious, and educational liberty. The encroachments of the State upon the Church have been steady. The infamous though harmless-looking Smith bill would place all education under the control of the federal government. The convention of educators recently held in Chicago advocated the creation of a central bureau in Washington. Mr. Schultz, former State superintendent of public schools in Minnesota, who for years worked for the destruction of the parochial schools in his State, has already been called to Washington, and his 'Ameri-

canization' plans are said to have the endorsement of the President. The efforts of the enemies of the parochial schools in Michigan and Florida are well known. The legislatures of Nebraska, Minnesota, Missouri, and Texas are, at the present writing, discussing bills which would greatly restrict the freedom of Catholic education. Under the guise of trying to eliminate the teaching of a foreign language, they all in the last analysis aim at State control and eventually at State monopoly of education."

What makes these and other anti-Catholic tendencies doubly ominous is the fact that over sixty percent of our people have no church affiliation of any kind. "Their present indifference to religion," says Fr. Lynk, "will gradually broaden into hostility, and hostility will inevitably lead to an era of open persecution. This clearly is the prospect of American Catholics for the next twenty-five or fifty years. We are a minority, largely because we have not held our own since the early days of Catholic immigration, we are not liked, we are threatened not only by fanatic but powerful minorities, but sooner or later by a majority; we need closer organization, a clearer realization of our dangers, and perpetual watchfulness as the price of our liberty."

We have nothing to add to Father Lynk's survey of the religious situation in America, except that the dangers now so apparent have been long foreseen by clear-visioned bishops, priests, and laymen, and that while the Church will no doubt in the end come forth triumphantly, the loss of souls will be appalling, because the faith of most of our people, even of those who still practice their religion, is merely an outward veneer and not a matter of conviction based upon a truly Catholic world-view.

—In the Chinese language the Catholic religion is called "Tientchou-Kiao," which means, "the religion of the Master of Heaven."

—After reading the REVIEW, hand it to a friend; perhaps he will subscribe, and you will have done him a service and helped along the apostolate of the good press.

The Church and Economic Reconstruction

A competent reviewer of Father Husslein's book, "The World Problem," in the Irish quarterly *Studies* (VIII, 29, 163 sqq.) says that while it is well to be reminded that there is a moral law behind even our present non-moral system of economics, and that practical religion can still influence our social life, the book is disappointing because it raises numerous and widely diverse problems, but never pursues them beyond the point at which they begin to call for more careful examination and "after which we might expect to see them shading into one another and pointing the way to principles that might help to illuminate and solve the general problem. It does not even venture on a genuine investigation of the Church's teaching on the questions raised, such as interest, prices, wages, etc."

"It is quite true," he says, "that if the Church's voice were supreme in the world, there would be no necessity to trouble much about the precise form of economic organization. Whatever that form might be, the Church's moral teaching would secure that advantage would not be taken of it to oppress any section of the people or to impose on them conditions inconsistent with their human nature and destiny. Greed and oppression would be restrained as moral vices; a universal spirit of Christian brotherhood would prevail. But never, even in the most Christian age or land, has such a consummation been known. Christian teaching and Christian influences help to curb the vicious tendencies of our nature, but these tendencies remain, and it will never be safe to reckon without them as long as man retains the taint of his original fall. All this merely means that we cannot acquiesce in an illogical, ill-balanced, economic organization, and then trust to moral and religious influences to save us from the natural consequences in the form of social hardships, instability and unrest. We cannot, for instance, favor conditions which look like a direct invitation to the sweater and profiteer, and then

expect to prevent sweating and profiteering by moral instruction on just wages and equitable interest. We are witnessing these consequences to-day. The Church can and does do much to mitigate them. But the remedy, to be really effective must be radical in the sense that it must get back and readjust economic conditions. In other words, we must have reconstruction, not merely as a vague promise but as a definite tangible reality. What reconstruction requires is a large problem, which calls for the fullest and most sincere thinking possible amongst us. I do not pretend that reconstruction, no matter how radical or complete, can ever prove a panacea for social ills. Moral and religious influences will ever continue to count for more. But moral and religious influences are not sufficient of themselves, and they cannot be expected to produce their best results without a fairly reasonable and equitable economic framework. It is unnecessary to remark that I am speaking here altogether of the temporal—social—influence of religion and morality.

"It is scarcely to the interest of religion to be perpetually referring to the Catholic solution when, in fact, there is properly no Catholic solution at all. The Catholic Church has never put forward any complete economic system, for the obvious reason that such would be altogether without the sphere of her supernatural mission. That is the proper function of men themselves organized for the purpose of social intercourse. She accepts the various social and economic conditions which she finds prevailing in the different parts of the world through which she is sent to preach and uphold the Gospel, only at all times insisting on the moral law as applicable to the existing conditions, and protesting whenever the conditions themselves are in opposition to the general fundamental principles of morality. It would indeed be possible to construct a complete, self-consistent economic system under the guidance of such manifold pronouncements, taken in conjunction with her teaching about the nature and essential rights of man.

Such a work by a capable Catholic scholar would be one of the most valuable boons which could be offered to humanity at the present moment."

The Study of German

The Bishop of Salford, England, Dr. Casartelli, in an address before the Manchester Statistical Society, on "The Study of Foreign Languages," the other day, discussed the question: Shall We Learn German?

Remarking on the odium which the war had drawn down in England upon everything German, and which had extended itself to the German language and the literature of the German people, the Bishop protested against this mistaken policy as "not only narrow-minded, but exceedingly short-sighted." His Lordship said, according to the *London Universe* (No. 3037):

"I will not dwell upon the philological value of the German language, or upon the foolishness of cutting ourselves off from one of the richest literatures of the world, surely a piece of intellectual folly. What is more, so vast an amount of the best scientific work in every branch of human research is embedded in German books and periodicals that wilfully to deprive ourselves of the advantages to be derived from these sources would be no less than an educational and cultural suicide. Surely the first step to conquer a rival nation, whether in its territory or its trade, is to conquer its language. For the past forty years our German rivals have proved abundantly by their own experience the truth of this contention, and their 'peaceful penetration' long before the war of every country in the world by their commercial and political influence has always been preceded and assisted by the conquest of the language of the country. The surrender of Germany's fleet will surely have lost much of its future effect if we fail to obtain the surrender of the secrets and treasures of her language and literature; the holding of the key of her intellectual arsenal will in its way be worth the holding of many bridge-heads on the Rhine!"

Where Common Sense Does Not Reach

The Great War has developed a rather abnormal interest in the things of the spirit-world. Many volumes—most of them rubbish—have been published on "psychic phenomena" said to be connected in some way with the appalling number of the killed.

Mr. J. Godfrey Raupert has shown that the attempt to penetrate into the "realms of spirits" has become a craze among certain classes, and he augurs little good from these uncanny excursions for the spiritual welfare of those who are anxious to "establish relations" with the dead.

Other writers, who take an entirely different viewpoint than Mr. Raupert, have also perceived the folly of these inane speculations concerning the lot of the departed. Thus a contributor to the *Dial* (October 19, 1918), reviewing Mr. Hereward Carrington's "Psychical Phenomena and the War," speaks as follows of the work:

"A more baneful book, spreading darkness where even a feeble light would throw a glimmer of guidance, it is difficult to imagine. . . . The 'supernormal' part is a top-heavy assemblage of the occult applied to war. It includes everything uncritically—prophecies, premonitions, spirit-communications, apparitions, coincidences, and all the rest of the telepathic artillery, which is as shell-proof as it is reason-proof and can be riddled to a frazzle and yet stay whole. . . . Mr. Carrington has taken part in exposing mediums and warns his readers against fraud; yet there are always black swans, and these carry him floating to the regions where common sense does not reach. Mr. Carrington devoted a book to Eusapia Palladino as the 'blackest' of the swans. When she proved to be of the same color as the rest of her tribe, Mr. Carrington (apparently) retained his faith, indeed enlarged it, so that now his appetite for marvels knows no bounds. To set forth this mixture of credulity and obscurantism as science is an insult and an injury."

A Serious Educational Crisis

The Bishop of Harrisburg, Pa., says in a letter to the editor of the *Ecclesiastical Review* (LX, 4, 422 sqq.) that, because of the tendency to centralize education in Washington, and the agitation on foot to have the several States assume supervision of the educational agencies, public and private, within their confines, and because non-Catholics generally believe that the State has a right to know whether or not the children of the commonwealth are being trained, he is "convinced that our present freedom in educational matters from all State supervision will soon be a privilege of the past," and that "it would be unwise and useless to assume an uncompromising attitude to the proposed legislation for supervision."

The policy that seems best to Msgr. McDevitt under the present circumstances is "for our Catholic educators, empowered by the hierarchy, to approach the Federal and State educational authorities and discuss frankly the standing of Catholic education before the law; to acquaint the civil authorities with the principles, the purposes, and the achievements of Catholic education; to assure those in power that Catholics are as anxious as they are to safeguard the child and provide him with the education that makes for good citizenship, and that Catholics, while believing in liberty of education, are willing to conform to all reasonable demands which the State may make upon Catholic schools to insure the right education of children. Catholic educators should say furthermore that, knowing their rights as citizens, they will resist, with all the proper means at their disposal, the attempts to destroy freedom of education or to cripple their educational system by laws that discriminate against Catholic schools which do not conform to an arbitrary and unnecessary standard of academic efficiency."

The Bishop thinks that the civil authorities would be disposed to meet such an approach to solve a delicate problem in an amicable way, especially if Catholics "are not only prepared to recognize a reasonable supervision by

the State of Catholic schools, but are determined to resist publicly, boldly, and defiantly every invasion of their inalienable right to liberty and freedom of education.

This is, of course, the opinion of but one bishop, but it deserves special attention because of the undisputed competency of that bishop in matters educational.

We share Msgr. McDevitt's hope, expressed towards the end of his letter, that the Committee of Bishops which Cardinal Gibbons is to appoint "will outline a policy to guide the Catholic body in the present serious educational crisis." It is to the hierarchy that we must look for guidance in matters so closely touching faith and morals.

Proportional Representation

One of the political reforms this REVIEW has never ceased to advocate is proportional representation. The newer democracies of Europe are hastening to adopt it. In Poland, at the recent election, there were twenty-one nomination lists, and the returns from Warsaw (a fair sample) show a majority of about 50 per cent of the votes cast for the Paderewski-Dmowski party, 15 per cent for the Socialists, and 35 per cent for the Jewish candidates.

Sinn Fein, in the recent municipal elections in Ireland, could, it is said, have easily swept aside all other parties. But, in one city at least, Sligo, the leading party showed its common sense by permitting the minority to take part in the government by means of proportional representation. Of the new city council of twenty-four, only six members were returned on the Sinn Fein platform; six represent organized labor, eight a non-party taxpayers' association, and four other independent groups.

We gather from the *Survey* (Vol. 41, No. 25) that it is the intention of the British government to make proportional representation part of the law for all local elections in England.

The Philadelphia *Public Ledger* the

other day published a leading editorial drawing attention to the fact that the impending charter revision for that city, with its substitution of a smaller body for the present councils, will provide a unique opportunity of testing out proportional representation on a scale that will ensure an object lesson for the rest of the country.

The rapidity with which proportional representation is winning favor may be gleaned from the fact that, since the armistice was signed, this reform has been adopted for the constituent assembly of Germany as well as for that of Poland, and the lower house of New South Wales.

The fiction that the system is too difficult to apply here cannot be maintained: in addition to the countries named, Denmark, Switzerland and Holland apply the principle, and the Czechoslovaks have even put it into their declaration of independence. Viscount Bryce apparently thinks it applicable in the United States, for he has consented to become a vice-president of the American Proportional Representation League. Not only political experts, however, but also numbers of American labor organizations endorse it.

J. Fischer Williams, in "The Reform of Political Representation" (London: John Murray), gives a clear exposition, for American readers, of the system of proportional representation as a means of securing really representative government. He points out that in the phrase, "The world safe for democracy," democracy really means representative government. He argues that in truth neither British nor American governments have been representative, because of their failing to represent very large minorities. As a result of this failure the legislative bodies of these countries are not mirrors of the popular mind and lack stability.



—As trees are massacred by the millions to make print paper, I must go on asking myself as long as I live, whether I shall ever be able to tell truth enough in print to justify cutting down a single living tree.—Horace Flack in *Reedy's Mirror*, XXVIII, 13.

Church Music Reform

It is now fifteen years since the famous *Motu Proprio* of Pius X, of glorious memory, made its appearance. On that memorable St. Cecilia's Day, 1903, a new era in Catholic Church music was begun. The supreme authority of the Church had spoken on a matter of vital importance in church discipline. From that day forward, a great reform was to be instituted in that which goes to make up the solemnity of Catholic worship. No more were we to hear salaried artists metamorphose religious music into dramatic performance at the most solemn services. Those so-called sacred musical compositions embellished by cavatinas, duets, and airs which had been the delight of many congregations Sunday after Sunday, were to be placed on the Index of forbidden music. Operatic and worldly music were to be banished from the sacred precincts of God's Church. The sacred chant and polyphonic music were to come into their own once more, and find their place side by side with the sacred liturgy. People were to be edified and assisted in their devotions, instead of being entertained and distracted from them.

The reform which Pius X proclaimed, was in his mind long before his accession to the papacy. As early as 1893, when Leo XIII ordered an investigation of the subject of Church Music, Pius X, then an Archbishop, presented to him a comprehensive "votum," in which were developed all the ideas to which he gave the sanction of his pontifical authority later on. During the few short years of his pontificate he labored incessantly to bring about the reform which was so dear to his heart. He ever kept in mind the spirit with which he entered his pontificate, "All for Christ," and recognized in the glorious chant of the Church the most powerful means of bringing the faithful nearer to Him, who is the Life and Light of the world.

This is the bright side of the picture. But has the reform of Church Music really become a fact? Have all who are in a position to bring about this

reform, humbly bowed in a spirit of obedience to the wish of the supreme authority of the Church? In the cathedrals and large churches of our great cities, do we hear the strains of the sublime chant of Holy Church, and the majestic polyphonic compositions of Palestrina and others? Do we meet with that ancient institution of Holy Church, the boy choir, which Pius X so ardently desired revived? Are we edified and assisted in our devotions by the devotional character of the singing? Alas no, for it is sad to say that to-day many people go to church as they would go to the theatre, namely, to be entertained rather than edified. Most organists and choir-masters are loth to give up the theatrical and operatic music, the mixed choirs, which have been the delight of their audiences Sunday after Sunday. Pastors deaden their consciences to the reform, for they argue that the crowds that throng the church to hear artistic profane musical programmes at the High Mass on Sunday, will cease to come. What chance has the *Motu Proprio* with these odds against it?

Pius X was right in undertaking this great work of reform, and it is going to become an accomplished fact despite all opposition. The people want it, for they realize the impropriety of the music now heard in our churches. They are scandalized and wonder why it is that the authorities do not take steps to remedy conditions. Our people, deep down in their hearts, do not attend church to be entertained. They go to church to pay supreme homage to their God, and they rightly expect that everything in the church will conduce to that end and help them in their devotions. What is more distracting than to hear worldly, lascivious music? May God speed the day when pastors, organists, and choir-masters will realize their sense of duty to our Catholic people in assisting them in their devotions by music that is worthy of the house of God!

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Thoughts on Mysticism

Numberless attempts have been made to define the terms "Mysticism" and "Mystical." Inge gives a varied selection in his "Christian Mysticism," Appendix A. They range from mere expressions of vague pietism to Ribet's ultra-narrow "supernatural drawing of the soul towards God, resulting in an inward illumination and caress, which surpass all human effort and are able to have over the body an influence marvellous and irresistible." Joly's phrase, "Mysticism is the love of God," is, of course, too wide. We need some limitation, some test by which we can discriminate between experiences that are mystical and such as are not.

When can a religious experience rightly be called mystical?

Broadly speaking, prayer falls into three categories, vocal prayer, meditation, and contemplation. By common consent, vocal prayer and meditation are, *per se*, non-mystical, and the controversy among Catholic writers is limited to this point: To what extent is contemplation mystical? Is all prayer in which there is no mental discourse mystical, or can we have a non-discursive prayer which is non-mystical, and if so, when can we say that a certain type of contemplation is mystical? That is the question in dispute, and a very vexed one.

To one school, of which Fr. Poulain is the chief, there is a form of contemplation, called the "prayer of simplicity," which is non-mystical but a sort of half-way house between meditation and mystical contemplation. It is an active and acquired contemplation, to be distinguished from the passive and infused kind properly termed mystical. The other school, led by the Abbé Saudreau and the late Fr. de Besse, maintain that this distinction was unknown in earlier times, and that the so-called active contemplation, if it is a true prayer, is rightly termed mystical.

Behind this seemingly trivial frontier dispute lie questions of great moment: the continuity of the spiritual life; whether the contemplative mystic is the

product of a miracle or a normal growth in grace; the spiritual dangers of quietism, etc.

The absence of discursive movements of the mind is the key-note of all mystical experience. (Of course, the term "absence" is here used in a relative sense). In meditation, as in vocal prayer, the mind works in ordinary human fashion: we have "discourse of reason," and there is a succession of sentiments and affections. There is mental movement. It is the absence of this movement which gave its name to the "prayer of quiet." The very name suggests the absence of the normal mental work of reasoning and successive feelings. We have thus a negative psychic characteristic of mystical prayer.

We have a positive element in that common feature of all prayer, attention. But it is attention with a difference. In meditation, attention costs an effort; we must force our minds to follow the points and not to wander off. In the "prayer of quiet" attention is effortless, like that of a child engaged in the contemplation of some new and wonderful thing. In other words, it is passive attention. But attention to what? Here we are in full controversy. Are we to take the declarations of mystics literally or analogically? Poulain and his school favor literalism; Meynard, Saudreau, and others would interpret widely. The question cannot be decided on psychological grounds, for it is strictly a question of experience, and that experience of the most subtle character.

The incapacity of the great mystics to express themselves, — an incapacity inherent in the character of their experience, which is essentially individual and incommunicable, — is the source of most of the controversies as to the nature of the mystical state. The theologian, with his clear-cut definitions, is helpless when he comes to deal with mystical writings. Unless he has had similar experience, his attitude to the mystic is apt to be hostile, or, at best, apprehensive. If mystical prayer is the appanage of sanctity, the corruption of

mysticism is the mother of all disorder.

The psychologist, too, is apprehensive. As Arcelin shows in his monograph, "La Dissociation Psychologique" (Paris 1901), the artificial production of states of psychic passivity by hypnosis or so-called mystical exercises, (such as the various species of Yoga), tends to a certain break-up of the phenomenal "personality" with resultant psychic accidents, hallucinations, etc. The soul is free-wheeling without a brake on an unknown slope, so to speak.

The distinction between the veritable "prayer of quiet" and "quietism" is not to be found in what we have defined to be the negative psychic characteristic of mystical prayer. But we may possibly find it in the positive psychic element, *i. e.*, passive attention. When present in prayer, passive attention shows rather clearly the marks by which the mind can recognize the "given" and distinguish it from the "acquired." Now, quietism would seem to have passivity without attention, to be a rest in self rather than in God.

It is this consciousness of the "given" in religious experience, both mystical and general, which has brought about the recent attempt in apologetics to find in spiritual experience the justification and interpretation of the Christian creeds. Miss Evelyn Underhill, in her book, "The Mystic Way," has attempted a reconstructive interpretation of the first beginnings of Christianity by a species of retrojection of what we find in modern mystics into the personalities of the New Testament. The result is fantastic from the point of view of science, and offensive to the ordinary Christian, despite that reverential rhetoric which is the Judas-kiss of the Modernist. No doubt religious experience has a mighty cogency for its recipient. But its power is limited to the recipient. We cannot build an argument from our "moods." "God leads every soul by a separate path, and you will scarcely meet one spirit which agrees with another in one-half of the way by which it advances," says St. John of the Cross ("The Living Flames," p. 98 in Baker's edition,

1912), who was not alone a great mystic himself, but the director of one of the most remarkable group of mystics in the history of Christendom, the early Carmelites of the Teresian reform, headed by St. Teresa herself.

CHRONICLE AND COMMENT

The New Archbishop of Santa Fe

In No. 8 of the *F. R.* we expressed our gratification at seeing a son of St. Francis raised to the archiepiscopal see of Santa Fe and the Seraphic Order thus once more represented in the American hierarchy. The *Sendbote* (XLVI, 4) recalls that there have been only two Franciscan bishops of American dioceses who had their place of residence in this country. They were Bishop Michael Egan, of Philadelphia († 1814) and Francis García Diego y Moreno, the first bishop of California, who resided in Santa Barbara and died there in 1846. The Capuchin branch of the great Order had one representative in the American hierarchy in the person of Ignatius Persico, who was bishop of Savannah from July 1870 to December 1872, when he resigned and returned to Rome. He died after a somewhat stormy career, as a cardinal, in 1895. There was a romantic, and also a tragic element in the careers of all three of these prelates. There is still enough of romance left in New Mexico to make the administration of the new Archbishop of Santa Fe, Fr. Albert Daeger, O.F.M., romantic; but we hope he will be spared the hardships and disappointments that shortened the life of Bishop García Diego y Moreno. We are pleased to see from the *Sendbote's* undoubtedly reliable sketch of the new Archbishop, who was born of German parents at St. Ann's, Ind., in 1872, that he has a perfect command of German and Spanish as well as of his native English. *Ad multos annos!*

Mexico and the Mexicans

Reviewing E. D. Trowbridge's new book, "Mexico To-Day and To-Morrow" (Macmillan, \$2), the *N. Y. Even-*

ing Post in its Book Section (March 22), makes some remarks about our attitude towards the neighboring republic which deserve to be quoted and pondered.

Mexico, says the writer, "is not thought in every way a desirable neighbor. Her people to not speak our language. It is altogether bothersome for us to have to learn theirs. Besides, they are set in their ways. For this the reason is not far to seek. Nationally they are much older than we. European colonization there was a century ahead of the Pilgrims. A hundred years before Harvard was founded there was a university in Mexico. And printing presses were turning out books in Mexico City while the red Indian still chased deer over the sites of Boston and New York. Mexico, indeed, goes back even farther. The European colonizers there did not, as did our forefathers, settle a wilderness. They conquered and, in a measure, were absorbed by a civilization. Agriculture, industry, social order, military discipline had struck deep roots into Mexican soil before the Spaniard came. The modes of thought, the habits of life, the temperament of that far-off day persist yet. Compared with this neighbor of ours in the mere matter of time, our civilization is young and new, a bumptious upstart who should mind his manners. This, for the most part, we refuse to do. It is our youngest and 'freshest' journalists who 'write up' Mexico. They have no consciousness of her past, no sense of her traditions, no insight into her psychology, usually no grasp even of her speech. The results of their work recall the remark of a reticent Yankee botanist who in the eighties and nineties used to roam the mountains of Mexico enriching his herbarium. Once a year he would retire to his home in Vermont to check up and classify. In Mexico his contact was altogether with the rural peasant class. Comparing them with home folk, he said one day: 'When I go back home and mix with my own people. I am positively ashamed of them; they are so impolite!'"

A New Hierarchy

In an editorial entitled "A New Hierarchy," the *Missionary*, published by the Paulist Fathers at Washington, D. C., calls attention to the many and important changes that have recently taken place in the American episcopate. "A new hierarchy," says our contemporary, "will face the new problems which everyone seems to expect will press for solution in the near future." The article contains the subjoined, rather cryptic paragraph: "The multitudes are sickening at hypocrisy in high places. Whether they be right or wrong, they have, to a larger extent than most men know, lost faith in our public officials and even in our judges. They feel that they have no rights so secure that opportunism will not sweep them away. They demand that those who shall lead them shall ring true whatever be the metal of which they may be made. Gold is better than silver and silver is more valuable than iron, and the hierarchy in the nature of things cannot be ignored, but the cheapest is better than the slag of the furnace even though it gets to the top. Whatever the future may have in store for us, let us pray that leadership in the Church be not identified with the slag which men everywhere are determined to skim off."

The Carnegie Foundation

In the *School and Society* magazine of January 4th, the policies of the Carnegie Foundation, especially its scheme of pensioned professors, meets with severe criticism by a number of educators who have written letters in reply to a questionnaire. Says one: "The great calamity befalling professors in recent years was the giving of the Carnegie millions. Would that he had kept them." Another: "The original Carnegie Pension Foundation as worked out by the board, is scandalous and the new scheme appears to me as even worse." Still another: "The conduct of the Carnegie Foundation has been an insult to the intelligence and an affront to the integrity of the teaching profession."

NOTES AND GLEANINGS

—"The paths of glory lead but to the grave," sang the poet. The poet was wrong. The paths of glory lead also to the breadline and the work-house. In St. Louis the police have been instructed to arrest all returned soldiers found begging on the streets.

—The cathedral parish of Salt Lake City, Utah, has decided to erect a parochial school. According to the Cincinnati *Sendbote* (XLVI, 4), this will be the first strictly parochial school in what is territorially the largest diocese of the country, though Salt Lake City has several "high schools" and "academies," in which, besides Catholics, we are told, a number of Mormon children are educated.

—According to *La Croix* (quoted by the London Tablet, No. 4114), the Holy Father, at a recent audience, placed in the hands of the Cardinal Archbishop of Rouen a holographic letter containing "an earnest recommendation to the French clergy to adopt the Roman pronunciation of Latin." We are not told which system of pronunciation His Holiness favors, —whether the Old Roman, based on strictly scientific principles, or the modern Italian, which has the advantage of euphony. In this country the Old Roman pronunciation of Latin has been adopted almost universally outside of Catholic institutions.

—The new Bishop of Galveston, Msgr. C. E. Byrne, says in a paper contributed to the *Missionary* (XXXII, 4) that "the supreme need of Texas" is a native clergy. "There are no native Texan priests, and they are our greatest need. . . . The Church must have native men and women to do her work, or she will . . . lose her hold upon the people." The Bishop adds that, after prayer and study, he has set himself to the task of developing vocations to the priesthood and the religious life among the youth of his diocese and that, if he fails to accomplish this object, then, no matter what other successes may be attributed to his administration, he will count himself to have failed.

—The Department of Labor has drafted a plan for the establishment of a system of Federal Home Loan Banks for the purpose of assisting workingmen to buy their own homes. The next Congress will be asked to enact the necessary legislation.

—It is silly to try to banish "Bolshevism" from the country by laws forbidding the display of red flags or the use of foreign languages. What we need to banish is the spirit of discontent—to a large extent only too well founded—with the untoward social and political conditions from which the poor and the dwindling middle class are suffering, and this cannot be done without radically improving those conditions by means of a thorough policy of Christian social reform.

—In their Lenten pastorals for 1919 several members of the Irish hierarchy warned their people against joining secret societies. The Archbishop of Tuam emphasized the warning in a sermon at his cathedral. If men wish to enter societies, he said, let them attach themselves only to such as they can join openly and as do their business openly and above board. Too many of the young men of Ireland (adds the *Irish Catholic*) have had bitter experience in the past of what it means to get into the grip of oath-bound secret societies, and have cause to rue the hour when they allowed themselves to be made the catpaws of designing schemers.

—Now the Boers are asking for self-determination and a restoration of the independence which they formerly enjoyed. "With Egypt in open rebellion," writes the *N. Y. Nation* (No. 2806), "India in ferment, Ireland held down only by force, Canada ruled by orders in council rather than by its parliament, and South Africa divided, and with a government at Westminster unable to do anything save to drift from day to day, the outlook for the [British] Empire is certainly disturbing. If Mr. Wilson were to follow his recent assurances to the Filipinos by a positive and insistent demand for the independence

of the Philippines, it might be hard for Great Britain to resist much longer the demands for self-determination in its own dominions."

—The Catholic press publishes a communication from Msgr. Freri, American director of the Society for the Propagation of the Faith, in which he says that Catholics are systematically discriminated against in the distribution of alms in Syria. The money reaching Syria is portioned out to those of other religions. "Under one pretext or another, it is diverted from the Catholics and they remain destitute." The Society for the Propagation of the Faith, 343 Lexington Ave., New York, is ready to forward alms intended for the suffering Syrians, Armenians, Greeks, etc., to the proper authorities, and no money for this purpose should by Catholics be paid to other agencies.

—The *Indian Sentinel*, which is published quarterly by the Bureau of Catholic Indian Missions, at Washington, devoted a recent number to the memory of the Ven. Antonio Margil, "Apostle of Texas," who is not so well known as he deserves to be. Fr. Margil was born in Spain, in 1657, and joined the Franciscan Order at the age of sixteen. Hearing of the scarcity of priests in distant America, he went first to Guatemala, and, in 1716, came to Texas, where great trials awaited him. He labored valiantly and was greatly beloved by the natives. His cause was introduced at Rome, and the examinations resulted in the declaration, by Gregory XVI (1836) that Fr. Margil had practised the theological and cardinal as well as the other virtues in a heroic degree. On the proof of two miracles he can be beatified.

—In an address on the nature of art and the significance of beauty, delivered in the Museum of Santa Fe, N. M., and printed in Vol. VI, No. 8, of *El Palacio*, Mr. Edgar L. Street rightly traces the degradation of modern art to "the loss of religious inspiration." "Just as this materialistic civilization of ours has culminated in a ghastly tragedy and stands exposed before us

to-day as founded on a lie," he says, so art has become degraded because of "the loss of religious inspiration." There is danger that our museums "may become the repositories of the works of the devil." There is but one hope of betterment. Our modern art must re-appraise the source of its inspiration and return to the ideals of the masters of the past, who wrought religiously in "the Light which illumines the great beyond."

—Not long ago (Vol. XXVI, No. 5, p. 76), in a note on the important social services rendered by religious orders, we called attention to the fact that the sons of St. Francis have brought the light of faith and material prosperity to the Navajos of Arizona and New Mexico. How true this statement is, the reader may see from a paper contributed by a veteran missionary, Fr. Anselm Weber, O.F.M., to the *Cincinnati Sendbote* for April. Had it not been for the indefatigable labors and heroic efforts of their missionaries, the Navajos would have been robbed of most of their land by unscrupulous politicians and speculators. Fr. Anselm was a member of the first band of Franciscan missionaries that went among the Navajos from Cincinnati in 1897 (see Zeph. Engelhardt, O.F.M., "The Franciscans in Arizona," p. 209), and his contributions to the *Sendbote* have for years formed one of the most valuable features of that excellent Franciscan magazine.

—The Mt. Rev. Austin Dowling, D.D., hitherto bishop of Des Moines, Ia., was installed as Archbishop of St. Paul, March 25. We are told that he has already won the hearts of his priests and people by his zeal, charity, and gentleness. Archbishop Dowling is a born leader of men, and ever since he was our colleague as editor of the *Providence Visitor* (our older readers may remember how frequently we quoted from that paper during his editorship) we have followed his career with sympathy and pride. Lately some papers published a list of bishops who at one time or other were editors. Archbishop Dowling, we venture to say, is the only

one among them who made his mark in the editorial chair, and a first-class editor, as Father Phelan used to say, is apt to make his mark in any other profession. Our older bishops are nearly all dead, and the younger generation of Catholic Americans need a great leader in the critical era upon which we are entering. We look with confidence to St. Paul.

—Fr. Zephyrin Engelhardt, O.F.M., in the *Franciscan Herald* (VII, 4), recounts the story of Fray Juan de Padilla, "the proto-martyr of the American missions," and also tells of a little known investigation made some twenty years ago at Isleta, N. Mex. The Indians as well as the Mexicans of that neighborhood firmly believed that Fr. Padilla's body was buried in the sanctuary of their church, where every seven years it rose to the surface. The late Archbishop Chapelle appointed a commission of priests and physicians to investigate the truth of this story. In taking up the floor, which had been laid in the sixties, they found that some of the spikes used by the carpenters had penetrated the lid of a coffin and held it securely against the floor. The report of this commission has never been published, but Fr. Zephyrin says there can be no doubt that the Fr. Padilla interred in the sanctuary at Isleta was not the proto-martyr, but a later missionary of the same name.

—A periodical exclusively for nuns is *El Jardin Srafcico*, of Vich, Spain, published under Franciscan auspices.

Opportunity

Life is an art, the learning lasts lifelong.
Listen, dear heart, there's music in each song,
Though it may throb in minor notes that stay
When life's tomorrows follow its today.

Cast thou the dice, not everything pertains
To this one throw, the rest of life remains,
New chances wait for failure to atone,
Man never yet has lived by bread alone.

We missed the floodtide? Other tides succeed,
Life is so patient with her children's need,
Have courage, then, to face life manfully
For life itself is opportunity.

NELLIE HART WOODWORTH

Literary Briefs

—The sumptuous volume just published under the title "Glories of the Holy Ghost" does honor alike to the author, Father Wm. F. Stadelman, of the Congregation of the Holy Ghost, and the publisher, the Society of the Divine Word, whose members have a special devotion to the Third Person of the Blessed Trinity. It is difficult to summarize the varied contents in a brief notice. The author begins by a concise statement of the dogmatic teaching of the Church on the Holy Ghost, explains the doctrine of the Gifts and Fruits and of the Beatitudes, describes the first Christian Pentecost, reviews religious and secular Whitsun customs, and gives an account of the history of the Holy Cenacle. Chapters X to XVIII treat of the various orders, congregations, sisterhoods, associations, and confraternities that have flourished, and in part still flourish, under the patronage of the Holy Ghost. There follow chapters on the Holy Ghost in Art, the Holy Ghost in Poetry and Music, the hymns "Veni Creator" and "Veni Sancte Spiritus," a list of churches and institutions named in honor of the Third Person (54 of them in the U. S.), a description of the *peristeria elata*, a variety of orchid which flourishes in Mexico, Central America, and the West Indies, and which, as many readers will be surprised to learn, is "the Flower of the Holy Ghost." In conclusion there are some "Miscellaneous and Devotional Paracletana" and a chapter on the Emblems of the Holy Ghost, *i. e.*, the dove, water, oil, fire, and air. The book is printed in beautiful large black type and illustrated by 99 figures, among them a number of full-page reproductions of famous master-pieces. It is in every way the finest piece of book-work the Mission Press of the S. V. D. at Techny, Ill. has thus far produced. The price, \$3 net, is moderate,—lower almost than the present condition of the book-making trade warrants. We hope the sale will be correspondingly large.

—Mr. Jean François Pouliot has done a great service to the clergy of Quebec by publishing "Le Droit Paroissial de la Province de Québec." But the canonist, too, rejoices over this work because it is a splendid contribution to the history of parish administration in that Catholic province. Mr. Pouliot's work is preceded by eighty legal formularies, compiled by Wilfrid Camirand, C.R., for the use of pastors and parishes in their dealings with the civil and the ecclesiastical authorities. After these 120 pages of formularies follows Title IX. On Religious Worship, containing the Statutes of Quebec as recast in 1909. From page 219 on follows the subject proper: the law governing parishes. Mr. Pouliot's bibliography is extensive, and refers mostly to Canadian authorities, which is quite natural. Yet when

speaking of the "Parishes in France" it would not have been superfluous to mention Thomassin's "Nouvelle et Ancienne Discipline," or when touching the "Appellatio ab abusu," to refer to Charlas' classical "Tractatus de Libertatibus Ecclesiae Gallicanae," 1725. Brief but interesting is the twelfth chapter on "The Parish in Canada." The whole parish administration is patterned after French models, and few pastors in the U. S. realize the beaurocratic ins and outs of a parish in our neighboring country. The second part treats of "Persons and Things,"—the bishop and the curés, the administration of the Sacraments, and church property. The latter is extensively cared for by trustees, who play a more important rôle in Quebec than in the U. S. It is interesting to note the strong beneficiary character attaching to these Canadian parishes. Pew-rent is in vogue in Canada and the renting is public (p. 527). Appendix A contains a section on ecclesiastical immunity and the *privilegium fori*. Reference is made to Pius X's "Quantavis"; in connection therewith canons 120 and 2341 of the New Code might have been quoted, as the Code is quoted in other places. The author adheres to the view of Msgr. Paquet that the *privilegium fori* is binding in Canada, and the contention may easily be admitted in view of the French origin of the parishes. What is said concerning "witnesses" (p. 589), namely that they are free from penalties, I cannot accept. For the rest the book is greatly to be recommended to canonists and historians.—CHARLES AUGUSTINE, O.S.B., Conception, Mo.

—We do not hesitate to say that the many excellent brochures and pamphlets that have been published during the last few years by the Catholic Truth Society of London, form a complete armory for the defense of Catholic truth, teaching, practice, and discipline. Take whatever subject you will—apologetic, historical, liturgical, dogmatic, or moral—you will find always a handy booklet in the list of publications of this Society to provide you with the needed material. Even the war did not interfere much with the output. A batch of C. T. S. publications has lately come to hand which have all been put forth during the strenuous days of war. The first is "A Christmas Vigil," a story by Mother St. Jerome, reprinted from the *Catholic Fireside*. It is the tale of the "forgiving and forgetting" of a grievous wrong, brought about by the inspiring message of the holy day. "Christ and the Christian" contains an outline of Catholic belief. The work of getting school children interested in the Catholic missions has been much encouraged of late, and it is, indeed, time that we turn our attention to this field. In "A Talk with Children about Foreign Missions," Miss Maisie Ward tells the youngsters what they may do to help the good cause, and also describes for them the hardships as well as the beauties of missionary life. It is a booklet which

teaching sisters will find useful to arouse the missionary spirit. In "Why Catholics Go to Confession," Mr. G. Elliot Anstruther explains the practice, and considers some of the objections to the Sacrament of Penance, concluding with the assertion that "going to Confession makes for holiness, happiness, and healthiness of life." It is just the pamphlet for those who are repelled by the large controversial tomes. We wish we could scatter broadcast thousands of copies of Father Joseph Keating's twelve-page leaflet on "The True Church." Some readers still "outside" might then be led to examine the claims of the Catholic Church. The pamphlet concludes with a pointed paragraph on "The Hostility of the 'World.'" "Our Common Christianity" by the Rev. J. B. McLaughlin, O.S.B., is quite in place in these days of talk about "reunion." It is a mild reproof for those who "understanding," do not join the Church of Christ. In "The Faith of Tomorrow: Catholic or Pagan," Mr. Leo Ward refers to the new opportunity afforded the Church in these days of reconstruction to unfold anew her marvellous message, and to extend her spiritual healing to suffering men. The keynote is found in the last sentence: "We have yet to prove to the modern world that the Catholic Church has a future as well as a past; and that, in spite of our sins, we do indeed possess the secret of Eternal Life."

—Father Fredegand Callacey, O. M. Cap., well known among scholars by his historical publications, one of which was crowned by the Académie des Inscriptions, has issued a new work, "Étude sur le Père Charles d'Arenberg, Frère-Mineur Capucin (1593-1669)," Paris (Librairie St. François, Rue Cassette 4) and Rome (Capucino, Via Boncompagni, 71). This volume gives a well documented history of a Capuchin Friar, Charles of Arenberg, a scion of the noble family of the Arenbergs which has been, so to say, the personification of the Belgian people during the past centuries. The humble friar who died 250 years ago is still well remembered by the Belgians. He suffered for the cause of his country's independence. In this regard, Father Fredegand's book proves very timely, presenting Belgium suffering under Spanish rule. The elder brother of Father Charles, Prince Philippe, was imprisoned by the Spaniards in 1634, and died six years later in prison at Madrid. Father Charles was banished from Belgium in 1637 and not re-admitted until five years later. Both brothers were accused unjustly of having taken part in a plot against the Spanish government. They knew about the affair and openly criticized the iron rule of the Spaniards, but they were not implicated in any revolutionary movement, as the Junta solemnly declared later on. "If the Peers of the country," remarks Mr. Heuvel (Preface, p. x), "were treated so unjustly, we can well imagine how little justice the common people enjoyed." The author, fol-

lowing a rigidly historical method, faithfully describes the *milieu* of his hero, thereby broadening his work into a study of the religious and domestic life of the Belgians in the seventeenth century. (\$2 net).

—The issue of a "Handbook of Manuscripts in the Library of Congress" (Government Printing Office) is a revelation. The contents of this compact volume of more than 700 pages are arranged under the names of writers, countries, localities, and certain selected headings such as "Transcripts," "Orientalia," "Miscellany," in alphabetical order, and consist of brief running descriptions, sometimes itemized, sometimes general. Many of the collections have been acquired by purchase, others by gift, and a few have been received on deposit, the legal title remaining with the owner. Occasionally, as with the Benjamin Harrison and Simon Newcomb papers, the collections are not open to investigators until their use for projected biographies has been terminated. It is interesting to notice how large a proportion of this material has been secured within the last few years, and how much more varied is the material recently acquired than that obtained during the earlier years. The older idea that such documents should be mainly political, diplomatic, or military, has given way before the notion prevailing today that anything relating to the past is grist for the historian. The largest single item, and probably the most important, is that of "Transcripts from Foreign Archives," under which are listed transcribed documents from England, France, Spain, Russia, Cuba, and Mexico, which in the aggregate cover more than two hundred thousand folios, a number steadily increasing.

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The Fortnightly Review

VOL. XXVI, NO. 10

ST. LOUIS, MISSOURI

May 15, 1919

Lutheran Parochial Schools

Our readers are probably aware, from references in this journal, that the only religious denomination besides the Catholic Church that makes systematic efforts to keep up parochial schools in this country is the "Evangelical-Lutheran Synod of Missouri, Ohio, and Other States." The official organ of this synod, *Der Lutheraner*, in its current number (LXXV, '8), prints an interesting paper, by Prof. L. Fürbringer, on "Our Schools."

The author begins by noting an alarming decrease in the number of these schools in the course of the year 1918. The decrease amounts to no less than 322. Quite naturally he is worried over the fact and inquires into its probable causes. From the replies to a *questionnaire* recently sent out to the ministers of the Synod he gathers that about 150 parochial schools were closed for reasons having to do with the war. This leaves 162 schools closed for other reasons. These causes cannot accurately be ascertained from available statistics. In Prof. Fürbringer's opinion they are presumably the following: Untoward local conditions; lack of competent teachers; a decrease in the number of children; growing indifference of pastors and people; resignation of some teachers and unwillingness of the younger clergy to assume the burden of teaching school themselves, as was done by so many of their older predecessors.

Referring to the difficulties arising to private and parochial schools from the tendency to centralize all educational agencies in the hands of the State, Prof. Fürbringer says: "But the greatest dangers are not from without; they are from within. They lie with and in ourselves." Many parishioners are growing indifferent to the blessings of

the parochial school, and the younger generation is beginning to shirk the sacrifices required, especially since the times are hard.

The Professor concludes his paper with an appeal to the pastors and parishes of the Synod to work for a revival of interest in the parochial school system, to raise the schools to the highest possible level of efficiency, so that they may be able to stand the inevitable State inspection, and to provide for an increase in the number of teachers.

A special difficulty has arisen to the schools of this Synod from the fact that it is, or was, a German-speaking body and its schools, at least before the war, employed the German language as medium of instruction. On this point Prof. Fürbringer gives some good advice. "In regard to the ever recurring language question," he says, "it will be well to govern ourselves according to local conditions, which differ in different districts and congregations. Where English is spoken exclusively or predominantly at home, it will naturally predominate also in school. For the school does not exist for the sake of language. But it would be a mistake, sure to avenge itself in future, if instruction in the German tongue were entirely abolished where local conditions or State laws do not compel such a course. For if it is certain that the school does not exist for the sake of language, it is equally certain that our parochial schools are dear to many for this reason, among others, that they instruct the pupils not only in English, which is the language of the country, but likewise in German, which is the mother tongue of the parents."

There is a good deal worth pondering, even for Catholics, in this paper of the Lutheran Professor.

Waiting

Serene, I fold my hands and wait,
Nor care for wind, or tide, or sea;
I rave no more 'gainst time or fate,
For lo! my own shall come to me.

Asleep, awake, by night or day,
The friends I seek are seeking me;
No wind can drive my bark astray,
Nor change the tide of destiny.

What matter if I stand alone?
I wait with joy the coming years;
My heart shall reap where it has sown,
And garner up its fruits of tears.

The stars come nightly to the sky;
The tidal wave unto the sea;
No time, nor space, nor deep, nor high,
Can keep my own away from me.

JOHN BURROUGHS

Apropos of "John Ayscough"?

We find in the *Catholic Columbian* (Vol. XLIV, No. 17) an editorial praising the wit and wisdom of Monsignor Bickerstaffe-Drew, the well-known English ecclesiastical dignitary who writes under the pen-name "John Ayscough." "One of the charms of this brilliant writer," almost warbles the *Columbian*, "is that the reader finds on almost every page some pregnant saying or shrewd observation that gives food for thought for many days." And the *Columbian* rejoices, in the following words, at the lecture tour recently begun, in this country, of the distinguished English novelist and essayist:—

"The arrival of John Ayscough in this country on a lecture tour would seem to be a good time in which to make us all wish to learn something more of his rare and enduring work. He is our greatest boast since Newman; and no community of any size in the country should miss an opportunity of making his acquaintance and of listening to his golden words of wit and wisdom."

"Our greatest boast since Newman," is certainly putting it rather strongly. Why be so superlative? Only the other day, a Jesuit reviewer said pretty much the same thing about the late Joyce Kilmer. Let us not lose our sense of proportion in our praise of Catholic writers.

On the other hand let us not lose our tempers in dispraise of them. This same John Ayscough, whom the *Columbian* finds to be our best writer since

Newman, is no good at all in the eyes of another Catholic paper, just as orthodox as the *Columbian*. We mean the *Boston Pilot*. The *Pilot* (Vol. 90, No. 16), which seems to have lost the gift of literary appreciation that distinguished it in its former days, together with the knack of saying things in good temper, reviews "Jacqueline," John Ayscough's recent novel, and finds that the mentality of the English gentry (if said mentality is correctly drawn by the writer), is "the quintessence of insipidity." "The whole book," continues the *Pilot*, "is made up of conversations so completely silly and brainless that we will not consent to accept John Ayscough's conception of his own people, and this mainly for the reason that we are supposed to be Catholics. In the whole range of our reading we fail to recall any book so crammed from cover to cover with nauseating snobbery," — and so on.

And as to the *Columbian's* desire that Americans should seize an opportunity to meet the English writer now in the midst of us, there will be very little of that done by American Catholics if they heed an editorial published in the same issue of the *Pilot*, dealing in similarly severe language with the foreign clerics who for the last few years have been sent here as propagandists in the service of their several governments. The *Pilot* warns its readers against these "foreign ecclesiastics with high-sounding titles."

"Generally they are or have been Chaplains to the Forces of their own government and under government pay. They are glib talkers and know how to ingratiate themselves among those whose opinion they have been sent to influence or whose political views they obtain for the purpose of reporting to their governmental chief."

And again:—

"Is it by the merest chance that the English clerics engaged in this very questionable business are converts from Anglicanism accustomed all their lives to considering the British government as their ecclesiastical authority, and is it purely by chance that the audiences they delight chiefly to address are Irish Catholics?"

All this seems to cover Monsignor Bickerstaffe-Drew's case very well; al-

though the appearance in the same issue of the *Pilot* of the severe review of "Jacqueline" and the editorial warning against titled convert ecclesiastics engaged in foreign propaganda here may be only a coincidence. The Monsignor is a convert; he has a title, he was a chaplain of His Majesty's Forces, and there is no doubt as to his being a good, though perhaps not a glib, talker.

Meanwhile John Ayscough's proper place among Catholic writers will remain just what it was, regardless of the "greatest since Newman" exaggeration of the *Columbian* and the pugilistic battering of the *Pilot*.

Instinct vs. Intelligence in Insects

From the late J. H. Fabre's "Souvenirs Entomologiques" Messrs. Alexander Teixeira de Mattos and Bernard Miall have translated a volume bearing on the problem of instinct vs. intelligence in insects. The volume is entitled, "The Wonders of Instinct: Chapters in the Psychology of Insects" (London: Fisher Unwin). The main question discussed therein is the long debated one: Do insects (which we may take as representing the lower animals generally) in their actions display intelligence, or is all to be ascribed to blind instinct? If the latter, then how can it be maintained, as so many modern scientists do, that man's reason has been evolved from the workings of the nervous system in the lower animals?

Fabre takes the most striking habits of insects and observes them with minute care; or he quotes alleged proofs of reasoning power and subjects the same actions to ingenious experiment. In all cases he shows that the apparent intelligence is nothing but instinct, wondrously adapted to the normal life of the animal, but blind and unreasoning when abnormal conditions are introduced. As a simple instance, take the case of the Processionary Moth. Its little caterpillars, which nest on the pine-tops, sally forth at night to browse on the pine needles. In single file they march, and each as

he goes spins a silky thread. Arrived at their food they disperse to eat it, and when satiated each easily recovers his own or one of the neighboring threads; thus one by one they line up on the common ribbon and return to their nest as safely as Theseus guided by Ariadne's clue. On these wanderers, thus bound to home by a silken tie, Fabre played a sad trick. He succeeded in getting them to go round the edge of a large palm-pot, and brushed away all clues leading to the nest. Round and round the pot went the procession, and it was not till eight days had passed that, faint and weary, some at last dropped to the ground, leaving threads which guided the others down the pot. They had marched 453 metres.

The Burying Beetles have acquired a reputation for logic. It does not survive the logic of Fabre. One story tells how a beetle, finding a dead mouse on hard ground, dug a grave in looser soil some way off and then fetched four other beetles to help him in moving and burying the body. Fabre, on the other hand, found that it took three beetles no less than six hours to shift a mouse off a brick on to practicable soil, and that, though help was close at hand, they summoned no others to their aid. Another naturalist relates how some beetles, observing a frog impaled out of reach on a stick, undermined the stick so that it fell, and then buried it as well as the body. By a series of experiments Fabre proved that if the stick did fall it must have been with no conscious intention on the part of the beetles. These insects are able to shake their dead prey down from bushes, to cut the creeping stems of couch grass, to bite through limbs by which the game is suspended, and to perform other complicated operations. But should the conditions of the problem deviate ever so slightly from those which the beetles may meet with in nature, then they are beaten — beaten from lack not of bodily ability, but of reasoning power.

And so, Fabre concludes over and over again, reason cannot have arisen from such dullness.

Notes on Secret Societies

SONS OF VETERANS, U. S. A.

Organized by Major A. P. Davis, at Pittsburgh, Pa., from cadet corps attached to posts of the Grand Army of the Republic. Essentially military in character and ceremonial work. Eligible: male descendants, not less than eighteen years of age, of deceased or honorably discharged soldiers, sailors, or marines who served in the Union army or navy during the Civil War. Its objects (*Cycl. Frat.*, p. 375) have been formally endorsed by the G. A. R.

The Order of Sons of Veterans, U. S. A., according to the *Cycl. Frat.*, p. 375, "is clearly of Grand Army and Masonic origin."

The Sons of Veterans have a supplementary degree known as Ancient Order of Gophers (A. O. G.).

Cycl. of Frat., 2nd ed., pp. 374 sq.; *Christian Cynosure*, Vol. XLVI, No. 1 (May 1913, p. 25).

SUBLIME ORDER OF GOATS

Said to be an organization of members of the National Association of Real Estate Exchanges. Information wanted.

Christian Cynosure, Vol. XLVI, No. 7.

ORDER OF REINDEER

A society incorporated and chartered under the laws of Kentucky "to protect our brothers, their widows and orphans." Information wanted.

Christian Cynosure, Vol. XLVI, No. 7.

IMPROVED ORDER HEPTASOPHS

An offshoot of the Order of Heptasophs, incorporated under the laws of Maryland in Aug. 1878, for the purpose of "uniting fraternally all white men of sound bodily health, good moral character, socially acceptable, engaged in an honorable profession, business employment or occupation (not hazardous), between 18 and 50 years of age." The Order claims in a propaganda pamphlet, entitled "Facts About the Improved Order Heptasophs," p. 11, that its "secret work" is "simple, plain and free from objection" and "commends itself to persons of all religious faiths."

Facts about the Improved Order Heptasophs (propaganda pamphlet), published by the Order, at Baltimore, undated.

SONS OF NORWAY

This order has a threefold purpose: (a) to gather Norwegians around their ancestral heritage of history and language; (b) to enable them to help one another in sickness and need, and (c) to furnish opportunities for sociability. The organization has no religious features and its last remnant of a ritual was struck out some years ago at the request of the Rev. H. G. Stub, president of the Norwegian Lutheran Synod. There is so little secrecy connected with the Sons of Norway that it can hardly be said to be a secret society at all. There is a female *pendant*, called Daughters of Norway.

Article by the Rev. B. E. Bergeson, of Seattle, Wash., in the *Christian Cynosure*, Vol. XLVII, (1914), No. 2, p. 37.

EXALTED ORDER OF BIG DOGS

An organization of Musicians seemingly affiliated with the American Federation of Musicians. The annual conclave is called "Royal Kennel." The members take an "oath of fealty."

International Musician, official journal of the American Federation of Musicians, St. Louis, April, 1914, Vol. XIII, No. 10, p. 1.

ROYAL HIGHLANDERS

A secret mutual benefit and insurance society, of which F. J. Sharpe, Aurora, Neb., is chief secretary. Their secret work is based on Scottish history and is calculated to teach "Prudence, Fidelity; and Valor." Every person insured in this society, whether initiated or not, is considered a fraternal member. The pledge of "obligation" which every candidate must sign and attach to his application for membership, contains the following: "Upon my most sacred honor I do solemnly and unreservedly promise that I will forever hold a perfect silence upon the secrets of the Royal Highlanders when in the presence of those who do not belong to this fraternity, and should my membership from any cause ever cease, I shall still regard this vow binding, as long as life shall last."

Christian Cynosure, Vol. LI, No. 1 (1918), p. 2.

ORDER OF ANCIENT AND MODERN

AMERICA

This is a secret fraternity devoted to promoting amicable relations among the

republics of the two Americas, fostering commercial intercourse among them, and to the study of ancient cultures of the continent. The headquarters of the Order are at New Orleans, La. The ritual of the five degrees is based upon the mysteries of the Maya ceremonies.

El Palacio, Santa Fe, N. Mex., Vol. V, No. 14, p. 237.

The Oil Question in Mexico

E. D. Trowbridge ("Mexico To-Day and To-Morrow"; Macmillan) is perhaps the first writer, after "Dean" Harris, who exhibits some understanding of Mexican affairs and Mexican psychology. Mr. Trowbridge has heard the outcry of those of our fellow-citizens, oil men and mining men, landowners and stockholders, who for months and years have been clamoring for intervention in Mexico. He is not impressed. He sees no need of attempting a protectorate, past or present. He concedes a measure of right to the Mexicans in nearly all the matters of controversy. He even dares to take up such a question as the "looting of the banks" and to give a fair and rational statement of the Mexican side. He avers, quite correctly, that during the disturbances foreigners have suffered relatively much less than Mexicans.

One might wish for a clearer word of explanation of the heated oil question. The author seems to overlook the really crucial issue in that controversy. That is that ever since viceregal days in Mexico the principle has been enounced and accepted that "treasures of the subsoil" belong not to the owner of surface rights but to the nation. Originally it was to the crown; now it is to the Federal Government. The Mexicans view this principle as fundamental, a part of the original constitution of the nation. All mines are developed not as properties paying taxes but as concessions paying royalties. Now, in the original enumeration of these subsoil treasures, gold, silver, mercury, antimony, etc., appeared, but petroleum and its products did not — for the sufficient reason that that was long before the day of coal oil. When

the oil development began, therefore, it was assumed by all that since petroleum did not appear in the list of the substances especially exempted when surface rights were purchased, it went with the surface, as did deposits of stone, clay, and other "subsoil" elements not so listed. Certain legislation of the Diaz régime adopted this view. Upon the framing of the revised Constitution, however, the delegates decided that under a strict construction of the old principle petroleum, being clearly a "subsoil treasure," should be classified with the others as belonging to the nation, and they so enacted.

The oil men promptly and indignantly protested. They had gone to great expense to build up properties which such legislation swept away at a stroke. The Mexicans, with true Latin tenacity of logic, insist that the old Spanish principle is valid, and that the oil men should no more make objection to it than the miners of gold and silver. The oil people — Mexicans as well as foreigners — retort that that would all be very well if they had begun on that theory, and may work well enough in the case of future developments, but that it is flat confiscation as applied to properties bought in good faith prior to the adoption of this Constitution. To this there are varied replies. One is that, of course, properties cannot even nominally be taken without due compensation, and that the courts may be counted on to assess proper damages. Others waver a bit, seeming to doubt whether or not the *ex post facto* principle does not make it impossible to apply this legislation to properties already acquired by purchase and in good faith. Up to date no official reply has been made to the notes of the American and British governments, and the Mexican Congress has adjourned without enacting statutes covering the constitutional principle laid down. Meantime the oil men have seen fit to pay over to certain bandit leaders a good deal of money, which has irritated the Mexican government, and local military representatives of that government have been arbitrary and offensive, which has

irritated the oil men. The Mexican Congress has met in special session to deal, among other specified matters, with the oil question.

—◆◆◆— "The Moral Devastation of War"

A timely article is that printed under the above heading in the *Dial*, New York, Vol. XLVI, No. 787.

The author, who has had experience in three different branches of the service, comments first on the monotony of camp life, which "makes the one great aim, the one great ambition of the soldier in camp to escape the weight of an uncontrollable self-subordination that destroys all difference and all individuality."

Coming to the moral aspect of his subject, the writer says that "there is for the soldier only a limited field capable of providing sufficient excitement and interest and opportunity for self-forgetfulness, and that field is chiefly represented by two things—gambling and women."

With regard to gambling he writes:

"It is no exaggeration to say that practically every soldier gambles. There is no other activity that is so popular or that seems so satisfactory. Gambling has many forms, but the shooting of dice ('craps') is the most popular. Of all games it is the greatest game of chance and luck, and is therefore the most universal. 'Crap shooting' for money is prohibited in the army, and in my camp there has just been issued an order increasing the penalty. But that is the one rule that no one obeys. It is played everywhere and on all occasions. I have seen men on the drill field given a few minutes rest take the dice from their pockets and start a game. At night when the lights are out they will crouch around a candle shielded from observation, and stretched on the floor, or straight on their stomachs, with bated breath and flushed faces, either as participants or observers, spend hours in the game. After payday it is usual a stay up all night, and many a man is broke before morning dawns again, to spend the rest of the month in borrowing 'smokes.' While 'crap'

playing is the most general of all games of chance, it is not the only one. Cards in varying forms, with poker holding its own as the chief, is certainly next in line of favor. After payday many will stay up nights and play for high stakes, untill practically all of the money is held by a few of the card experts in the company. To this must be added the capacity to turn every situation into a game of chance. Men will gamble as to who will buy a drink when in the canteen, or as to whether there will be chicken for dinner."

The soldier's other main occupation is woman. "Just as gambling is one of the serious occupations of the soldier, so is the search after woman one of the great games he plays. It is the game of a huntsman, and like a good hunter he displays persistence, energy, avidity, and resourcefulness in the chase. And generally speaking, this activity in the pursuit of woman is not in vain, for by and large practically every soldier who participates in this activity—and a very large majority do—finds his efforts rewarded. And in this process he reduces all social institutions within his reach, from the church to the gambling house, to an instrument for his end, and does so deliberately.

"The talk in some quarters to the effect that military discipline has made a moral saint of the American soldier emanates from sources that would place a wish above a fact. And the fact is that the soldier is very much more unmoral than when he entered the army—a fact that has few, if any, exceptions. The truth that infectious diseases are less common in the army than they were, or than they are known to be in some large cities, is due not so much to greater voluntary abstinence, to higher morality, or even to the lack of opportunity for its spreading, but rather to the fact that military efficiency is not consistent with prudery, and that the army has faced the problem and made provisions for its discovery and treatment on a scale more adequate for the situation than in civil life—but most of all to the fact that educational preventive measures are a part of the army

scheme and method in dealing with this problem. In fact the army has done a remarkable piece of educational work in sex hygiene. An interesting illustration of the method of approach is the fact that a man is court-martialed for not reporting exposure to contagion rather than for exposure as such. But the interesting thing in the present connection is the soldier's attitude towards woman as that attitude is affected by his life in camp and the narrow outlets which it forces upon him. . . . It is an attitude shorn of modesty, morals, sentiment, and subjectivity. It is immodest, unmoral, objective, evaluating, and experimental. Men will sit till late at night in a darkened tent, or lie on their cots, their faces covered with the pale glow of a tent stove that burns red on cold nights, and talk about women—but this talk is of the physical rather than the emotional, and the types, the reaction, the temperaments, the differences and the peculiarities of moral concepts, the degrees of perversity, the physical reactions, the methods of approach—in fact, as if it were a problem in physics rather than morals.

"The lack of personal interest, the freedom from care, the absence of the restraint of family and association, the close intimacy with men to the exclusion of women, accentuates the interest of and the craving for woman. This craving for the escape from an unnatural and dissatisfying condition lacks however most of those sentimental and affectional aspects which we consider a normal consequence to the intimacy between man and woman. It is an expression of physical hunger desiring physical satiation. It is very much akin to the craving for food by a hungry man, and is talked about and discussed in terms applicable to food hunger, food acquisition, and food satisfying qualities.

"This predominating unemotional attitude is so characteristic that it pervades the atmosphere. . . . In the town near my camp the public woman has been driven from the street. Some hundred of them are now in jail. But prostitution has prevailed. The soliciting

previously carried on openly by the women is now in the hands of young boys—boys from twelve to sixteen years of age."

The writer's general conclusion, based upon personal experience, is that "the widely heralded virtues bred by military discipline—and beyond a certain readiness of give and take and greater sociability I do not know what they are—are achieved at a very heavy cost in terms of human personality." We may add, on the strength of what we have heard and read in letters from soldiers and chaplains, that those problematic "virtues" are achieved at a very heavy cost to morality and danger to the soul.

Freemasonry and the World War

The *Catholic Tribune* (triweekly ed., No. 372) reprints from the Chicago *Daily News* a dispatch sent to that paper from Berlin by Mr. Gordon Stiles. Mr. Stiles states, on the authority of Prof. Theodore Schiemann, of the University of Berlin, an intimate friend of ex-Emperor William, that the latter firmly believes, and has stated this belief in writing, that the Freemasons of the world brought about the war for the purpose of destroying the houses of Hapsburg and Hohenzollern. We quote one or two of the most remarkable passages from this remarkable letter: "The whole affair, he [the ex-Emperor] writes, was engineered by the Grand Lodge of the Orient, to which President Wilson belongs. . . . Through the machinations of the Grand Lodge a pact had been made by which America, England and France were bound together, and there never had been any question about America's participation when its services were needed."

The ex-Emperor's opinion confirms a theory that has previously been broached in France. There is one thing in it, though, that lacks confirmation. President Wilson is not a Mason,—that is, so far as the American public knows.

We fear the present generation will not live to see the causes of the Great war definitively cleared up.

Why Does Catholic Training Fail?

Criticisms, coming both from our own ranks and from non-Catholics, are with increasing frequency directed against the efficacy of character training as practiced in Catholic schools. It is sad that children brought up in a Catholic atmosphere fall as readily into vicious habits after they have left school, as those who have had no religious training. The accusation merits investigation.

It would seem invidious to examine the antecedents of young culprits with a view of apportioning blame between the school and the home. But juvenile court officers, as a matter of fact, make much of "environment," and generally look up home conditions of the delinquent boy and girl and their record at school. Dr. William Healy, of Boston, who has undertaken one of the most exhaustive studies of juvenile wrongdoing in his work, "The Individual Delinquent," refers in a large number of cases to "bad home conditions" as a contributing factor, and often the main cause, of the first false step and the beginning of a criminal career. May it not be worth while to enquire into our problem from this point of view?

There is no intention in this paper of shifting the failure of our efforts at character training from the school to the home. It goes without saying that in many cases where a Catholic youth goes wrong, that is, enters deliberately upon a criminal career, neither the home nor the school is to be blamed. The cause may exist entirely in the weak will and vicious habits of the individual. But the unreligious home, Catholic only in name, as a factor in making for juvenile delinquency, is often overlooked by those who are too ready to take a fling at the "poor methods of character training prevalent in Catholic schools."

In many Catholic homes the inspiring and helpful teaching given to the children at school is not only not enforced, but ridiculed and held in contempt. Principles and modes of action

are encouraged which are directly opposed to what the child has learnt while under the care of Catholic teachers. What is the result of this twofold standard, presented almost daily to the impressionable character of young persons? They will be apt to follow the example, and to adopt the views of their elders at home. After all, the youth understands quite well that it is not the school but the home, where father and mother and friends and neighbors meet, which really counts. In the minds of the young it is the home, and not the school, that presents a sample of what goes on in the great world all around. The child looks upon the school merely as an episode, something to get through with as soon as possible, in order to start "real life." The school is sometimes regarded as a necessary evil which must be encountered before achieving the great privilege of living at large in the world, free from lessons and odious teachers.

Some examples will show how often home teaching and home example run counter to the ideals of the Catholic school. In the latter the youth learns, in the very first grade, the end and purpose of his existence. His first lesson in Catechism informs him that he is not created for this world, but "to praise, love, and serve God, and to save his immortal soul." At home he hears an entirely different philosophy of life. The gospel of success is the most frequent theme of conversation. The neighbor's son, though he may be a scamp, is lauded because "he has made good" and earns large wages. Such things the boy must listen to at table, in the evening, and at night. Money-making seems to be the big thing in the mind of his father. The acquaintance of persons with the longest purses is sedulously cultivated by the mother. The poor are quite often spoken of contemptuously. What becomes now of "the first lesson in the Catechism"?

The virtue of self-restraint, or Christian mortification, is often mentioned in the school-room. The child at an early age realizes the need of practices implied by this virtue. But at home

everybody takes the line of least resistance. No one ever makes any effort to get up a bit earlier to be present at Mass on weekdays. "Get the most out of life" seems to be stamped all over the home. Material well-being is its watchword. The special services during Lent or Advent, presence at which might occasion a little discomfort, are carefully avoided. "Let the people next door go; they are pious."

But what becomes in the meantime of the child's thoughts on penance and his ideals as regards imitation of the lives of the saints, who were distinguished for the spirit of mortification? These things are scarcely ever mentioned. Of course in such a family there will never be question or talk of the child's vocation to the service of God in the priesthood or the religious life. The writer knows of a case where a young man, who had a strong desire for the religious life, was urged by a worldly-minded father to keep up correspondence with a girl during a temporary absence from home. Money, the world, pleasure, "having a good time," society, "taking it easy,"—these are some of the chief themes that absorb attention.

In the school the pupil beholds objects of piety—the crucifix, pictures of the saints, statues, etc. Many a so-called Catholic home is without any exterior mark of its "Catholicity." In vain you will look for a pious picture or an image of the Cross. Worldliness is written all over the walls. You see perhaps representations which are more becoming in a pagan temple than in a dwelling of Christians. There are all kinds of ornaments and decorations, but there is no room for a picture of Christ or His Saints. The child, if he thinks at all, must be puzzled by the contrast, and may ask himself whether, after all, the way of his parents is not the best. For *they* ought to know; they have been through life. The school, with its reminders of Christ, the Blessed Virgin, etc., is soon looked down upon as "out of date" by the child brought up in this worldly atmosphere.

In school the child is warned against injuring the reputation of others by lying and calumny, exaggerating faults or making them known without necessity. At home the shortcomings of the neighbors are rehearsed, and perhaps even the pastor, or others in authority, come in for their share of biting criticism. How can we expect the young to grow up in reverence for authority when they see the fine ideals set up during school hours ruthlessly smashed by their elders at home?

The importance of exterior worship, of giving due honor to God, our Creator, by prayer, is emphasized at school. But at home the grown-ups neglect morning and evening prayers. There is no grace said at the beginning of meals. Will the young not find it hard to reconcile the twofold practice and begin to look upon "praying" as useless?

During the attendance at school the child usually began his day's work with presence at Mass. At home, from one end of the year to the other, no one thinks of hearing Mass on weekdays. There is never any time for being present at the Benediction of the Blessed Sacrament on Sunday evenings or at Vespers. These hours must be devoted to idle talk and to visiting friends. Here again, there is a marked contrast between what a child learns at school and what is practiced at home.

Membership in the Sodality of the Blessed Virgin, interest in Catholic missions and charities, are generally encouraged at school. These things are often studiously avoided at home by the elders, who hardly know of the existence of Catholic missions in foreign lands, or are not at all interested in them. Whereas the young are taught that it is proper and wholesome to make little sacrifices for the benefit of the missions, the parents never mention the subject in the home circle.

A taste for good reading is fostered in the Catholic school, and the pupils are told to beware of bad books and papers and shun them as poison. Many a Catholic family possesses no devotional work whatever. But the colored

"Sunday Supplement" is spread over the table and carefully perused. While Catholic magazines are excluded, you may occasionally find pernicious literature—even such vile trash as "Snappy Stories," etc. Under such circumstances the young mind will find it difficult to develop a taste for sound reading. At an early age the child will be led to be curious about things which, according to Saint Paul, should not even be mentioned among Christians. And this curiosity prematurely and viciously aroused, and not legitimately satisfied, may prove the first step on the path to ruin.

At school the pupil generally associates with those of his own kind. He is taught to beware of evil company because it "corrupts good manners." But the home-folk welcome those not of the faith and make most of those Catholics who are least distinguished for their religious spirit. In fact, the grown-up sons and daughters frankly prefer the society of non-Catholics. Not to speak of one extremely evil result of this practice—mixed marriages—the child is at once lifted out of the Catholic atmosphere, in which he spends a few hours daily at school, to move and live and have his being for the greater part of the time in a practically non-Catholic atmosphere, a place where religious indifference holds sway and where the Catholic life is at an extremely low ebb, if not entirely dead.

Now in all these ways many Catholic homes, instead of co-operating with the teachings and principles of the school, directly oppose them. The very existence of this inconsistency between the work of the school and the practice of the home is of itself sufficient to cause untold harm to the impressionable mind of the child—and that precisely in the years when he is preparing for the grim battle of life after the completion of school.

Let those, then, who are so ready to criticise our schools, first give the system of character training therein in vogue a fair trial. Let them give the principles taught in the class room an opportunity to thrive in the family cir-

cle, instead of stifling them, ridiculing them, and opposing to them the shallow maxims of a selfish world, which regards everything from the standpoint of "success." There are, of course, thousands of homes where the parents enforce the teachings imparted to their children in the Catholic school. It is from these homes that comes the great army of youths who are the pride of the Church and the hope of the country. But their number would be greatly increased were all parents equally careful in emphasizing these teachings at the fireside.

The Artistic Sense and Its Religious Prerequisite

About a year ago (*F. R.*, XXV, 8, 114) we showed, quoting Dr. James J. Walsh's "Catholic Churchmen in Science," Third Series, how moderns may learn a lesson from the primitive cave men, who tried to make everything they handled, even the simplest utensils of workaday life, beautiful as well as useful.

Like the cave man, the Pueblo Indian of the Southwest, too, had and still has, the true spirit of art, which is a precious gift of the Creator, who, it has been truly said, "never made anything merely useful, but always added an element of beauty."

Dr. Edgar L. Hewett, director of the Museum of New Mexico, in a recent lecture on the primitive crafts of the Pueblo Indian, points out how the Pueblo impressed even the household objects in ordinary use with his racial artistry and religious symbolism, and expressed his innate sense of beauty and his philosophy in them. For contrast, says *El Palacio* (Vol. V, No. 22), to which we are indebted for a brief synopsis of the lecture, Dr. Hewett placed before his hearers a row of utensils in ordinary use in American households. An ugly tin bucket was put in juxtaposition with a tinaja from San Ildefonso. The tinaja was beautiful in form, color, and design. The religious concepts of the Pueblo were symbolized in the graceful decorations and combined with an originality that

proclaimed that the Pueblo intuitively and instinctively observed the highest law of design — appropriateness and beauty wedded to utility and simplicity. Over against an ugly-shaped glass bottle was placed a fine olla, such as are to be found in every Pueblo home. The contrast was striking. A drab-colored agate dish was contrasted with a superbly decorated meal bowl, such as can be picked up anywhere in Indian pueblos. "It was," comments our contemporary, "a pitiful and illumining comment on the lack of art sense, or, rather, on the toleration of the ugly, in the average American household."

Perhaps we moderns are losing the artistic sense because we have lost its indispensable prerequisite—the spiritual or religious sense.

CHRONICLE AND COMMENT

A Mistaken Policy

A contributor to the *Month* (No. 658) recalls a visit, made presumably before the war, to Treves, where he witnessed an exhibition of the famous "Holy Coat." He says that he afterwards called on the late Msgr. Schneider, the distinguished antiquary and publicist of Mayence. There, he says, "I learned that since the previous exhibition of the relic, a number of seamless garments of this description had been unearthed from the early Christian Coptic tombs of Upper Egypt. In view of this fact, it had been his [the Monsignor's] wish—and no doubt that of other archaeologists—that a special expert examination should be held on the present occasion, in the corroborative evidence of which he felt every confidence. The proposal, however, was not adopted, the examination being held in the usual form and the customary declaration published."

Similar complaints have been made, at different times, with regard to the cures reported to be wrought at Lourdes, the alleged liquefaction of the blood of St. Januarius at Naples, and other extraordinary phenomena; it has been the contention of Rev. Dr. Funk, Prof.

Isenkrahe, Msgr. Schneider, and many others, ecclesiastics as well as laymen, that the authorities, ecclesiastical and civil, at the various places have shown themselves unwilling to permit thorough scientific investigations to be made. As long as this excessive reserve continues, there will be many critically minded persons, including a number of perfectly loyal Catholics, who will refuse to believe in the supernatural and miraculous character of the phenomena in question.

The Doughboy's Ditty

According to *Reedy's Mirror* (Vol. XXVIII, No. 15) the favorite song of the American army of occupation in Germany is the following ditty, "composed by a soldier and sung by all of them":

Air—"Silver Threads Among the Gold"

Darling, I am coming back,—
Silver threads among the black,—
Now that Peace in Europe nears,
I'll be home in seven years,
I'll drop in on you some night,
With my whiskers long and white—
Yes, the war is over, dear,
And we're going home, I hear!
Home again with you once more,
Say—by Nineteen-Twenty-four.
Once I thought by now I'd be
Sailing back across the sea;
Back to where you sit and pine,
But we're stuck here on the Rhine.
You can hear the gang all curse—
"War is hell, but peace is worse!"

When the next war comes around,
In the front ranks we'll be found,
We'll rush in again, pell-mell—
Yes we will!—like hell!—like hell!

Land and the Right to Work

Mr. C. Meurer sends us a reply to Dean Hackner's criticism (No. 8, p. 123). We extract the following passages:

"It does not follow that I can sell a thing because it is mine. My children are mine, even more so than the land I owe, yet I am not allowed to sell them. God created the earth as a school for men, wherein they are to be trained for eternal life. The school and all that belongs to it are His property. The scholars merely have the right of use. The schooling is in the form of labor. Labor, by the natural

law, is attached to the soil. Its requirements are the land itself or the raw materials which it furnishes. Every man born into the world has the right to labor, to make a living and the duty to work in order to reach his eternal goal. If a scholar would take possession of school property which he did not need, he would hinder his fellow students and, besides, usurp the place of the owner. A man who buys a piece of land which he does not need for his labor, buys with it the right to work of a fellow-man, as all labor is bound to the soil. Because this can be legally done to-day, we have a proletariat and even some Catholic philosophers deny the self-evident proposition that every man has the right to work. Among the ancient pagans this led to slavery, which was in some respects preferable to the condition of the modern proletariat. If it is a natural right to sell and buy land with the right to work attached to it, then it is also a natural right to buy and sell human beings, because with the land and the right to work attached to the same, the existence of our fellow-man is inextricably bound up. The land sales chronicled in the Acts merely show that at the time of Christ the Mosaic law regarding land had been replaced by pagan laws. The Apostles neither approved nor condemned these laws, but combatted their causes: the pride and avarice of men. These vices are flourishing once more to-day and have brought us the 'social question,' which is impossible of solution unless we return to the fundamental verities."

In Memory of Father John T. Durward

We devoted a brief obituary notice in our Vol. XXV, No. 20, to the late Father John T. Durward, poet and litterateur, from whose pen it had been our privilege to publish a number of valuable articles. From the *Salesianum* (Vol. XIV, No. 1) we have since gathered a few additional data concerning the deceased priest's life and work.

John T. Durward was born in Milwaukee, March 7, 1847. His father, the gifted painter and poet Bernard I. Durward (see "A Forgotten Catholic Poet,"

Vol. XXIV, No. 17 of this REVIEW) and his mother, Teresa, were both converts. The former was among the first professors of St. Francis Seminary near Milwaukee. John T. entered this institution in 1868 and was ordained to the priesthood in December, 1871. He said his first Mass at Alloa, near Portage, Wis., where the family lived at a romantic place called Durward's Glen. Here amid the pine-clad rocks, the father found leisure and inspiration for his poetic nature. He had built a small stone chapel on a rocky eminence above a deep ravine, where his son celebrated his first Mass on Christmas Day, 1871.

Father Durward's first charge was as pastor of Tomah. After fifteen years he was transferred to Seneca. In 1887 he was sent to Baraboo, where he remained in charge until he retired in 1911.

During his busy life Father Durward managed to write a number of books, among them "A Primer for Converts," "Sonnets of the Holy Land," "Building of a Church," "Casket of Joys," "Holy Writ and Holy Land," and "The Life and Poems of B. I. Durward" (which we reviewed at some length in our Vol. XXIV, No. 17).

"Father Durward," says the writer in the *Salesianum*, "loved the hills and woods, often journeying to Durward's Glen, the old home. This property, long the residence of the family [see his introduction to "The Life and Poems of B. I. Durward"] came into his possession a number of years ago, and he has guarded the place with tender care. In the little cemetery in the woods sleep his father and mother as well as his brother Charles. In the cottage and adjoining building may be seen a number of pictures painted by his father and other members of the family. For those who seek a quiet day of rest, the glen is a favorite retreat."

—Have you renewed your subscription for 1919? The address label will show. Please attend to the matter if you have not yet done so.

—The advantage of the old-fashioned folio was that it was safe from borrowers.—Emerson.

NOTES AND GLEANINGS

—The latest edition of the *Encyclopaedia Britannica* has an admirable article on the life and work of Galileo, by that accomplished scientist and author, the late Miss Agnes Clerke. It tells the whole story of Galileo's career clearly and impartially, and gives a careful estimate of the exact value of his contributions to human knowledge. The article is most valuable to the cause of truth and the Church.

—We see from the *Franciscan Herald* (VII, 5) that a Capuchin friar, Fr. Linus Bianchi, has invented an ingenious apparatus for preventing railroad disasters. It is so constructed as to indicate automatically whether there is an obstruction on the track, by signaling in due time to the nearest station and to the train crew. After many experiments the invention received the unanimous approval of expert mechanics and was adopted by the Italian government.

—From an advertisement in the *Catholic Citizen* we notice that "Pastor Koenig has become "Father Koenig" for the purpose of introducing "Nervine" to the Catholic public. This metamorphosis doesn't bother those of us who are not directly concerned, but it is a sort of unfair competition, which cannot but be resented by the makers of a medicine invented (as is supposed) by a real Catholic priest;—we mean "Father John's Medicine." *There's* the true orthodox stuff for you! But Koenig, if we are not mistaken, was a Protestant minister, and this attempt to turn him into a Catholic priest should be called to the attention of the Father John people.

—"Although the war was not waged for the benefit of the capitalist class," says the *London Month* (No. 658, p. 305), "it has *de facto* hugely enriched that class, and the soldier damaged in health or fortune because of it, finds himself on his return taxed directly or indirectly to provide service for the loans which his valor has enabled the stay-at-homes to entrust to the State. How the State is to prevent this unfair

incidence of a common burden, let statesmen decide, and incidentally remove one of the causes of war. But there will be no peace at home till this wrong is righted, and if it is not done by legal and constitutional means, there is grave danger lest it be done, or attempted, by violence."

—The Savings Bank Section of the American Bankers' Association, in a circular letter, reports that more than 1,300,000 foreign-born residents of this country have either gone, or are preparing to go, back home, presumably in answer to the call of the Bolsheviki. The Savings Bank Section considers the situation "alarming." Why? Because these people are drawing their money from the banks, selling their Liberty bonds and their houses, and preparing to take with them four-fifths (?) of the total currency in circulation and in reserve in the U. S. before the war. "This is certainly serious," says the statement of the Savings Bank Section. But what ought a good patriot to do about it?

—The question, "To dance or not to dance?" which was discussed by a "puzzled" layman in No. 7 of the *F. R.*, will probably be asked many times more before it is definitively settled. But there is one class of Catholics for whom it was settled long ago. We refer to the members of the Third Order of St. Francis. "A Franciscan Friar" writes in the course of a series of instructive "Letters to a Tertiary" in the *Franciscan Herald* (VII, 5, 180): "To dance or not to dance, that is the question. Happily, the Rule answers it negatively for Tertiaries. For, though dancing may sometimes be an innocent pastime, it is certainly not the very best kind of pastime from any sane point of view; and if abstaining from dancing would but add a few more evenings to the all too few hours spent at home 'in the bosom of the family,' that alone were reason enough for giving it up altogether."

—The *Little Missionary* in its May issue prints a letter of which it may well be proud. It is from Pope Benedict

XV, and in it the Holy Father assures the editor, Fr. Bruno Hagspiel, S.V.D., that he "has noted with great pleasure his admirable fervor and zeal in inspiring Catholic boys and girls of tender age with love for the missions and the propagation of the name of Jesus," and expresses the "wish that the *Little Missionary* may readily find entrance into every Catholic home of the United States" and that it "may become the daily companion of the children." The letter concludes with the Apostolic benediction for Fr. Bruno and all the promoters, subscribers, benefactors, and friends of his magazine, which, as our readers have no doubt noticed, has been advertised in this REVIEW for some time past. We should like to see every subscriber of the *F. R.* join the promoters of the *Little Missionary*, and through its agency aid the cause of the foreign missions.

—Prof. Irving Fisher, of Yale, in a plea for the limitation of inheritances, says that of the 150 or more fortunes yielding incomes of one million a year, over four-fifths have been accumulating for two generations or more. Those interested in the Catholic aspect of the question of limiting the undue accumulation of wealth will find it illuminatingly discussed by Dr. John A. Ryan in his book, "Distributive Justice."

—One very effective way of stopping the leakage in the Church is to provide thorough religious instruction for young and old. The Fathers of the Pittsburgh Apostolate have founded a lay Confraternity of Christian Doctrine which is devoting all its energies to this task. We see from the *Missionary* (XXXII, 4) that this Confraternity works mainly in small towns and rural districts, where Catholics are few and live far away from church and priest. Eleven centres have thus far been organized in various parts of the diocese. Lay teachers and "fishers" give catechetical instruction in the best places available, often in the open air. They not only instruct children, but try to bring back grown persons who have fallen away. In 1918, 487 teachers and "fishers" taught 13,062 persons at a total expense of less than

70 cts. a pupil per annum. There is hardly a section of the country that would not afford a rich and plentiful harvest to a lay apostolate like this.

—Consistency, to judge from an article on "Defects in American Education Revealed by the War" (*School and Society*, January 4) does not seem to be a virtue of ex-president Eliot. He has heretofore given much time to the question of international peace, but in this article he emphasizes the need of remodeling and strengthening our educational system to protect the country "if war came again." He wants the curriculum immensely enriched. Here are some of the subjects that must be introduced: instruction in the sciences of observation, in the arts and crafts, and in the elements of music, drawing, modeling and architecture; hygiene, physical culture, scientific gardening, dramatics, government, economics, sociology, the elements of history, biography, geography, travel, etc. All these are to be taught by extra liberal allowances from Federal and State funds. The "religion which ought to be taught hereafter in all American schools" is "to love truth, freedom, and righteousness." Dogma and creed are out of place, and very likely, in Mr. Eliot's mind, government support ought to be given to do away with these impedimenta from a dusty past.

—Mr. Walter F. McEntire is contributing to the *Christian Family* a series of papers on the California Missions. In the fourth chapter (April number, p. 111) we are glad to find the following paragraph referring to an old and valued friend of ours: "Fr. Zephyrin Engelhardt, O.F.M., the historian of the Franciscan Order in the West, justly esteemed and honored among men of learning, whose great books on 'The Missions and Missionaries of California' are the standard authority on the subject, resides at Old Mission, Santa Barbara. Even at this day, in the twilight of life, with impaired eye-sight and poor health, the result of years of hard work in uncovering the truths of history, the venerable Franciscan pursues his chosen work, still bringing to

light things hidden for years in the recesses of the ages." We are pleased to learn from a private source that Father Zephyrin has been given an assistant in the person of Father Francis Borgia, a young confrater, who has earned his spurs on the *Franciscan Herald*, and that the two intend to issue a compendium in one volume of "The Missions and Missionaries of California." May he be spared for many years to continue his self-sacrificing and invaluable labors.

—A sensational paragraph has gone the round of the press to the effect that at a meeting of Catholic priests recently held in Naples a resolution in favor of the abolition of clerical celibacy was passed. From the *Giornale d'Italia* we learn that the meeting in question was convened for the purpose of considering the economic condition of the clergy in Italy. The question of celibacy was not even mentioned. "When we consider the slender stipends on which the priests of Italy manage to live," facetiously comments the *Tablet* (No. 4117), "it was at least antecedently improbable that anyone should propose to add to their difficulties in the way suggested."

Literary Briefs

—We are indebted to the reverend editor of the *Western Watchman* (Sunday ed., Vol. XXXI, No. 23) for the subjoined kindly notice of the Pohle-Preuss Series of Dogmatic Text-Books, published by the B. Herder Book Co., of this city: "In the hope of promoting a deeper appreciation of Catholic doctrine and a taste for solid reading, we have no reluctance in urging intelligent Catholics to get acquainted with the splendid volumes of the [Rt.] Rev. Dr. Pohle on the doctrinal side of Catholicity. The work, skilfully rendered into English by Mr. Arthur Preuss, covers the entire ground of Dogmatic Theology, is sound in doctrine, scientific in presentation, and in touch with the needs of today. It was our intention long since to bring these excellent books to the notice of our readers, but the mention of them now will perhaps accomplish a greater good. If the spare time of our people were partially devoted to reading such as this, . . . real, tangible profit would result, and the tone of Catholicity would be noticeably improved."

—Father F. S. Betten, S.J., writes to us in reply to the notice of his "Partial Bibliography of Church History" in No. 8 of the *F. R.*, p. 126: "The reviewer says: 'The compiler excluded the important field of historical sources as well as individual biographies,' etc. Although this is almost literally taken from my Preface, it here implies that I made a serious mistake, and that consequently the catalogue should not have been published in this shape. The next sentence of the Preface gives an entirely different aspect to this statement: 'These branches are wide enough to receive a separate treatment.' The reviewer complains that there is a long note to Fr. Casey's 'Notes on the History of Auricular Confession',—he calls this an insignificant pamphlet—while the important work of Rauschen is without a note. Now the reviewer knows as well as I that many a pamphlet, any number of the FORTNIGHTLY REVIEW, for instance, is as important as a bulky book, and in my opinion Casey's reply to H. C. Lea belongs in this class. As far as I have been able to ascertain, it is the only weapon we have against that formidable foe [Fr. Betten forgets Baumgarten's book,—Ed.] and an effective weapon it is. To bring out this character more was necessary than simply to give title and price. I dare say that my note will put many a young student on his guard against this and similar adversaries. Rauschen's book is sufficiently characterized by its expressive title. An additional note, of course, would not have been amiss, but in a compilation like this many things must be omitted which in themselves seem desirable. It might have been well to declare in the Preface, that the absence of a note must not be taken as a verdict of inferiority concerning the book in question. But reviewers one should think ought to be able to see that without any such hint. The reviewer's concluding sentence, that the list marks a good beginning, 'and we hope it will be revised and completed for the benefit both of the Catholic reading public and of outsiders,' is scant praise indeed, because it implies that unless revised and completed it will not benefit either. In the opinion of competent judges, who have gone over the manuscript *carefully* and critically, this is not the case. I wish to call attention to another sentence of my Preface, to which the reviewer has evidently attached little importance: 'It is hoped that others, too, will put their shoulder to the wheel and contribute their share, so that in the course of time we may possess a somewhat complete catalogue of our English Catholic publications on Church History.' I doubt very much whether anyone who has read the notice in the REVIEW will feel strongly inclined to 'put his shoulder to the wheel' and help along. Work like this requires much tedious labor, much examining of publishers' catalogues and periodical files, much copying, arranging, and rearranging, much extracting and summarizing, boiling down and writing up, *reviewing*,

corresponding, revising, verifying, recopying, etc., etc. And if at the end of all there looms up the view of an 'appreciation' like this—good night! The few *tangible* items which are mentioned in the notice will be gratefully utilized, provided the whole enterprise is not killed by this and similar public utterances before it is beyond the stage of a 'good beginning.'"

—The Social Reconstruction Programme of the Administrative Committee of the National Catholic War Council (Archbishop Hayes and Bishops Muldoon, Schrembs, and Russell) has been issued in pamphlet form by the Council, at 930 Fourteenth Str., N.W., Washington, D. C. As the cover is inscribed, "Reconstruction Pamphlets, No. 1," we presume there is more of this kind of matter coming,—which is encouraging, for this pronouncement of the bishops is a solid and helpful document deserving of the widest possible circulation. Our Catholic societies ought to study it and make its topics the subject of frequent debate in their meetings.

—The *Catholic Historical Review* for April (Catholic University of America, \$3.50 per annum) contains some exceptionally valuable documents, to wit, first, "Father Escobar's Relation of the Oñate Expedition," translated and edited with notes by Prof. H. E. Bolton; secondly, a portion of the Pedro Fages MS. on California, translated, with an introduction, by H. I. Priestley, Ph.D.; third, the "interrogatorio y Respuestas of Fr. José Señan," a summary of the best ethnographic information available about the Indians of Upper California about the year 1815, edited by Fr. Zephyrin Engelhardt, O.F.M. The editor, Rev. Peter Guilday, Ph.D., contributes, besides the usual number of interesting Notes, the first instalment of what promises to be a valuable "Guide to the Biographical Sources of the American Hierarchy," digested in alphabetical order. The first instalment runs to the end of the letter B and contains references for the lives of *deceased* bishops only. Every new issue of the *Catholic Historical Review* is a delight to the scholar, and we renew our oft repeated recommendation of this excellent and promising magazine.

—Thwaites, in his "France in America," p. 47, briefly notes a Canadian expedition under Chevalier de Troyes, which went to Hudson Bay from Quebec, in 1685, at a time when there was serious rivalry between the French and English, and captured Moose factory and Fort Albany. Troyes' diary has just been published by the Abbé Ivanhoë Caron ("Journal de l'Expédition du Chevalier de Troyes à la Baie d'Hudson en 1685"). In the light of this record Thwaites' account and that of most other writers will have to be somewhat modified. The English, in that period of armed contests, had taken possession of the French posts on Hudson Bay, which belonged to the Compagnie du Nord, a Canadian corporation with headquarters at

Quebec. The company decided to retake them and equipped an expedition of thirty regular soldiers and seventy bush-rangers, who started in canoes from Montreal, towards the end of March, 1686, and descended to Hudson Bay by way of the Ottawa River and James Bay. It was a dangerous enterprise, and therefore the expedition was accompanied by a chaplain, Father Silvy, of the Society of Jesus. The posts were recaptured with the sole exception of Fort Nelson. De Troyes' "Journal," which Fr. Caron has edited with numerous explanatory notes and an account of the hitherto obscure Compagnie du Nord, contains the daily record of the dangerous if romantic journey and constitutes an important contribution to the sources of Canadian history.

Books Received

- Spiritism and Religion*. Including a Study of the Most Remarkable Cases of Spirit Control. By Baron Johan Liljencrants. With Foreword by Maurice Francis Egan. 296 pp. large 8vo. New York: The Devin-Adair Co. \$3 net.
- L'Avenir Français. Tâches Nouvelles*. Par Henry Joly de l'Académie des Sciences Morales et Politiques. 239 pp. 16mo. Paris: Bloud & Gay. 1917. 3 fr. 50. (Wrapper).
- Les Catholiques Français et l'Après-Guerre*. Par l'Abbé Beupin. 159 pp. 16mo. Paris: Bloud & Gay. 1918. (Wrapper).
- De Censuris iuxta Codicem Iuris Canonici*. Auctore Felice M. Cappello, S.J. 207 pp. 8vo. Turin: P. Marietti. 5 fr. 50. (Wrapper).
- Compendium Theologiae Moralis iuxta Novum Codicem Iuris Canonici*. Auctore Jos. M. ex Freto, Cap. xii & 231 pp. 8vo. Turin: P. Marietti. 5 fr. 50. (Wrapper).
- Constitutiones Seminariorum Clericalium ex Codice Plano-Benedictino Omnium Gentium Sacris Institutis Accommodatae*. Auctore A. M. Micheletti, Sac. xii & 245 pp. small 4to. Turin: P. Marietti. 12 fr. (Wrapper).

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The Fortnightly Review

VOL. XXVI, NO. 11

ST. LOUIS, MISSOURI

June 1, 1919

Prussianism in Our Army

On Jan. 3rd the American Bar Association adopted a resolution strongly condemning the entire judiciary process of the army as "unworthy of law and justice."

A bill known as Senate Bill No. S. 5320 was introduced by Senator Chamberlain on Jan. 13th, asking for the revision of the war acts relating to the administration of military justice.

As the result of disclosures and insistent demands by friends of the conscientious objectors confined in the Camp Funston Guard House, two officers were dismissed from the service for brutal treatment of prisoners.

The N. Y. *World*, on Jan. 19th, related the story of several men ordered to be shot in France, the sentence being mainly based on induced confessions of the men themselves. The charge was sleeping while on sentinel post, and the record disclosed such irregularities that the sentences were rescinded by the Secretary of War and the men liberated.

"Both in the army and navy," says a military contributor of the *Dial* (No. 789), "men were entrusted with the administration of military justice and penalization, with little regard for their mental equipment or qualifications for these important positions. Officiousness, stupidity, brutality, prevailed side by side with the apparent humaneness and fairness of the Secretary of War and his immediate associates. Outside the army, men who were loudest in their denunciation of the Prussian theory of 'military necessity' excused these irregularities because—maxim of benighted medieval pirates—*inter arma lex silet*. Of specific instances of injustice there

is hardly an end. No account seems to have been taken by the officers of the fact that the drafted men were sons of freemen unaccustomed to the iron-clad arbitrary discipline of the life into which they were suddenly cast. The conscripts, taken from their families, were expected to imbibe the spirit of unquestioning obedience over night. The offenses for which severe punishments were administered were entirely out of proportion to the penalties. It cannot be said that the system was 'for the good of the service.' The experience of France and England proves the contrary. The punishment in the American cantonments was administered with Puritan solemnity, and the severity disclosed the inexperience of the amateur penologists. The officers were evidently impressed with the fact that they were *a principio* soldiers and incidentally human beings. . . . A plausible explanation may well be that there is a Freudian reason for the severity which officers of court-martials exercised on men claiming to be conscientious objectors. Men who voted for and elected a President because he had 'kept them out of war' were required to become staunchest martinets almost within a fortnight. But most of the severity was due to inexperience. An artist doing police kitchen work 'bossed' by a non-commissioned bootblack and court-martialed by a furniture salesman, drug clerk, small-town newspaper man, and the like. Such was this strange world of topsy-turvy. . . . Men are still being court-martialed. The entire penal system is a disgrace to the nation."

It is plain that our military laws need a thorough-going revision; and the sooner it takes place, the better.

The Wise Forget

The wise forget, dear heart,
 They leave the past,
 And play the hero's part,
 Firm to the last.
 They weep not, nor regret,
 Dry are their eyes.
 Dear heart, the wise forget,
I am not wise.

On the Verge of a Dark Age

Mr. Robert Dell, the distinguished English author and journalist, who as correspondent of the *Manchester Guardian* was expelled from France in the latter half of 1917, because of his habit of telling unpleasant truths, writes under date of April 10th from London to the *Dial* (No. 789) that Lord Lansdowne's initiative in favor of peace is now approved by many more people, both in England and France, than when it was taken, and will probably have still more regretful admirers in the near future, as the situation in both countries is extremely grave. "People who six months ago were for victory at any cost, are now beginning to think that the cost is perhaps greater than the victory is worth. And M. Clemenceau has declared that the victory is a Pyrrhic one so far as France is concerned."

Mr. Dell says that the rejection of the Austrian peace proposals, in March, 1917, and of the German peace proposals made in August of the same year, was "a crime against Europe," for which M. Ribot and Baron Sonnino were chiefly responsible.

The scheme for a League of Nations, he adds, is generally regarded as a fiasco in Europe. The daily *Herald*, the organ of the British Labor Party, refers to it as "the Clique of Nations." The general view of the common people in England is "that it is worse than nothing for, instead of being a genuine international organization, it is more like a modern version of the Holy Alliance—a hegemony of the five great Allied powers. No section of opinion shows any enthusiasm for it. . . . President Wilson's proposal for a League of Nations was enthusiastically re-

ceived here because it was believed that it would be a genuine international organization limiting the power of the stronger nations and strengthening the weaker. It was hoped that it would lead to general disarmament, without which it is impossible to prevent wars. Public opinion, which had formed such high hopes, is proportionately disappointed at the miserable substitute offered to it. And I am bound to say that it is also profoundly disappointed that President Wilson has not been able to achieve more. It is to be feared that he came to Europe without any definite scheme of his own. In any case he seems to have yielded to pressure not only in regard to the League of Nations, but also on other points. For, if report be true, some of the peace conditions contemplated by the Conference are in flagrant contradiction with the Fourteen Points."

Mr. Dell wrote early in April. Unfortunately, the report of which he speaks proved only too true. The proposed peace treaty is in flagrant contradiction with the Fourteen Points. "History must record," says the *N. Y. Nation* (No. 2810), "that a more despotic undemocratic treaty was never written and that the Conference ends with the delegates, more than ever pitiful puppets, meekly assenting while the Big Three throw all principles and 'peace points' to the winds in a mad scramble to end up the business somehow and get the thing over with. A treaty has been achieved, but the gods must none the less weep when they consider how the opportunity really to reorganize the world on a sound, humane, generous, democratic, and Christian basis has been flung away."

"On a cold calculation of probabilities," says the *New Republic* (Vol. XIX, No. 237), "we do not see how this treaty is anything but the prelude to quarrels in a deeply divided and a hideously embittered Europe."

One of President Wilson's utterances which, before the entry of our own country into the war, attracted attention beyond any other, was his address to the Senate on January 22, 1917, in

which he declared that the first condition for an enduring peace is "that it must be a peace without victory." And, proceeding to put his "own interpretation" upon this dictum, he said:

"Victory would mean peace forced upon the loser, a victor's terms imposed upon the vanquished. It would be accepted in humiliation, under duress, at an intolerable sacrifice, and would leave a sting, a resentment, a bitter memory upon which terms of peace would rest not permanently but only as upon quicksand."

Recalling this utterance, the new *Review* just founded by Harold de Wolf Fuller and others in New York, says (Vol. I, No. 1): "Surely if ever there was a 'peace forced upon the loser, at victor's terms imposed upon the vanquished,' we are witnessing such a peace now."

We must therefore assent to Mr. Dell when he says, towards the conclusion of his letter to the *Dial*, that "unless the Peace Conference mends its ways, the outlook in Europe is a dark one."

There is only too much reason to fear, that, in the words of a recent writer in the *Literary Supplement* of the *London Times* (No. 893), what will succeed to the most devastating war civilization has yet seen, may be "an age of almost unendurable oppression," especially for the great middle class. "We may be condemned to a period of government by unstable groups of political adventurers compelled by their situation to stave off the collapse of the last vestiges of social order by the systematic payment of blackmail to the proletariat at the expense of a steadily dying middle class. It is not beyond the bounds of possibility that the world may be even now on the verge of a 'Dark Age,' even darker than that which lasted from the days of Justinian to those of Charlemagne."

If this should be the future in store for us, it is plain that the main service that spiritually-minded men will have to render to their kind will not lie in the direction of immediate influence on political affairs. The great task in a society which threatens to resolve itself

into an illiterate and oppressed proletarian mass and a handful of millionaires, ethically on the same level of barbarism, will be to set the example of cultivating the spiritual life and to preserve Christian civilization from utter destruction by the general deluge.

Bolshevism at Home

The *Western Watchman* (Sunday ed., Vol. XXXI, No. 29), commenting on recent economic and political developments in North Dakota, makes the following sane and timely remarks:

"The Non-Partisan League was born out of real grievances. The farmers, victimized for years by what they call 'Big Biz,' sought to have their wrongs righted through the ordinary instrumentalities. They sought in vain. They were told to 'go home and slop their hogs and let legislators attend to legislation.' They did. But before they left the State Capitol they formed the nucleus of what has since become the powerful, we had almost said the menacing, Non-Partisan League, which now controls the whole of the machinery of government in the State — legislative, judiciary, and executive.

"The moral is obvious—trite. Had the legislators at Bismarck met the farmers half way; had they manifested some sympathy with their grievances; had they shown some disposition to apply remedies where remedies were truly needed, it is safe to say that the agitators would have agitated in vain. Now, like causes produce like results. The grievances of the farmers of North Dakota are paralleled by the grievances of the working classes the country over. What has been done by State legislatures or by the Congress to remedy them? What is going to be done in the immediate future? The answer to this question will determine whether Bolshevism is going to spread or not.

"If the suggestions contained in the report of the Catholic War Council are taken and enacted into law the danger will be averted. If they are not, then, the hypothesis of John D. Rockefeller, Jr., not being fulfilled, the consequence is patent. Bolshevism will spread."

The Centre Party and the Socialists

An apparently well-informed correspondent of the Liverpool *Catholic Times* explains in a letter to that paper how the German Centre Party came to co-operate with the Socialists in the work of the government, after having staunchly opposed Socialism for years.

After the fall of the monarchy the leaders of the Centre realized that any serious attempt to restore the old order would cause civil war, and that the only way to save the nation and provide for its security was to acknowledge the right of the National Assembly to lay down a new constitution. Only by co-operation with the Socialists could a working majority be assured for the government. Of special weight was a consideration regarding peace conditions. The confidence of the Entente powers in Germany's stability would be strengthened if the Centre Party entered the government. Other advantages were to be gained by joining hands with the ministry. Had the Centre refused its support, the Catholics of Germany would have been excluded from all offices of State and, at the beginning of a new epoch in public life, would have been doomed to a backward position. All things considered, the leaders of the Centre Party formed the opinion that their co-operation with the Socialist government was desirable, but they have insisted on their right to act on every essential question in accordance with their own programme. Naturally, there have been many conflicts, but they have, as a rule, ended amicably. The principle has been generally adopted that, in regard to questions affecting religion and education, the Socialists should restrain themselves in the exercise of power, whereas for their economic proposals they should have a fairly free hand. So far, we are assured, the arrangement has worked to the benefit of both parties and of the nation at large. Dissensions on religion have been avoided. That is a blessing, not alone for Catholics, but for the whole population without distinction of creed. In the past quarrels of that kind had

many evil effects in Germany, and after the overthrow of the Kaiser's regime it seemed as if they were about to be revived in aggravated form. The Socialists threatened to separate Church and State at once and to banish religion from the schools. The Centre Party put on their armor and were getting ready to engage vigorously in defensive operations. Owing to their acceptance of the invitation to join the government, the situation has in this respect become less menacing. The Socialists, on the other hand, owe much of their success in suppressing the Spartacist risings to the assistance they have received from the Catholics, who, though their social policy is progressive, are hostile to revolutionary tactics.

Whether the alliance will last long it would be difficult to prophesy in these critical times, when a Soviet republic has been proclaimed in Bavaria, but it has already proved that between the Catholics and the Socialists there is no insuperable bar to common effort in the public interest.



A New Social Order

The Jesuit *Month* (London, No. 658) in a remarkable article says: "All schemes of settlement which contemplate the continuance of the old social order with its 'governing class,' its *bourgeoisie*, its proletariat, and only aim at improving the material conditions of the worker, are bound to prove wholly inadequate. They do not satisfy the new sense of personality, and the new passion for liberty that is abroad in the world. The primal ban still rests on mankind; man must labor for his livelihood; but the work must be universal, the curse must not be shifted by the few on to the shoulders of the many, so that they are crushed under a burden God never meant them to endure.

"We have often said and we now repeat that any economic system that necessitates, or even tolerates as inevitable, the exploitation of human beings for the profit of the exploiter is essentially rotten, and should be destroyed; in God's interests as well as in

man's. Unless, therefore, those who uphold the present arrangement can show how to readjust it so as to allow the worker security of livelihood, decent accommodation, leisure for self-development, a voice in the conditions of labor, and a fair share in the amenities of life, and how to administer it so as to prevent the systematic oppression of the poor, they must not be surprised if the sufferers seek to overthrow it.

"On March 3rd, the Holy Father, addressing the great 'Unione Popolare,' the Catholic Federation of Italy, endorsed in emphatic language the teaching of the famous Encyclical, '*Rerum Novarum*,' which has been called 'the Charter of the Worker,' and which condemns so explicitly the close-spun web of social injustice which has for so long enmeshed the laboring class. It would seem that this web is at last to be broken. The revelations of legalized extortion made at the [British] Coal Commission have shocked the public conscience, the more so that the public pocket has suffered thereby no less than the miner. And in a land which is pre-eminently the region of colossal trusts, cut-throat competition and 'smart deals,' the rights of labor have been recently pleaded by no less a personage than John D. Rockefeller, Jr. At the Atlantic City Convention of the National Chamber of Commerce, held on Dec. 6th, this super-capitalist urged a radical alteration in the relations between employers and employed for the attainment of permanent peace.

"Co-operation instead of antagonism, trust instead of suspicion, union instead of a balance of power, open discussion of differences, all the elements that make for international harmony are needed here as well. Reorganization is necessary, for the old capitalist system, with its exclusive devotion to profit-making, is doomed, but even more necessary is a change of spirit. If only the one element that prevents peace everywhere, the desire for unfair or excessive gain, could be shut out, how speedily would our troubles cease!"

Boethius in English

One of the latest volumes of the Loeb Classical Library contains the theological tractates of Boethius, with an English translation by H. F. Stewart and E. K. Rand, and the "Consolation of Philosophy" with the seventeenth century translation of "I. T." revised by Prof. Stewart.

Professor Rand, who provides the Latin text, has collated many manuscripts, both of the "Consolation" and of the theological works, and has used the Teubner edition of 1871 with discrimination. A complete critical edition of the "Consolation" is still to seek, and we look for that to Dr. August Engelbrecht, who has already proved his fitness for the task in the Proceedings of the Vienna Academy.

The tracts on the Trinity, on the Catholic faith, and the rest are now translated into English for the first time, and, so far as we can see, adequately.

The introduction of the two editors is a highly interesting dissertation. The vexed question of the philosopher's religious belief is dealt with thus:

"Boethius was without doubt a Christian, a doctor, and perhaps a martyr. Nor is it necessary to think that, when in prison, he put away his faith. If it is asked why the 'Consolation of Philosophy' contains no conscious or direct reference to the doctrines which are traced to the 'Tractates' with so sure a hand, and is, at most, not out of harmony with Christianity, the answer is simple. In the 'Consolation' he is writing philosophy; in the 'Tractates' he is writing theology. He observes what Pascal calls the order of things. Philosophy belongs to one order, theology to another. They have different objects. The object of philosophy is to understand and to explain the nature of the world around us; the object of theology is to understand and explain doctrines delivered by divine revelation."

This distinction, it may be added, involves no disparagement of reason; and the Schoolmen seven centuries later set themselves to the task of co-ordination.

An Anglican Delegation to the Holy See

On March 6th a delegation of three bishops of the Protestant Episcopal Church in the U. S. (Weller of Fond du Lac, Anderson of Chicago, and Vincent of Southern Ohio) sailed from New York with the object of visiting leading representatives of the Scandinavian churches, the schismatic Greeks in the near East, and finally to call upon the Pope, seeking to secure representation of the Catholic Church at the proposed "World Conference of Faith and Order."

This mission, as well as the projected conference itself, have given rise to much discussion in the Catholic as well as the Protestant press. The *Lamp*, a Catholic magazine edited by converts, thinks it is a mistake to dismiss the whole proposition of a world conference on faith and order as useless. "We do not," it says, "find Pope Benedict XV. any more than his predecessors of happy memory, Pope Pius X and Pope Leo XIII, manifesting any such scepticism towards that evident longing for unity which is a characteristic of Protestantism to-day as division and subdivision was its hall-mark in the sixteenth century." The *Lamp* feels "confident that God the Holy Spirit is now working in the hearts of men to fulfill our Lord's prayer, 'Ut omnes unum sint,' and that this Anglican delegation to Rome, the first since the Reformation, in the interest of a united Christendom, is part of the divine plan to repair the ancient breach between England and the Holy See."

An Associated Press despatch says that the three Protestant bishops were received by the Holy Father on May 15th. His Holiness treated them most kindly and thanked them for their call, but told them that it was not possible for the Catholic Church to take part in the proposed conference, though "the successor of St. Peter has no greater desire than that there should be but one fold and one shepherd."

With the Holy Father we can and should all pray "for the peace of Jerusalem," but any well-informed Catholic

could have told Messrs. Weller, Anderson, and Vincent, that Catholics will not participate in another "Parliament of Religions."

In Memory of A Valiant Catholic Editor

April 24th was the fourteenth anniversary of the death of Jules P. Tardivel, founder and editor of *La Vérité*. The paper, which is still being published under the direction of his son Paul, devoted the customary annual memorial article to its deceased founder (No. 24). It applied to him a eulogy pronounced upon Louis Veuillot by Msgr. Baunard,—that he was a true knight of the pen, who refused all favors and honors in order that he might serve the truth in his own way. Men of Tardivel's stamp are unfortunately getting rare. Our older readers may remember that, despite our admiration for his ability and honesty, we occasionally combatted his opinions. The memory of the duels we fought (especially on the Leo Taxil and Diana Vaughan issue) has paled away, and Tardivel lives in our mind and heart as the great and good man he really was. Among our most treasured keepsakes is a cabinet photo of "the Veuillot of Canada," with the inscription: "*Optimo strenuoque scriptori A. Preuss. Gratus pro benevolentiae iudicio hoc pignus amicitiae ut amice accipias permamanter te precor. Apud Civ. Quebecensem, die mensis Nov. undevicesima, A. D. 1902, J. P. Tardivel.*"

—Apropos of the school weighing case in California, and apropos of numerous attempts in other parts of the United States, recently, on the part of public school boards and public school board physicians to meddle with the private rights of school children, it ought to be thoroughly understood that such proceedings are a menace to the welfare of free popular education in the United States. The public schools have but one purpose, one mission, one claim to maintenance, and that is purely educational. They are not intended to be feeders for dentists' or for doctors' offices. Nor are American children sent to school by their parents to be experimented on by faddists. — *Christian Science Monitor*, Vol. XI, No. 104.

The Case of Nurse Cavell

The *New Age* (London, England, No. 1390, issue of May 1st) prints the following remarkable communication:

May I be allowed to protest against the suggestion that Miss Cavell should have a public funeral, and military honors, and that she should be regarded as a martyr. Let us look facts in the face. The military laws are abominable, and everyone is justified in abusing them; but they were not made in Germany; every nation is equally responsible for their harshness. The man or woman who breaks the civil or military law is punished by that law; and, if the death penalty is inflicted, is executed—not murdered. Miss Cavell, in breaking the military laws, had not even the excuse that she was saving lives. The Rev. H. S. Gahan, who remained in Brussels during the war, states in the *Daily News* that Miss Cavell had made the nursing home a rendezvous for Belgian soldiers, who were assisted to escape over the frontier. In other words, Miss Cavell, who held a position of confidence in a city occupied by the German troops, and was, as a member of the Red Cross, trusted by the German military authorities, occupied herself in assisting Belgians over the frontier in order that they should return armed and fight the Germans. It is regrettable that Mr. Gahan does not condemn her actions, but speaks as if she were entirely right! We can imagine what would have been said and done if a German nurse in the British lines had acted in the same manner as Miss Cavell. We should have been told she was another proof that none of her nation had any honor. What would have been true of the German nurse is equally true of Miss Cavell. Indeed, if she had applied her statement that 'patriotism is not enough' to herself, and remembered that there was such a thing as honor, she would have been alive to-day. If the members of the Red Cross had done what they ought to have done, and at once repudiated the actions of Miss Cavell, they would not only have saved their own honor, but

would have probably saved her life. As it was, the German military authorities would have been justified in refusing to allow any members of the Red Cross, who were not of their own nationality, to remain in Brussels, or anywhere within their lines.

If this public funeral takes place, there can be only one result. In future wars none of the belligerent armies will permit any members of the Red Cross Society, other than the units attached to their National Association, to be within the lines or in any city occupied by them.

If confidence cannot be placed in the Red Cross, its usefulness is utterly stultified, and countless sufferers will be deprived of necessary assistance. The personal character of Miss Cavell, and the fact that she was a good nurse, have nothing to do with the question at issue.

A. M. CAMERON



A New Leader?

Father John Talbot Smith, LL.D., thinks that Chicago has a statesman of national proportions and promise in its lately re-elected mayor, Mr. William Hale Thomson. "Mayor Thompson," he says in the *Irish World* (No. 2540), "was one of the few public officials of America who defied the Wilson big stick, the Federal bullies in the departments of state, the bullies of the press and the press agencies, the violators of constitutional rights, the hysterical high society people, the big stick of Wall Street, the thugs of the secret service, and held his ground and his office and his electorate through the exigencies of war. He was booked after the armistice for a trip up Salt Creek, but calmly overturned all his opponents and became mayor of Chicago in succession to himself, with a very good chance for national leadership when the present hysteria and strabismus so diminish as to give the public a straight, level look at the debts, the taxes, and the Prohibition chicanery."

The "Movie" Problem

A reader suggests that moving picture shows be given regularly in our school and parish halls, under the auspices of the pastor, to counteract the evil and seductive programmes of the average moving picture theatre. He thinks that for such parochial performances the productions of the Catholic Art Association might be taken for a basis and supplemented by the plays recommended by the Pennsylvania and other State and municipal boards of censorship. These plays are not all clean and wholesome in the Catholic sense, but they might be examined, and the best of them selected.

An entertainment thus discerningly gotten up by the pastor or his assistants, or by reliable Catholic laymen or women, would be infinitely preferable to the average hodge-podge "movie," given without any control and appealing, as by far the most of them do, to the sensual passions and the desire for sensationalism already so pronounced in our people, especially the young. If this plan were adopted by a number of parishes, they could exchange the names of plays found commendable or publish them in the Catholic press.

To facilitate the execution of some such plan we shall continue to reprint, with the usual reservation, the lists issued periodically by the Pennsylvania State Board of Censors. The latest, dated May 3rd, recommends as "clean and wholesome" the following photo plays:

- D.—The Silk Lined Burglar; 6 reels; Univ.
- D.—Pettigrew's Girl; 5 r.; Famous Players.
- D.—Miss Dulcie from Dixie; 5 reels; Vitagr.
- D.—The Way of the Strong; 5 reels; Metro.
- D.—A Man of Honor; 5 reels; Metro.
- D.—Eyes of the Soul; 5 reels; Fam. Players.
- D.—Devil McCare; 5 reels; Triangle.
- D.—The Unknown Quantity; 5 reels; Vitagr.
- D.—The Courageous Coward; 5 reels; Mut.
- D.—The Island of Intrigue; 5 reels; Metro.
- D.—Blackie's Redemption; 5 reels; Metro.
- D.—The Unknown Love; 6 reels; Pathé.
- C.—Beresford of the Baboons; 2 reels; Famous Players.
- C.—Guided and Misguided; 1 reel; Outing Chester.
- C.—Are Second Marriages Happy? 1 reel; Christie.
- C.—The Amateur Liar; 2 reels; Famous Pl.

- C.—Two Young to Marry; 1 reel; Mutual.
 - C.D.—Something to Do; 5 reels; F. Players.
 - C.D.—The Rescuing Angel; 5 reels; F. Pl.
 - C.D.—The Roaring Road; 5 r.; F. Players.
 - C.D.—Peppy Polly; 5 reels; Famous Players.
 - C.D.—Three Men and A Girl; 5 reels; F. P.
 - C.D.—A Regular Fellow; 5 reels; Triangle.
 - C.D.—That's Good; 5 reels; Metro.
 - C.D.—Never Say Quit; 5 reels; Fox.
 - C.D.—A Yankee Princess; 5 r.; Vitagraph.
 - E.—Cut it Out; 1 reel; Ford.
 - E.—Northern Sports Under Southern Skies; 1 reel; Ford.
 - E.—Kiddies; 1 reel; Prizma.
 - E.—Trout; 1 reel; World.
 - E.—The Little High Horse; 1 reel; Educational.
- "C," Comedy. — "D," Drama. — "E," Educational. — "S," Scenic.

Projected Catholic Dailies

Encouraged by the example of the Dubuque *Catholic Tribune*, which is now publishing tri-weekly editions and gathering subscribers for a daily, the Catholic Bulletin Publishing Company, of Cleveland, O., which issues weekly papers for Cleveland, O., Canton, O., and Erie, Pa., announces that it will start a Catholic daily for northern Ohio if it receives sufficient encouragement in the form of ten thousand promised subscriptions at five dollars per annum.

The zeal manifested in this offer is laudable, but the Catholic Bulletin Publishing Co., we regret to say, has not yet demonstrated its ability to publish a daily paper that will be a real credit to the Catholic cause. The two of its weeklies with which we are familiar, are scissors and paste-pot compilations of little merit.

It is not enough that we have Catholic dailies:—to be effective, they will have to be equal in editorial ability, if not in newsgathering efficiency, to the secular newspapers with which they will be forced to compete.

—Life is full of trials, and the lawyers are glad of it.

—You can't please all the people all the time any more successfully than you can fool them.

—After reading the REVIEW, hand it to a friend; perhaps he will subscribe, and you will have done him a service and helped along the apostolate of the good press.

The Crux of the Social Question

Only a few were able to reap the fruits of the pagan Renaissance in the sixteenth century. All the potentates and princes of that time became autocrats, and their courtiers and servants grew wealthy. The masses of the people became entirely dependent; instead of free citizens they were subjects. The Christian doctrine, "Equal rights for all," did not fit into these conditions and soon lost its significance. But the knowledge of the doctrine did not die, as it did in antiquity, where it had disappeared entirely, except among the Israelites. It was a precept of the natural law because all men are children of the same parents. Christ taught this law, becoming our brother and teaching that all men are children of God. St. Paul wrote his letter to the Galatians to declare the "equal rights of all men."

This doctrine did not suit Mammon, and his followers (Locke, Hume, etc.) tried to find a solution for the difficulty. Rousseau crowned their labors by his "Contrat Social," which accords to every man equal rights, without, however, disturbing Mammon's property order. This *contrat social* became the foundation of the French revolution. Even to-day every man legally has equal rights, but he must find a way to assert them.

Napoleon was a result of the French revolution. He tried to conquer the world, following the example of the Roman Caesars. After his downfall the victorious sovereigns tried again to rule as autocrats; many revolutions were the consequence, until finally the natural law of equal rights for all reasserted itself to a certain degree. The citizens received the right to vote and to participate indirectly in the government.

During the latter half of the nineteenth century big corporations were formed and there ensued a scramble for wealth, which lasted for the remainder of the century and showed how far human cupidity will go. Scandals and panics followed; their history is the most infamous ever written.

A fear crept through the higher classes that the people might come to their senses and reclaim their rights. Learned men tried to justify existing conditions in the name of science. They said that religion must accommodate itself to the discoveries of science. They devised what is called Modernism, and tried to bring the Church under the power of modern science. The Italian "Programma dei Modernisti" states that purpose clearly, (p. 5, n. 1) when it demands "a spirit of complete emancipation, tending to weaken ecclesiastical authority; the emancipation of science which must traverse every field of investigation without fear of conflict with the Church; the emancipation of the State, which should never be hampered by religious authority," etc.

We know the influence of the money-kings (*c. g.* Carnegie and Rockefeller) on science and teaching. What would be the consequence if Modernism had won?

In that period, and up to the present time, the workingman has no security that he and his family will have their daily bread tomorrow. Commerce, which should be the servant of agriculture and industry in promoting the welfare of mankind, has become its master and rules with an iron hand. For its protection Great Britain built its immense navy and the European powers gathered armies of a magnitude never dreamed of before. All commerce and the instruments of brutal force were built up and maintained by human labor. This shows what labor can accomplish; what could it not do if used rightly!

The history of antiquity and the legal State of the present day show that the "absolute property right" is the foundation of Mammon's rule. This absolute property right disappeared in the beginning of the Middle Ages, and with it slavery, although there is no decree of the Church or State in that whole period formally abolishing slavery.

At the beginning of the Middle Ages three-fourths of all men were slaves. The whole known world belonged to about 13,000 men. The Germanic tribes

who conquered the Roman empire became Christians, and the land became the property of the people. The land then belonged to the man who cultivated it, and when he left the land, his right to it was forfeited. The ancient law that "Land shall not be sold" was again in force.

Moses had given the land to the families of the tribes, and the register of the families was kept in the Temple. In the Middle Ages the State officials were trustees for the public property. They made their offices hereditary, thereby becoming princes, and the princes and sovereigns of the present day are their descendants. During the Renaissance they changed their trust deed into a property deed.

Before commencing His work, our Saviour went into the desert to prepare Himself, after which Satan tempted Him. Mammon has his part in this temptation, for Satan offered Christ the world and its treasures. He makes the same promise to-day to every man who is willing to serve him. And he has support for his promise: it is theoretically and legally possible for one man to acquire the whole earth and its treasures. Thus human cupidity is set free, Mammon has made every man an enemy of his fellowmen. He has brought discord into families, making father and mother and children bitter enemies. Mutual confidence and honesty have disappeared. The means used to acquire wealth often do not meet the requirements of Christian doctrine. But as wealth is in view, not God, He is ignored. In the U. S. we have sixty million modern pagans according to the census. The cause of the much lamented leakage from the Catholic faith is easily explained; it is also the reason for the desertion of our farms. The man on the farm cannot get rich. The rich men are shown to him as examples for imitation, therefore many, in order to acquire wealth, move to the big cities, where they have access to treasures and pleasures not available on the farm. A large and increasing number of our farmers are renters who have but a bare living and are not sure

of the possession of the land they till.

Modern commerce has created a great many highly salaried positions for men able to produce big dividends for the stockholders, and every mother thinks her son fit to occupy such a lucrative position. The best lawyers are hired to show how to evade the laws given for the protection of the public.

This development of human cupidity became possible only through our pagan property laws. These laws made possible the fulfilment of Satan's promise to our first parents: "You will be like God." But the price is millions of slaves, not in name but in fact. If the people are educated to realize this, these iniquitous laws will vanish, and modern slavery with them.

Little Rock, Ark.

C. MEURER

Editing School Classics

A writer in the *School Review*—John B. Opdycke—makes a justifiable attack upon the practice of burying school classics under a mass of annotations. There are, in the first place, too many editions; Mr. Opdycke says he can count over twenty of "Julius Caesar" alone upon his shelves. In the second, the proportion of text to editorial matter is as one to two or three, and the latter is "invariably diffuse, forbidding, burdensome, and for the most part unnecessary." One edition of Milton's minor poems has 56 pages of text out of a total of 137; of "Macbeth," 58 out of 188; of "As You Like It," 93 out of 190; of "Hamlet" 141 out of 243; of "Twelfth Night," 85 out of 171. Any text that does not preface the classic itself with the author's life, an introductory comment, critical comment, parallel bibliography and biography, and explanation of versification, and follow it by explanatory notes, topics for composition, review questions, and glossary, is meagrely edited. Among notes on various texts, Mr. Opdycke finds that students are told that "sterile means cursed with sterility," that "roynish is a term of disparagement and vilification," that "dareful" is used only once in Shake-

speare, and that *rallentando* prevails in a certain Wordsworthian poem. Among topics suggested for composition are "Caesar's Epilepsy," "Portia's Shrewdness," "Milton's Idea of Sadness," "The Element of Reflection in Wordsworth's Poetry," and "The Spirit of the Ancient Mariner." It is one consolation that, no doubt, teachers and pupils ignore the editing almost entirely.



The Bandelier National Monument

Most of our readers know of the late Adolph F. Bandelier and his work (see *F. R.*, XXI, 8, 230 sqq.). But few perhaps are aware of the fact that there is a "Bandelier National Monument" in New Mexico. (*F. R.*, XXIII, 12, 188). This monument is part of a vast government forest reservation. It covers thirty square miles of the Pajarito and Jemez plateaus, between Cochiti on the South, the Santa Clara River on the North, the Rio Grande on the East, and the Rio Jemez on the West. We gather from an illustrated description in *El Palacio* (Vol. V, No. 12) that this reservation, with its 250 square miles, "is a wonderland that includes rugged, pine-clad mountains, extinct craters, lava fields, hot and mineral springs, trout streams, sulphur and soda dams, pyramid pueblos still thronged with Indians, Spanish plazas with Franciscan missions, cave, cliff, and communal house dwellings, shrines and altars, forests, scenery that thrills, and all under intense sunshine, the bluest of skies, and a climate that for healthfulness has not it superior."

The reservation may be reached either by automobile or narrow-gauge train from Santa Fe. The train runs to the head of the White Rock Canyon, where the crude little settlement of Buckman stands guard at the entrance to Pajarito Park, of which the "Bandelier Monument" is an integral part.

The "Monument" is really, for the most part, merely a cleft in this wonderful national forest of almost 2,000,000 acres. The ever present feature is the elliptical Tyu'onyi, the excavated first story of an ancient commu-

nity house, from the weird ruins of which the School of American Research has constructed a fairly comprehensive picture of the life and customs of the people who lived in this romantic canyon many generations ago. At one time, with three stories and perhaps 700 rooms, it was the metropolis of this valley of thirteen talus villages and hundreds of inhabited cave-dwellings.

Along the Rito de los Frijoles is the great Ceremonial Cave with huge pillars like those of the Temple of Carnak, and more than 200 other caves, in one of which the Springer Expedition in recent years found wall decorations and frescoes of primitive drawings under ten to twenty coats of plastering, that form a parallel to those found in the caves of the Cro-Magnon man in southern France. From the Rito trails lead southward to Pueblo Viejo and other mounds covering ancient community sites, to the Capulin Canyon with its Painted Cave and its stone lions hedged in by a ceremonial wall.

The scenery is rugged and ever changing. "Yet," says *El Palacio*, "there is a unity and character about it that set aside the Bandelier National Monument as probably the most distinctive portion of the U. S.—scenically, climatically, historically, and archaeologically. Those who have the leisure and the means, could plan no more interesting and satisfactory outing than several weeks in the Pajarito Park."



—We are always ready to furnish such back numbers of the *F. R.* as we have in stock.

—You are interested in the advertisements of others that appear in the *REVIEW*. Don't you think others would be interested in yours?

—Under a law just enacted in Texas, all pool halls and other places where pool or billiards is played as a matter of revenue must be closed. This, at first sight, may seem narrow and unreasonable, and perhaps even unjust. There is nothing necessarily objectionable in the game of pool or billiards. But there is much that is objectionable in the maintenance of loafing places, and it is loafing places, rather than pool and billiard halls, that the communities of Texas have asked their lawmakers to exterminate.

The Mystery of Matter

The *Missionary* (Vol. XXXII, No. 4) prints a notable posthumous paper from the pen of the late Father G. M. Searle, C.S.P., the famous convert and scientist. Dealing with the miracle of the Resurrection, he says:

"The laws of nature which have been discovered are certain, *as far as they go*. . . . But we have an immense way yet to go. . . . The nature of the substance in and by which, as a medium, the phenomena of electricity, and of light and radiant heat as well, are now generally, and with good reason, believed to be manifested, still remains a great mystery. . . . We call it the ether. . . . We say that it is different from ordinary matter, as it is imponderable; . . . but it is matter all the same. . . . And yet ether seems to pass through ordinary matter with the greatest ease. . . . The whole question as to the constitution or construction not only of this so-called ether, but of ordinary matter, still remains unsolved and probably will so remain for a long time. We have a fairly plausible theory as to gases and vapors, but the solid and liquid states are still a mystery. We cannot tell why a liquid moves so freely on itself, and yet is so incompressible; while a solid is comparatively stiff, and yet can be compressed. What the forces or shapes of the particles are which produce these different states, we can only vaguely imagine. How presumptuous and absurd, then, it would be for us solemnly to declare that even ordinary matter, like that composing our own bodies, cannot be put into a state in which, like the ether, it can penetrate other matter, but, unlike the ether, move freely and rapidly through ether also! We know some things that matter can and will do under certain circumstances which have come under our observation, and we believe it will do the same again under the same circumstances; that is what our laws of nature amount to, and they are important and valuable, and it has taken a good deal of trouble and ingenuity to find them out. But just what matter is, and how far circumstances may be changed; about all this we are

densely ignorant. . . . How preposterous then it is for us to say to Him who has made this great universe, that He must submit Himself to the limitations of our puny knowledge, and that He must not undertake to do things, which we are not able to do!"

As to Dancing

Whereas out in Denver the local Catholic paper declares that it will no longer announce or even make reference to dances because the dance is a form of entertainment contrary to the spirit at least, of Church legislation, no scruples on this subject seem to bother the *Catholic News* of New York. That faithful mirror of New York Catholic life has a column headed "Catholic Local Events," where for "three cents a word" any Catholic organization may announce dancing if it wants to. In the issue of April 19th the *News* prints announcements of a "euchre, bridge, pinoche and victory dance" of "The Catholic Big Sisters, Manhattan Branch, Rev. Thomas J. Lynch, Supervisor," at a local hotel, with "continuous dancing in the grand ball-room all evening." The New York Tourist Club announces a "euchre, pinoche and dance"; St. Benedict's Church, a "euchre and dance"; Harlem Council, K. of C., a "grand euchre, country store and dance"; and the Woman's Catholic Club of Washington Heights, a "euchre and dance."

Besides these, the Salve Regina Council, K. of C., advertises a "euchre, pinoche, and reception," and "dancing during card-playing" is specially featured. Another "euchre, pinoche, and dance" is advertised to be given as "a jubilee anniversary testimonial to Rev. T. J. Doyle." And lest there should be any doubt as to the extent to which patrons of this jubilee event may practise the art terpsichorean, "continuous dancing" is specially mentioned. St. Aloysius parish, Livingston Manor, announces its annual euchre, pinoche, and reception under the auspices of the friends of the Rev. Dr. Tracy, with "continuous dancing" as an inducement to Catholics who might be kept away by the comparative austerity of euchre and pinoche.

But these are not all by any means. Under the heading, "What is Going on in City Parishes," one finds constant recurrence of the magic words "euchre, pinocle, and dancing," until one wonders if the Catholics of New York have time for anything but euchring, pinocling, and dancing. (Incidentally it may be observed that New York seems to have knocked the "h" out of pinocle.)

Now, the question is, Why should the *Denver Catholic Register* be more straight-laced in respect to dancing than the *Catholic News* of New York? Why shouldn't the Catholic press have a consistent national policy on this matter?
Q.

The Largest Catholic Paper in the U. S.?

Why does the *New World*, of Chicago, persist in printing in display type, in a "box" on its title page, the silly assertion: "Largest Catholic Paper in the United States"?

Perhaps there was a time (though we can not remember it) when the *New World* was the largest Catholic paper in the United States. This boldly displayed assertion as to superlative size may be therefore a relic of bygone glory. But it certainly is not according to fact to-day. At least a dozen Catholic papers are of the same size as the *New World*, that is to say, they are of the usual newspaper format;—eight pages with seven columns to a page. To mention a few at random—the *Boston Pilot*, the *Michigan Catholic*, the *Catholic Standard and Times*, the *Catholic Columbian*, the *Catholic Union* and *Times*, the *Echo*, the *Catholic Citizen*, the two *Monitors* (of San Francisco and of New Jersey), the *Catholic Tribune* (tri-weekly), the *Southern Messenger*, and *Church Progress*, are, each and every one of them, just as large as the *New World*. In fact it will be found by actual measurement that the columns of several of them are at least an inch and a half longer than those of our Chicago contemporary.

Now, we can understand a paper's claiming to be the best medium for advertising or to have the most cultured

readers, for these are matters not very tangible; but any reader of the *New World* who knows any one of the papers just mentioned may easily see how empty is the Chicago journal's boast.

The editor of the *New World* is presumably familiar with the size and general appearance, at least, of his Catholic contemporaries. He must surely know that his paper physically is no larger than any one journal in the list given, and nothing but the sheerest vanity could lead him to think that it is larger in the sense of superiority as to contents. In matter of fact it is inferior in this regard to all or nearly all the papers mentioned. Why then does he allow this easily disprovable statement to flaunt itself year in year out in the faces of his fellow-editors?

NOTES AND GLEANINGS

—The London *Saturday Review* (No. 3513) says that while Mr. Wilson was in Paris, he received a telegram from Washington saying: "If you don't come home soon, people here will set up a republic!"

—Commander G. A. Bisset, C. C., U. S. N., Puget Sound Navy Yard, Bremerton, Wash., desires us to inform our readers that he is ready to supply collectors with postage stamps obtained from missionaries in foreign lands. The entire proceeds are to be devoted to the work of the Propagation of the Faith.

—The anti-German agitation now set up, and the stories of Germany's preparation to subdue the world by commerce, as she tried to do by arms, are prophetic of a campaign for higher tariffs and the exercise of all manner of restrictions, avowedly to protect the people of this country, but really to enrich the few who profit by such restrictions. — *The Public*, Vol. XXII, No. 1100.

—The Sixty-fifth Congress wound up with what the *Lamp* (Vol. XVII, No. 4) calls a "classical," but which we are inclined to term a characteristic *lapsus linguae*. As he banged the gavel

to mark the close of the Senate, Vice-President Marshall announced adjournment "*sine Deo*," instead of the customary "*sine die*." Asked afterwards whether he meant by this "without God," Mr. Marshall declined to interpret his announcement from the chair.

—The *Dial* (N. Y., No. 789, p. 478) announces that the paper on "The Moral Devastation of War," which it printed in its No. 787, and from which we reproduced copious extracts in our No. 10, "was read in manuscript to several officers and to 200 soldiers. They endorsed it and urged its publication. It was printed as it was read to them." We may add that we have heard much in confirmation of the statements made in the article since reprinting it in the FORTNIGHTLY REVIEW.

—Mr. Robert W. de Forest, president of the Metropolitan Art Museum, New York, in a recent address (see *Evening Post*, May 15), contrasted French, British, and American war posters. The French posters, he said, were noted for their picturesque seriousness, the British, for intensity of topics and typography, and the American, for spectacular, alarmist, and enthusiastically patriotic themes. Our war memorials he characterized as "works of inferior art," in which true art is "camouflaged by bunting, flags, and cheesecloth."

—Many people speak as if the beginning and end of democracy were the rule of the majority. But, as Prof. Bertrand Russell points out in the *Dial* (No. 789), "this is far too mechanical a view. It leaves out of account two questions of great importance, namely: (1) What should be the group of which the majority is to prevail? (2) What are the matters with which the majority has a right to interfere? Right answers to these questions are essential if nominal democracy is not to develop into a new and more stable form of tyranny, for minorities and subordinate groups have the right to live, and must not be eternally subject to the malice of hostile masses." Proportional representation is one, and perhaps the most effective, means of attaining this end.

—Prof. A. Michel, in his "Questions Théologiques du Temps Present," just published by G. Beauchesne (Paris), strongly opposes the un-Christian glorification of the death of the soldier dying in battle. The soldier makes a great sacrifice and often shows heroism, but he cannot be granted the title of a martyr. "Much confusion has prevailed on this point," rightly says the *Ecclesiastical Review* (LX, 5, 574), to which we are indebted for a notice of Fr. Michel's book; "and sentimentalism has distorted the issue. This clear statement will clarify matters, for the arguments are unanswerable and based on the authority of St. Thomas."

—The Rev. Raymond Vernimont writes to us from Denton, Texas: "Recently a Catholic friend of mine returned from Michigan to Texas. He assisted at Mass in Chicago and St. Louis and was scandalized to find collectors at the church doors. That disgrace should cease. To my knowledge no such abuse would be tolerated in Texas. The *F. R.* for March 15 had a note on 'Free Entry to Churches,' which it might be good to repeat. Perhaps some Catholics in St. Louis and elsewhere did not read it, as it was not pleasant reading. Christ drove the money-changers from the Temple with cords, saying: 'My house is a house of prayer; you have made it a den of thieves.' Put out the thieves! Hear Mass instead of hugging dollars."

—In Maine an odious educational bill aimed at parochial schools was defeated through the efforts of Bishop Walsh. In Massachusetts a similar measure came up before the Senate committee of education, April 20th, and was vigorously opposed by Capt. George S. L. Connor, chaplain of the 101st regiment, Msgr. James F. Cassidy, and others, including a Jewish rabbi. "The centralizing tendencies of the bill, and the power it puts in the hands of the State officials to interfere with private schools were the chief points of objection," says the *Republic*, of Boston, Vol. XXXIV, No. 19. We have not yet learned what has become of the measure.

Literary Briefs

—"The Diary of a Dead Officer, Being the Posthumous Papers of Arthur Graeme West" (London: Allen & Unwin) is decidedly a book to be included in any serious collection of writings on the Great War. It is much more than a record of moods. The writer of it was not an average soldier, but he told the truth as thousands of average soldiers lived to see it, and as thousands of them managed, with an instinctive wisdom, to forget it. With more honesty and less contentment, the diarist rarely forgot the truth once the impulse that had led him to enlist had spent itself. He agonised endlessly to fit large principles into a world that was ruining itself by a bloody rule-of-thumb. And he diagnosed its problem with tragic clarity. He writes of his brother officers and their views on the war: "They are not often aggressive or offensively military. This is the dismal part of it: that these men, almost the best value in the ordinary upper class that we have, should allow themselves to suppose that all this is somehow necessary and inevitable; that they should give so much labor and time to the killing of others, though to the plain appeals of poverty and inefficiency in government, as well national as international, they are absolutely heedless. How is it that as much blood and money cannot be poured out when it is a question of saving and helping mankind rather than of slaying them?" — Most thinking people must have felt the irony of this problem at some time or other during the war. None has stated it more decisively than this dead officer.

—We have already noted in these columns Father Edward F. Garesché's book of fine poems called "The World and the Waters." A recently published booklet by the same

writer, entitled "War Mothers," contains nine poems inspired by the war. They are, like all of Father Garesché's writings, truly Catholic, and therefore sincere and simple and devoid of all sham. "On Women's Day" reaches the source of a remarkable demonstration and is an instance of keen appreciation. "To a Warrior Gone" might well have been dedicated to Guynemer, the French aviator. Let our readers search further in the little volume to their own delight and profit. We have also received a previously issued volume by the same author called "The Four Gates" and can heartily recommend it to all who love to see truths dear to the heart shine forth in the beauty that belongs to them. — S. T. O.

—The subject of the amateur stage, or, as one reverend amateur has dubbed it, the "parish theatre" has been agitated of late in several quarters. Recent expressions of opinion on the plays given by our Catholic young people for parish amusement are to the effect that there is a dearth of suitable plays and that our volunteer thespians need some professional instruction and drilling. As a step toward supplying suitable plays, the Rev. George Nell and Mr. Joseph Feldhake have organized "The Nelfeld Play Company," at Effingham, Illinois, and have issued as a first offering "Bobby What's His Name." To encourage Catholic actors to present only such works as are consistent with their principles is a most worthy purpose and one which we are bound to support in every possible way. We are sure this is the purpose of the publishers of "Bobby What's His Name" and we are therefore confident that they are glad to have their attention directed to certain features in this play which tend to defeat its object. The plot is ingenious and interesting, but the springs which operate it sometimes jump in the wrong direction. The general moral of the play seems to be that too much restraint in the education of the

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young results in failure. This is true: but now-a-days the evil to be corrected is not over-restraint on the part of parents, but undue and premature independence on the part of children. Therefore this play will tend to encourage an evil instead of correcting one. At one point in the play a young girl is urged by an older person to acquiesce temporarily in what is wrong in order that it may later be righted. This is dangerous and false procedure. Then the English of this play is not good. Those of the characters who are supposed to represent "culture and refinement" use incorrect expressions and show an imperfect knowledge of our language. One of the first functions of the theatre is the presenting of a perfect model of speech in pronunciation, choice of words, turns of expression, and grammatical construction. There should be at least one character who is infallible in this respect. The Nelfeld Play Company proposes to issue other plays by Catholic writers. Its prospectus includes some good "Dont's for Amateur Actors."—S. T. O.

—The many graceful and scholarly translations in Dante's own metre scattered through Mr. Charles H. Grandgent's book, "The Power of Dante" (Marshall Jones; Boston) inspire the hope that the author will some day give us that long-awaited perfect translation of the Divina Commedia which will unite accuracy and real poetry in English.

—The Maryknoll Press sends us the life of another martyr missionary in "Just Bretonnières. Miss Gilmore has made a compact, smooth, and readable adaptation from the French biography, and a number of excellent illustrations enhance the value of the book, which is offered at an extremely low price.—S. T. O.

—More than 3,000 titles are listed in "Writings on American History, 1916," by Grace Gardner Griffin (Yale University Press; \$1.50 net), the eleventh in a series of volumes that has had four different publishers, and utilized at different times the services of more than that many compilers. The series has evidently found a permanent haven at the Yale University Press, where the bibliographies for 1912-1916 inclusive have been issued. In plan this volume differs but little from its predecessors under Miss Griffin's hand. America in general is first covered; the United States by periods; regional and local history by States; biography; genealogy; military and naval history; politics; social and religious history; education, art, and literature; and the book is rounded out by sections upon British America, Latin America, and the Pacific Islands. The work has been thoroughly done, and extends even to significant articles in popular magazines. Criticism is not within its scope, but in the case of the more important works references are given to authoritative reviews.

Books Received

Preparation for Marriage. Necessary Questions and Explanations for Pastors according to the New Code of Canon Law. By Rev. J. A. McHugh, O.P., S.T.Lr. 89 pp. 16mo. Benziger Bros. 60 cts. net. *Summarium Theologicum Moralis ad Codicem Iuris Canonici Accommodatum.* Auctore Nicol. Sebastiani, Sac. Editio 3a, recognita. viii & 404 pp. 8vo. Turin: Pietro Marietti. Fr. 8,50. (Wrapper).

Mr. JOHN JOSEPH McVEY, 1229 Archer Str., Philadelphia, has sent us copies of his complete series of Catechisms of Christian Doctrine (Course of Religious Instruction, Institute of the Brothers of the Christian Schools), which, so far as necessary, have been brought into conformity with the new Code of Canon Law. They are the following:

Catechism for First Communicants, \$2.50 per 100 (wrapper). — *Catechism No. 1*, \$3.50 per 100 (wrapper). — *Catechism No. 2*, \$7.50 per 100 (wrapper). — *Catechism No. 3*, \$12 per 100 (wrapper). — *Catechism No. 4*, \$50 per 100. (cloth). — *Manual of Christian Doctrine*, by a Seminary Professor, 31st edition, \$1.35 net (cloth).

From the CATHOLIC TRUTH SOCIETY, 69 Southwark Bridge Road, S.E. 1, London, England, we have received the following penny pamphlets, which can be ordered in this country through the B. Herder Book Co., 17 S. Broadway, St. Louis, Mo.

The Resurrection, by Fr. Bede Jarrett, O.P. — *Liberal Christianity and Its Alternative*, by Leo Ward. — *Why Catholics Go To Confession*, by G. Elliot Anstruther. — *The Miraculous Birth of Our Lord*, by Herbert E. Hall. 3rd ed.—*The Conversion of St. Augustine*, taken by permission from *Leaves From St. Augustine*, by Mary H. Allies. — *Devotion to Mary*, by G. Elliot Anstruther.

A Teacher and Organist wanted for the higher classes of a country public school. Good salary, house and garden. Send references with application to A. B., c. o. FORTNIGHTLY REVIEW.

Stamp Collectors

The Mission Stamp Company, of Bremerton, Washington, devotes all its proceeds to the Catholic Missions. Buy your stamps from this Company and aid a good cause.

Stamp collecting is an entertaining and instructive occupation. Young people who are not now collectors should take up collecting.

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The Fortnightly Review

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ST. LOUIS, MISSOURI

June 15, 1919

Catholic Lay Leaders

Men do not look to Germany now-a-days for examples of brave moral leadership, and yet that country glories in a roster of brilliant names which have honored the cause of political and religious freedom. Catholics would do well to recall the memory and the splendid parliamentary work of the noted leaders of the 'sixties and 'seventies of the nineteenth century and the noble fight they waged for the rights of their brethren. Unfortunately, the names of these heroes and their great work are not known to many among us, and yet it is just such inspiring leadership we need in the conflict which, it seems, our enemies are preparing for the Church. It was a wise idea to gather under the general title "Leaders of the People"* short biographies of sundry men and women who have opened new doors to the human spirit.

A cosmopolitan sympathy, indicative of the true democracy that rules among the children of the Church Militant in various lands, guided the selection of the Catholic worthies represented in these biographies of eminent workers for the cause of God and of the people. For besides names distinguished in the history of Germany, we find Francis of Assisi, Catherine of Siena, and Andreas Hofer.

Heft 19 contains a fine and readable sketch of Hermann von Mallinckrodt, by Dr. Franz Schmidt. This great parliamentarian was born at Minden, Westphalia, February 5, 1821, and died on May 26, 1874. His death was hastened by the strenuous labor of the last six months of his noble career, during which he was especially active in par-

liamentary debate and controversy for the privileges of his constituents and the rights of the Catholic Church. When, in January 1859, a suggestion had been offered by high officials to abandon the name "Catholic Party" on the ground that it seemed to be a continuous challenge to the other members, it was Mallinckrodt who made a conciliatory proposal. The name "Centre Party of the Chamber of Deputies (Catholic Group)" was adopted. Three years later Mallinckrodt drew up a programme explaining the name; the first clause was as follows: "The essential foundation of a just and free State consists in the teaching and principles of Christianity. Therefore we oppose all efforts to undermine this basis of public welfare." We must remember that at this time there was no united German Empire, but the Kingdom of Prussia was gradually forging ahead to its position of supremacy among the German States. After the eventful year 1866, Mallinckrodt was again sent by his district (Beckum-Ahaus) to the North German Parliament.

How sorely Germany needs such a valiant champion of justice and political liberty in the crisis now confronting her! It may be interesting to some to know that the foundress and first Superior General of the Sisters of Christian Charity was a sister of this famous Westfalian statesman.

Like Hermann von Mallinckrodt, his fellow-worker in parliamentary reform, Burghard von Schorlemer-Alst,* was a scion of the old Westfalian nobility, having been born at Herringhausen, October 21, 1825. His political activity was, perhaps, even more fruitful for the Catholic cause than that of his great

* "Führer des Volkes. Eine Sammlung von Zeit- und Lebensbildern." M.-Gladbach, 1916. Volksvereins-Verlag.

* Burghard von Schorlemer-Alst, von Dr. Franz Schmidt. M.-Gladbach, 1916.

countryman. For he lived through all the stressful years of the Kulturkampf and took part in the heated debates on the "May laws." He died on May 17, 1895, and therefore continued the good fight for twenty-one years after the demise of Mallinekrodt, and his circle of friends and fellow-workers in the great cause of securing religious liberty for Catholics included Löwenstein, Hertling, Ballestrem, Galen, Hompesch, Ketteler, etc. He won the lasting gratitude of his rural constituents by his lively interest in the Westfalian Farmers' Alliance. Even non-Catholic journals, like the *Kreuz-Zeitung*, spoke of him as "a knight without fear and reproach," who fought bravely for his high ideals.

In our own country we are entering upon troublesome times. Legislation hostile to Catholic rights and interests is being attempted in many States. Our bishops have just issued a social "Reconstruction Program" which may do some good in conciliating those who are in danger of being won over by the forces of lawlessness and revolution. But more than all else do we need men who, like Mallinekrodt and Schorlemer, will fearlessly proclaim that Christian justice must form the foundation of social progress and political liberty, and who live up to Catholic principles in their everyday lives. A. M.

To Daffodils

By ROBERT HERRICK

Fair Daffodils, we weep to see
 You haste away so soon;
 As yet the early-rising Sun
 Has not attain'd his noon.
 Stay, stay,
 Until the hasting day
 Has run
 But to the even-song;
 And, having pray'd together, we
 Will go with you along.
 We have short time to stay as you,
 We have as short a spring;
 As quick a growth to meet decay
 As you, or anything
 We die,
 As your hours do, and dry away
 Like to the Summer's rain;
 Or as pearls of morning's dew,
 Ne'er to be found again.

The Servile Press

The Toronto *Statesman*, a weekly "journal of progressive thought," which is about to complete its first year, says in its No. 44 that, whereas the servile press received fat advertising contracts from the Canadian government during the war, the independent journals were put off with a non-committal reply. The Borden government disbursed over two million dollars to the "quiescent" papers between August 1915 and 1917. The *Statesman*, for one, was denied its share, and when its editor patriotically offered a certain amount of free space as a contribution to the campaign he had to wait weeks before he could obtain the necessary "copy" from the Finance Minister.

We think there are journals on this side of the border which could tell a similar tale, and the reason why the independent press was thus unfairly treated, is much the same here as in Canada.

The governments of both countries discouraged, nay sought to destroy, freedom of public discussion at a time when freedom of the press was essential to the cause of true democracy. Besides this there was another powerful influence at work. Here as in Canada all advertising, to quote the words of the *Statesman*, "is practically in the hands of the Big Interests, or in the hands of advertising agents who are the friends of the Big Interests." The difference in the advertising patronage enjoyed by the papers that docilely serve the Big Interests and that doled out to the Free Press, as Hilaire Belloc calls it, clearly demonstrates the octopus-like hold which the forces opposed to true democracy exercise over the government and the avenues of public discussion.

The dangers of this situation are patent. We have emphasized them time and again in the pages of the FORTNIGHTLY REVIEW, which glories in belonging to the category of free journals. The *Statesman* indicates the danger and the probable outcome in these words, which, *mutatis mutandis*, can be applied also to the United States:

"Are the Big Interests who control not only the government of this country, but also the press by which Union government was made possible, determined that not even moderate opinion, when opposed to the conditions that now prevail in Canada shall be permitted to find expression? There can be but one outcome to such a proposal. Papers like the *Statesman* cannot be silenced by any boycott methods of the advertising agencies. But *what will inevitably happen is that public opinion will be hardened against a bourgeois class which neglects to set its house in order and which, with suicidal intent, rushes headlong to its own destruction.*"

"A Princely Gift"

That John McCormack, the gifted Irish tenor, is generous, nobody doubts. All artists have the reputation of being generous, and if they happen to be Irish, they are of course superlatively so. But lest any one should, by any possibility, have any doubts as to the generosity of Mr. McCormack, his press agent makes sure that no act of generosity goes unreported. This is looked upon as good publicity, although, for that matter, Mr. McCormack's gifts are so great, and he has reached such a degree of popularity by his singing, that he does not need the bad taste of this "boosting."

The other day John's assistant manager presented fourteen Victrola records to a Catholic home for the Blind. Whereupon a Catholic paper burst forth in admiration of "a princely gift from the prince of song." Maybe "princely gifts" are not so munificent now as they were before the world war lessened the resources of so many princes, but a gift of fourteen (count them) Victrola records, even in these degenerate days, hardly deserves to be called "princely."

Publicity men, reporters and editors who write in this strain should take a little lesson in the value of words.

—Many a man has a great head from other causes than intellectual.

Dean Harris—Historian, Scholar, and Critic

Dr. Thomas O'Hagan contributes to the *Canadian Freeman* (Vol. XXXV, No. 23) a brief account of the literary labors of the Very Rev. W. R. Harris, D.D., LL.D., of Toronto, formerly of Salt Lake City, Utah, and widely known in this country as well as in Canada as "Dean" Harris, because of his former position as dean of the Niagara Peninsula in the city of St. Catherine.

Dean Harris is one of the foremost Catholic writers of this continent, especially dear to the FORTNIGHTLY REVIEW as a life subscriber and an occasional contributor. We are sure our readers will be interested in the subjoined quotations from Dr. O'Hagan's paper:—

It is now about twenty-five years since Dean Harris gave to the public his first literary achievement—"Early Missions in Western Canada." His clear and glowing style, his fine command of narrative, and his attention to historical detail witnessed to the fact that if the author devoted his fine talents to the historical field, the most brilliant success would follow his efforts.

This book was followed, in 1895, by "The Catholic Church in the Niagara Peninsula," a work of inestimable value for the future historian of the Catholic Church in Ontario.

Then followed, in succession, "Days and Nights in the Tropics," 1905, "By Path and Trail," 1908, and "The Catholic Church in Utah," 1909. The two first-named works were the outcome of extensive travels in the West Indies, Central and South America, and gave Dean Harris an opportunity of revealing not only his fine gift of observation and his wide ethnical and archeological knowledge, but also his picturesque and fascinating power as a writer, whereby he was capable of limning in these two works, as with brush of Correggio or Tintoretto, character, landscape, and the ever-varying and rich scenes of tropical life.

In 1914, Rev. Dr. Harris gave to the public a new and enlarged edition of his "Early Missions" under the title of

"Pioneers of the Cross in Canada." This will remain for all time the standard work on that heroic period in Canadian history consecrated by the blood and martyrdom of the early Jesuit missionaries on the Georgian Bay.

Dean Harris's latest work, a timely Study of Occultism and Spiritism, appeared a few months ago in both a Canadian and American edition (B. Herder Book Co.), and is considered a scholarly exposition of a subject that within the past three years has engrossed the attention of leading thinkers both in Europe and America.

Within the department of history there is one kindred or cognate subject which the Dean has virtually made his own—that of archaeology. Here are the titles of the chief papers which he has published in this department: The Ape Man; Primitive Civilization of the American Indian; Practice of Medicine and Surgery by Early Canadian Tribes; The Pre-Christian Cross; The Mystery of the Land that Disappeared; The Evolution of Man and Pre-Columbian Civilization of Mexico and Yucatan.

Dean Harris has had conferred upon him (*honoris causa*) the degree of Doctor of Laws by the University of Ottawa and Toronto University and has been invited to address some of the most learned societies, both in Canada and the U. S.

The venerable and learned author will celebrate the golden jubilee of his priesthood in 1920, which will mark not only fifty years of priestly life at the foot of the altar, but fifty years of faithful literary work, during which he has been at all times the helpful friend and Mæcenas of every Catholic literary toiler in Canada, and, we may add, of not a few in this country.

Thus far Dr. O'Hagan, whose article we have but slightly abbreviated. We may add that Dean Harris has in press two other works, entitled, respectively, "The Cross Bearers of the Saguenay," which will be published by Dent & Co. in time for the Christmas holidays, and "Here and There in Mexico," from which we shall print an advance chapter in our next issue.

We first learned to know Dean Harris when he was temporarily editing the *Intermountain Catholic*, and have always regarded him highly as a thinker, a student, and an author, and many commendatory references to his writings will be found scattered through the twenty-five volumes of this magazine. We hope the venerable priest and scholar will not only live to celebrate his golden jubilee, but continue for many years to enrich Catholic literature with the products of his brilliant pen.

"Pastor" Koenig and His Medicine

Apropos of our recent note on "Pastor" Koenig and the medicine ("Nervine") advertised under his name (No. 10, p. 157), we have received several communications informing us that "Pastor" Koenig was really a Catholic priest. "He was for many years pastor of St. Paul's Catholic Church, Fort Wayne, Ind.," writes Father C. J. Schwarz, the historian. "In 1887, when about sixty years old, he wrote me that on account of old age and feebleness he intended to entrust the making and handling of his medicine to some company, and that concern always called him 'Pastor Koenig' in their advertisements."

Father H. Eilermann, of Harrison, O., supplements this information by stating that Father Koenig "was for years chaplain of an insane asylum in Westfalia before he came to this country. He was a specialist for nervous troubles."

A Chicago reader writes that the "Nervine" people advertise their hero as "Comrade Koenig" in the Socialist journals, and Col. P. H. Callahan of Louisville, Ky., writes us: "This crowd make their medicine over our branch office in Chicago and some years ago the *Menace* linked me up with them."

Father Koenig was probably a very worthy priest, but we doubt whether he would approve of the advertising methods of the concern that is now making and selling his medicine, about the merits of which we have no information.

Has Catholic Training Failed?

I read "Why Does Catholic Training Fail?" in the *F. R.* of May 15th with interest. In a general way one can approve of most of the things said by the writer, but if each statement is specifically considered, some of the points he makes do not seem to be applicable to the question asked. Let it be understood that what I shall say is not intended as a criticism, but rather as a kind of analysis, made for the purpose of arriving at the truth.

Personally, I am unwilling to admit that Catholic training has failed. I deny that it has. Let us determine, first of all, whether Catholic education, or rather, to quote from the article, "Character training as practiced in Catholic schools," has failed. I say it has not; and from those who say it has I demand *proof*.

Many glance at the statistics of a juvenile or criminal court and, noting that there is a fair sprinkling, or a preponderance, of Catholics among youthful or seasoned offenders, they immediately jump at conclusions which are by no means warranted; more than that, they are entirely false.

I will not pause to point out at length that all criminal statistics that pretend to give information concerning the "religion" of the offenders are in themselves half lies. Thus no mention is made of the fact that *some* of the so-called "Catholic" offenders came from homes whose parents were non-religious, that is to say, not practicing Catholics, nay, not even church-going Catholics. Some never went to a Catholic school; *ergo*, never had any Catholic training. Some have come from homes where only one of the parents was Catholic; *ergo*, their Catholic training was almost *nil*. But the big and outstanding fact is that the Catholic Church is the only church that tries to hold to her bosom and keep near her heart the poor, the unfortunate, the downtrodden children of the human race; and it is well-known that poverty and misery are fecund causes of crime. The mission of the Church is to save sinners, to seek and bring back the err-

ing and lost sheep. Is not this a point worth considering? It explains why you will sometimes find a goodly percentage, and even a preponderance, of Catholics in certain sets of so-called criminal statistics. There is nothing strange about it, and certainly, it is in itself no cause for alarm.

I should like to remind all those who have arrived at the conclusion that Catholic training has failed, that, according to criminologists, "crime experts," "psychopathic authorities," etc., three per cent of the population is criminally inclined, — weak-minded or mentally defective,—and it is from this class that criminals are supposed to come. Apply this to the seventeen million Catholics. Three per cent of seventeen million is 510,000. In all the criminal statistics of the United States (juvenile courts, criminal courts, workhouses, jails, penitentiaries, etc.) you will not find 510,000 Catholics. Yet that number would, according to "scientific" authority, be within the limits of subnormally explained phenomena.

But, assuming that there were 510,000 Catholics listed in the criminal statistics of the United States, that would still leave 97 per cent (or 16,390,000) Catholics on the right side of the ledger. Surely, a system that has kept within the zone of safety (I will not say salvation) 97 per cent, cannot be condemned as a failure. That is one point I desire to make, *viz.*, that taking only the criminal statistics as a basis, it is by no means evident that the Catholic system of training is a failure; quite the opposite.

If *all* the criminal statistics for the U. S. were compiled, and the "religion" of all the offenders given, I am by no means certain that the Catholic percentage would be out of proportion to the percentage of Catholics in the total population. But even though the percentage would be greatly exceeded, this could be explained by the fact already stated, *viz.*, that a large portion particularly of juvenile offenders comes from the poorer classes and the only church that concerns itself with the poor is the Catholic Church. The poor,

as a matter of fact, are more readily apprehended; they have no one to intercede for them. When they get into trouble no one shields them either from punishment or from publicity.

But comparative statistics have absolutely no scientific value as far as the question under discussion is concerned. As I see it, the criminal statistics are not conclusive, and therefore, to base any contention on them is misleading and unfair.

If it were possible to get the statistics of *sinners* instead of criminals, what a frightful showing it would be for all of us! There are millions of sinners—grievous sinners—that ought to appear in criminal statistics, but they do not. Let me give you an example or two. Abortion is a crime,—a violation of the law of God, of nature, and of the State. There are no statistics dealing with this subject, but if there were, and a comparison between Catholics and all other classes could be made, in whose favor do you suppose it would be? Divorce is not listed as a crime in the statutes, but it frequently involves offenses against the moral law. Yet there is hardly any divorce among us. Don't overlook that in your calculations. I am by no means disposed to say that the average Catholic is a saint. He or she is not. But the same is true for the rest of the world. Moreover, the way to arrive at a fair and just conclusion is not merely to take the list of delinquents or derelicts—the social accidents—but the average of individuals or groups, the entire 100 per cent. Surely you will not arrive at the conclusion by looking at statistics of hospitals, morgues and cemeteries,—that all the people are sick, dying or dead.

I can discern some fundamental defects in all present-day systems of education, our own included; but that is an entirely different matter which has nothing to do with the subject under discussion. I freely admit there is room for improvement. But taking it as it is, I repeat that there is not sufficient evidence to justify the claim that Catholic training has failed. S. A. BALDUS

Chicago.

For a Universal Catholic Press Day

On June 29, 1918, a Catholic Press Day was celebrated throughout Spain under the auspices of the episcopate. The Rev. Dr. I. Montero Diaz, director of the "Ora et Labora" Society, of the Pontifical Seminary of Sevilla, had organized the festival for the purpose of promoting the interests of the Catholic press by prayer (masses, communions, sermons), propaganda (conferences, meetings, watches), and collections in churches, streets, and homes. The contributions amounted to 300,000 pesetas. Ten per cent of this sum was sent to Rome as a Peter's pence offering, and the remainder distributed among the various Catholic publishers.

His Holiness Benedict XV, by Apostolic Brief of April 26, 1918, granted his formal approbation to this work and a plenary indulgence to all the faithful of Spain who celebrate Catholic Press Day on June 29th by prayer and contribution.

The Rev. Dr. Diaz, in a circular to the Catholics of all countries, communicates these facts and winds up with this exhortation: "Let us commence at once to prepare a universal Day of the Catholic Press, which, with the blessing of His Holiness Benedict XV, may be celebrated in all countries of the world on the 29th day of June, 1919."

It is too late to carry out this plan for the current year, but perhaps steps could be taken to make possible the celebration of a universal Catholic Press Day in 1920. The *Catholic Citizen* and a few other papers have, after many years of agitation, finally succeeded in introducing, at least in some dioceses, what is known as Catholic Press Sunday. All that is necessary is to transfer this to June 29th, or the Sunday after, and to systematize and enlarge the work after the example of our Spanish brethren.

But no, something more is needed. To make the Catholic Press Day successful in this country we require a clerical leader of the character, influence, enthusiasm, and assiduity of Dr. Diaz.

The Melting Pot

Le Devoir, of Montreal, in its No. 108 synthesizes a lecture recently delivered by its editor-in-chief, Mr. Henri Bourassa, before a French-Canadian audience at Lowell, Mass., on the future of America. The whole is well worth reading, but we have space only for a few salient paragraphs. Mr. Bourassa is not only a prominent editor, he is a leader of his race in French Canada and distinguished for clarity of thought and honesty of character.

After pointing out the many and serious dangers that threaten America as a nation, he says (we give a résumé of his thoughts rather than a translation of his exact words):

The different ideas peculiar to the various ethnic groups that constitute the American people greatly complicate the social problem and render it more difficult of solution. An exaggerated individualism provokes Socialist reactions, and the ensuing class war is likely to be ferociously egotistic.

Assimilation of the various elements by means of the English language is impossible. The substitution of an inferior tongue for all the other idioms of European civilization now in use will prove neither a gain nor a remedy, nor even a factor of unity. Assimilation by means of the State schools is still less promising. The so-called "national school," in America, on account of the multiplicity of sects, must needs be godless, un-moral, and without ideals. The education it imparts produces a false and immoral patriotism, which leads men to approve blindly whatever their government does, whether it be right or wrong.

The only efficient remedy for the evils which threaten America is careful and systematic preservation of the best elements of each race. Every language and every civilization has its own good qualities. It is necessary above all to preserve, (1) the integrity of the family, which is menaced by divorce; (2) religion, which is threatened by agnosticism; and (3) fidelity to the social obligations of the Christian citizen, which is endangered by

egotism, utilitarianism, and greed.

Appealing to his French-Canadian auditors Mr. Bourassa said in conclusion, that the French-Canadian element of our population is able to contribute to the solution of the social problem in America moral and intellectual factors of incalculable value. Most important is the rôle they are destined to play as Catholics. This rôle they cannot essay alone, but only in union with their co-religionists of other nationalities. With due regard, therefore, to their special and inalienable patrimony, they are in duty bound to lend their aid to all Catholic activities.

Mutatis mutandis, these exhortations apply to every other group of Catholics, and Church and fatherland will both profit if they are carried into practice.

"Let the People Vote on War"

Former Congressman Charles C. Dill, of the State of Washington, has begun the publication in the national capital, of a monthly entitled, "*Let The People Vote On War.*" The office of the publication is at 1311 G street, N.W., and the subscription price is one dollar a year.

The idea of a war referendum, which the publication champions, was first suggested by Mr. Dill in a series of magazine articles published in the months immediately following the outbreak of the war in 1914, and, in the following year, the plan was worked out in a book.

Since then, the idea has gone round the world. Senator Owen, almost annually, has introduced in Congress a resolution proposing a constitutional amendment providing for a war referendum.

The idea is in conformity with the views of our Holy Father, Pope Benedict XV, as expressed some time ago to the Bishop of Orleans, through Cardinal Gasparri. (See this REVIEW, Vol. XXV, No. 11, p. 161).

If no war could be declared by any government except after putting the matter to a popular vote (a truly democratic measure!), the world would be safer than under the projected League of Nations.

The German Language in America

V. Rev. Prior Stocker, O.S.B., D.D., who is not a German, says in the course of a strong article in the Little Rock (Ark.) *Guardian* (Vol. VIII, No. 51):

"The unification of language in America, like the formation of the American nation itself, is a natural process. And natural processes take time. Violent interference with them on the part of man will do more harm than good. When immigrants come to this country we want them to qualify for citizenship, to learn to understand and appreciate our institutions. Many of them have neither leisure nor aptitude to become so familiar with the English language as through it to imbibe the spirit of America. Is it not better, then, to let them have newspapers in their own language, edited by naturalized citizens, which make it a point to imbue the new-comers with a knowledge of America. Either that or the certainty that many immigrants will forever remain ignorant about the country of their adoption. Which is better? The only wise policy seems to be, on the one hand, not to force the English language on the often incapable immigrant, who is, in the nature of the case, only a transitory phenomenon in our national life and the natural by-product of the genesis of our nation, and, on the other hand, not to tolerate any obstruction to the spontaneous Americanization of his descendants.

"So much on the language question in reference to the immigrant. But that Americans, of Irish, English, or any other descent, even if they aspire after a higher education, should by law be debarred from learning the German language, just because we have been at war with Germany, seems a proposition so preposterous that it is difficult to reconcile it with American common sense. The Governor of Pennsylvania would have no legislation of that kind, though the legislature of that State had given it its sanction. In Missouri a bill of that kind was defeated by the legislators of the State. In Arkansas—and we are proud of the record—there was

not a vestige of even attempting such silly legislation. Though England and France have suffered infinitely more from Germany than America, in neither of those countries has the study of the German language been tabooed. This singular phenomenon is peculiar to certain sections of America.

"It should be remembered in this connection that the German language existed long before the war and has a literature—in bibles, letters, history, science, etc.—that ranks with the best in the world. To supinely ignore it means just so much of a gap in the culture of an otherwise educated man or woman. Boycotting the German language amounts to self-stultification.

"Finally, you cannot hate the German language without throwing some slur on her sister the English language, which favors her very much. The more our English is of the Anglo-Saxon stock, like Shakespeare's, the more it moves in sounds cognate to the German. That may be the reason why Shakespeare has always been honored almost like a national poet in Germany, and is so honored to-day."

Wilson and Free Speech

Addressing the French Academy of Moral and Political Sciences not long ago, President Wilson declared: "I have always been among those who believe that the greatest freedom of speech was the greatest safety." (*The New Republic*, Vol. XIX, No. 238).

His hearers probably knew that one of Mr. Wilson's rival candidates in a presidential election, Eugene Debs, is now serving a fifteen years' prison sentence for exercising the right of free speech.

Probably they knew, too, that the law which convicted Debs was put through Congress with Mr. Wilson's support.

And probably they were also aware of the fact that freedom of speech has never been so ruthlessly suppressed in America than under the administration of Woodrow Wilson.

Wonder what they thought of this modern democratic czar whose actions belie his words!?!

Freemasonry a Bogey?

A correspondent writes:

Referring to your article, issue of May 15, "Freemasonry and the World War"—isn't it just about as wild a guess for Catholics to assume that Freemasonry started the war, as for Protestants to believe that the Jesuits started it? You are doubtless familiar with the type of Protestant who firmly believes that Jesuitry is at the bottom of all the world's troubles and disturbances. Well, there is a type of Catholic the exact counterpart of this, who puts everything evil down to the account of the Freemasons. The Freemason is to him the same sort of omniscient, omnipresent, and omnipotent bogey-man that the Jesuit is to the panicky Protestant. Is France falling away from the Church? It is the Freemasons who are to blame for it. Is Catholic Ireland still down-trodden? The Freemasons are the cause of it. Has Michael J. O'Toole or Ignatius Adolph Glauber failed to get a commission in the U. S. Army? Freemasonic influence is working against them. Has Mary McCarthy lost her position as primary teacher in the local public school? The principal is a Freemason. Has "Reddy" McLaughlin fallen outside the breastworks in his drive for a seat in Congress? How could the poor fellow succeed with the Freemasons against him? Has Father Bacigalupo's brass-band been overlooked in the invitations to celebrate the Fourth of July? There are several Freemasons on the Committee. Are our parish schools threatened because of a trend in this country toward centralization of education? The Freemasons have brought it about. Does that terrible curse, prohibition, seek to destroy our personal liberty? It is the Freemason's hatred of the Mass that laid the foundation of it. And so on, and so on. The Freemasons are "always on the job."

Now far be it from me to suggest that Freemasonry may not be responsible for a great many anti-Catholic movements and tendencies; but when I see the gullible Protestant reacting toward Jesuits just as the credulous Catholic does toward Freemasons, it makes me wonder if we are not in danger of magnifying the power of Masonry in a ridiculous manner. We laugh at the fears of Protestants toward the Jesuits. May not our exaggeratedly frightened anti-Masonic attitude be just as funny to non-Catholics—T. H. D.

No doubt it may, and no doubt the machinations of Freemasonry are often exaggerated. A careful perusal of "A Study in American Freemasonry," edited by Arthur Preuss, and of the many articles printed on the subject in this magazine, will, we think, show that the FORTNIGHTLY REVIEW does not belong to the extremists in this matter. The little article in No. 10, to

which our correspondent refers, contains no assertion, but merely registers a rumor, *à titre de curiosité*. Whether this rumor deserves serious notice or not, one thing is certain,—the great majority of our coreligionists are inclined rather to underestimate than to exaggerate the danger, against which so many Popes have warned, to Christian civilization and the Church arising from the secret machinations of Masonry. We recommend to our correspondent a careful perusal of Father Gruber's article "Masonry" in the Catholic Encyclopedia (IX, 771 sqq.) and take this opportunity to suggest that some Catholic publisher reprint, in the form of a handy volume or brochure, the various pontifical condemnations of Freemasonry, from Clement XII's Constitution "In eminenti," down to Leo XIII's "Humanum genus," "Praeclara," "Esti nos," and "Ab Apostolici." These documents, not now available in a single volume,—many of them in fact inaccessible to the general public,—would open the eyes of many optimistic Catholics who fancy that Freemasonry is merely a bugbear to frighten children with.

K. of C. War Work

Colonel P. H. Callahan of Louisville, Ky., is telling the inside story of the rise and development of the war work of the Knights of Columbus, in his new semi-monthly magazine, *Good of the Order*. The Colonel's account is much more interesting, being much more intimate, than the "official history," glimpses of which we occasionally get in other publications. In *Collier's Weekly*, for example, there recently appeared a story of the Knights' war work, which was very vague as to the beginnings of the same, but featured the dramatic doings of the K. of C. secretaries in Europe. *Collier's* writer seems never to have heard of Colonel Callahan, who was the first chairman of the Committee on War Activities, who devoted a whole year to laying the foundations of that work, and to whom a great deal of the credit for its success is due. Not only does

Collier's writer not mention Colonel Callahan, but he goes out of his way to give all the credit to Mr. Pelletier, of Boston, the Supreme Advocate of the Order. And the K. of C. War Service, a publicity agency of the Knights of Columbus, sends out to the Catholic press a long article on K. of C. men in the war, in which it goes so far afield as to mention Secretary Tammuly, John Burke, Treasurer of the U. S., and others even less directly connected with the actual work, whereas Colonel Callahan's name does not appear. Evidently, there is "a little rift in the lute"; of course, but such deliberate ignoring of a man who did his work well, and who made real sacrifices, does not speak well for the broad-mindedness of the present K. of C. administration. Surely there is "glory enough to go around."

Our Schools and the State

The Bishop of Harrisburg writes to us, apropos of his letter to the *Ecclesiastical Review*, which we quoted in our No. 9, p. 135, that he is not committed to any particular policy in dealing with the State's attitude towards our Catholic school system and would be willing to change his present views, as laid down in his letter, and to stand with those who deem it better to offer strong resistance to every attempt of the State to invade the educational rights of Catholics.

Strangely enough, the FORTNIGHTLY REVIEW has not received a single expression of opinion in regard to the important subject broached in Bishop McDevitt's letter. Before the Catholic press commits itself to any particular course in the matter, it would be well to learn whether or not the consensus of opinion among Catholics, and especially among our bishops, is that an uncompromising attitude should be the policy of the future in dealing with the State.

Just now there seems to be no policy at all. We cannot but regret that there is nothing in the way of authoritative guidance from the hierarchy as to what should be done.

Is President Wilson a Freemason?

We have repeatedly stated that, so far as the general public knows, President Wilson is not a Mason.

The National Masonic Research Society's *Journal for the Masonic Student* (Vol. IV, No. 5, p. 109; May, 1919) in reply to a query from a subscriber says: "President Wilson is not a Mason."

On the other hand, Dr. L. Hacault writes us from Holland, Manitoba, Canada, under date of May 25th:

"*La Franc-Maçonnerie Démasquée*, organ of the Anti-Masonic Association of France (Paris, March 10-25, 1919, p. 23), reproduces from the *Dépêche Algérienne*, Dec. 30, 1918, the following correspondence (I translate from the French): 'Committee of Vigilance and Masonic Action of Algiers.—On Dec. 8, 1918, the Freemasons of Algiers in plenary meeting resolved to send the following telegram to President Wilson: "At the moment of your arrival on French soil the Freemasons of the four lodges of Algiers, in plenary session assembled, Dec. 8, send to their illustrious Brother Wilson fraternal greetings and most cordial felicitations upon his Masonic work for the rights and liberties of nations." The following answer was received from Mr. Wilson's secretary: "The President commands me to transmit to you his profound gratitude for the words of welcome expressed in your telegram of Dec. 13." The Paris paper adds that the Grand Lodge of France sent Bro. Tangour, dean, to Brest to salute Mr. Wilson upon his arrival."

These documents do not prove that Mr. Wilson is a Mason, but they indicate that the French Masons regard him as such. Are we to suppose that they know more about his affiliations than the American public?

—Have you renewed your subscription for 1919? The address label will show. Please attend to the matter if you have not yet done so.

—"Fight for justice unto death, and God will overthrow thy enemies." (Eccclus. IV, 33).

How to Solve the Social Question

The Creator gave man the faculty to work and free-will, consequently man can work according to God's will or against it. Therefore, man's labor is his absolute property. But man cannot produce anything with labor alone; he needs material, but all material is created by God. The product of man's labor consists of material and work, the latter giving the material form and value. The value of the product can consist only of the labor employed on it, because the material belongs to the Creator, therefore, man cannot put a price on the material without usurping God's right. As all human possessions are material and labor, man cannot own them absolutely. Christian doctrine teaches that man has only a conditional property right.

This doctrine is laid down in the Decalogue and the "Our Father." The first commandment shows God as the Master and Lord; in the Lord's Prayer He appears as the almighty and benevolent Father, who gives equal rights to all His children. The second commandment and the sentence: "Hallowed be thy name" are equal. The third commandment is very important for the social economist. The Saviour taught the true sense of this commandment by word and example. He told the Pharisees and Scribes: You adhere to the letter, but you have killed the spirit. The declaration of Moses contains the spirit of this commandment; it forbids the sale of land and interest taking, regulates debts, provides for the poor; allows the sale of houses in cities, but not in the country. Hence, this commandment is the social foundation of States. We can truthfully say it prescribes that on the Sabbath the people shall remember their duties to God and to their neighbors. But the leaders of Israel had omitted the second part; they had enacted blue laws as we have them to-day; for the Jews of the time of Christ celebrated the Sabbath only in God's honor and did not consider their duties to their neighbor.

The fourth commandment lays the foundation of authority in family and

State. The State consists of families, not of single individuals. The tribe is a great family, and the nation unites the different tribes. Mammon's rule has decomposed the family, tribes and nations, scattering them so that no true nation of uniform origin can be found. To-day families must disperse to seek work, which would not be necessary if land could not be sold. By Mammon's rule the father has lost his authority and the State lacks the foundation given in the fourth commandment.

The sentences: "Thy kingdom come"; "Thy will be done," and "Give us this day our daily bread," express the same meaning as the third and fourth commandment. The fifth, sixth, seventh and eighth commandments are the penal code for the State and at the same time the standard of each man's conscience. The Saviour taught us to pray: "And forgive us our trespasses, as we forgive those that trespass against us." These two prayers cover the contents of the four commandments. The ninth and tenth commandments reflect the prayer: "Lead us not into temptation, but deliver us from evil."

It is evident that the use of labor and its products according to God's will are divine service; if we use our work and the products of it against the will of God, we serve Mammon and put the God-created materials in Mammon's service. The men in Christ's time had done that, and Christ called Mammon "the prince of this world."

The history of the Middle Ages gives us an example of the other side. The barbarians became Christians after conquering the Roman Empire. The land became the property of the people, and the right and the means to work were free to every one. Agriculture developed and as a natural consequence handicraft reached a high grade of perfection. The skilled laborers formed unions and gave the right to work to their members, but only to those who proved that they were capable. All had to promise to sell only genuine and well-made articles at just prices and stood under constant supervision. No authority prescribed this, but the artisans themselves created

these rules and supervision, men at that time put into practical execution the law, "Thou shalt love thy neighbor as thyself." The right to work was for all, the Christian spirit made opposition impossible and at the same time secured fair prices and just wages to all.

The Renaissance did not destroy the guilds. But as land and natural resources could be sold, they originated capital, which became the mother of modern industry and is ever ready to fight any supervision tending to give the people just wages, good articles, and fair prices.

The true difference between paganism and Christianity consists in the manner of using the products of labor, which we call property. The Christian uses it as a steward who has to give an account of his administration. He must use his property according to the law: "Love thy neighbor as thyself." His eternal destiny depends upon the use he makes of his property.

The pagan, on the contrary, uses his property for himself, without regard to his neighbor. He tries to believe that there is no judgment after death, and his philosophers have studied out many systems to prove it.

The social question can be solved, not entirely but largely. God created man and knows what is best for him, and hence the observance of His laws must produce the best possible state. This and the foregoing article contain a full programme for a Christian Social Party. These truths are so simple that the people can understand them, and success is certain.

PROGRAMME FOR A CHRISTIAN SOCIAL PARTY

The motto: He who will not work, neither let him eat. These words of the Apostle forbid gain without useful work.

The demands: the right to work; just wages; just prices.

As it is impossible to restore the right to work to the people without restoring the land, that must be done first.

The English government has shown a way in Ireland to do it, without

wronging anyone. The people buy the land back on time payments.

To restore just wages and just prices the English workmen have put up a programme according to which the old guilds shall be reinstated. The workmen slowly acquire the industrial plants, paying the present owners from the profits.

Here is a simple programme for a Christian Social Party, which all workmen can and will accept if there are leaders to show them that the demands are attainable.

Little Rock, Ark.

C. MEURER

The "Columbiad" and the Irish Question

The "Columbiad," the official organ of the Knights of Columbus, comes in for some scathing criticism from the Newark (New Jersey) *Monitor*, because of its avoidance of the Irish question as a topic for presentation and discussion. Almost every other question is discussed by the *Columbiad*, but Ireland is never mentioned.

What does the *Monitor* expect? We don't look for live discussion in official organs of any kind. It is not to be expected from them. It is to the pages of independent journals that we go for what is fresh and stimulating.

A few years ago, the Rev. Dr. Cotter, whose name still appears as one of the "contributing editors" of the *Columbiad*, discussed the Irish situation in such a lively way as to call forth protests from certain Canadian K. of C.s — whereupon the Supreme Knight of the Order made a most abject apology to the aggrieved Britishers. Since then Ireland has been as foreign to the *Columbiad* as if names like Flaherty, Callahan, Larkin, McGraw, Mulligan, and McGinley were not borne by some of its highest officers.

—In a paper on "The Impending Revolution in Italy," Flavio Venanzi, a Socialist writer, says in the *Dial* (No. 789), that the Italian government is now "in the hands of Freemasons."

NOTES AND GLEANINGS

—If you meet a friend with an anxious look on his face he is probably wondering what the world is going to be made safe for next.

—In the current *Asiatic Review* (London, April '19) Miss Olga Novikoff makes the timely reminder that it was the murdered Czar who, twenty-one years ago, first proposed a League of Nations.

—The first sale of the 4¾ per cent Victory Bonds on the N. Y. Stock Exchange, May 27, was at 99.90. A good deal of surprise was expressed in Wall Street at this fact. It had been confidently expected that the first transactions in these bonds would be at par, at the very least.

—It has now come out that during his visit to the U. S., M. Viviani made a speech, publication of which was promptly suppressed, in which, having recalled the way in which "France" had driven God from the State and then from the schools, he concluded, "now we shall drive God from the churches."

—We publish on another page an advertisement, which we are glad to contribute gratis, of the lay retreats to be given this summer at Techny, Ill. Similar retreats for laymen will, we understand, take place at the Kenrick Seminary, Webster Groves, Mo., and at the Jesuit Scholasticate, Florissant, Mo., though we have been furnished with no details regarding these.

—According to the *Catholic Columbian* (XLIV, 22) there are now six Catholics in the U. S. Senate: Ashurst of Arizona, Walsh of Montana, Phelan of California, Ransdell of Louisiana, Nugent of Idaho, and Walsh of Massachusetts. Ransdell and Nugent are reputed to be real practicing Catholics. The others, we presume, are merely Catholic politicians of the common ward variety.

—Of *vers libre* (free verse) a writer in *Reedy's Mirror* (XXVIII, 22) says: "It has run a pipe line to the Pierian Spring, strung a trolley wire along the rugged slopes of Mount Parnassus, put 18-cent gas in Pegasus, hung the red

light above the doorways of the Muses. Anyone who has a fountain pen, a typewriter, a dictaphone or a ouija board may now qualify as a poet and no questions asked."

—The London *Universe* (No. 3044) chronicles the death of Father Arthur Devine, C.P., the well-known theologian and author. His many and well-known books have been a great help to clergy and laity alike. Among those who knew him personally Fr. Devine was highly esteemed for his power of spiritual penetration. "He was," says our esteemed contemporary, "an almost infallible guide of souls." *R. I. P.*

—The honor of having first crossed the Atlantic through the air belongs to the U. S. Navy. Lieut. Commander A. C. Read and the daring crew of the seaplane NC-4, swept into the harbor of Plymouth, England, at 2:26 p. m. on May 31, having started from Rockaway Point at 10:04 a. m., May 8. They covered approximately 3,150 miles. The actual flying time for the entire distance was a little more than forty-three hours.

—Some of the Italian papers, out of pique at President Wilson's stand on the question of Fiume, have been printing a series of articles on "the white terror of America," a term applied to the imprisonment of political offenders under the Espionage Act. Political prisoners in other countries have heretofore had America's sympathy, but now that we have numerous political prisoners of our own, we appear to be a little embarrassed, and our foreign critics are disposed to jeer.

—"The way the Catholics of Germany have organized to meet the crisis of their history," says Father J. F. Irwin in the *Brooklyn Tablet* (Vol. XVI, No. 8), "spells success. They have the second strongest political organization behind them. The Christian Socialistic party will guard their interests and there is no fear of governmental seizure of church property in the new German republic. Their organization is a lesson to American Catholics."

—Paderewski's request for an American commission of inquiry into the treatment of the Jewish population in Poland is accompanied by a denial of the stories of anti-Jewish pogroms. When accusations so explicit and supported by detailed evidence are met by an equally explicit denial, the only way to ascertain the truth is by an impartial investigation. Personally, we suspect that the accusations against Catholic Poland are, as were those against Catholic Austria during the war, very much exaggerated.

—The N. Y. *Herald* publishes the results of an inquiry into the controversy that has arisen between the management of the *Christian Science Monitor* and the directors of the "Mother Church" at Boston. It appears that the circulation of the *Monitor* does not exceed 50,000 and of the \$2,000,000 bequeathed by Mrs. Eddy \$1,300,000 have been lost in trying to establish the paper. These revelations, in the words of the *Buffalo Echo* (V, 17), "prove the *Chr. Sc. Monitor* an enterprise which Catholics will hardly care to emulate."

—According to the *Catholic Telegraph* (Vol. 88, No. 22) the Catholic Mutual Benefit Association has been compelled to levy upon its members extraordinary assessments yielding about \$100,000 a month, for the next five or six months, in order to make up a deficit of \$580,000. This Association is one of those we criticized years ago on account of their unsafe insurance plan. The extra assessments will have to be repeated and will prove the beginning of the end of the C. M. B. A. All the "cheap insurance" societies are going the same way. An A. P. despatch of June 4 announces that the Royal Neighbors of America have been forced to increase their rates nearly 100 per cent. "*Wer nicht hören will muss fühlen.*"

—The *Canadian Freeman* has received a request to recommend the Boy Scouts of America. The editor, Father D. A. Casey, emphatically declines to do so. "We believe," he says (Vol.

XXXV, No. 23), that "there is already far too much of this playing the soldier among the school youth of our land. All the courage our boys need they will find in doing their daily duty; all the manliness, in a strict adherence to truth; and all the courtesy and politeness—things sadly absent in our life to-day—they can cultivate in their homes among their brothers and sisters. All these virtues have their root in the altar and the home, and not in the Ten Commandments of Sir Baden Powell." Very true!

—The *Ecclesiastical Review* (LX, 5, 574) prints two belated indulgences of the S. Congr. of the Council referring to the law of Lenten abstinence for the U. S. and Canada. These indulgences permit Wednesday to be kept as a day of abstinence in Lent, instead of Saturday, as provided in the new Code of Canon Law. The *Review* expresses the opinion, which is shared by several canonists, that the general law laid down in the Code is intended to replace all old indulgences and regulations hitherto in force in different sections of our country. The new indulgences were issued in January, 1919, and are valid for two years only, which is additional evidence of the intention of the Holy See to bring the law of abstinence into general uniformity.

—An interesting discussion is going on in the pages of the *Ecclesiastical Review* on the subject of "censorship of the 'movies.'" In the May number a Chicago priest calls attention to the efforts made by the film producers to defeat the movement aiming at State censorship. He suggests "an effective national board of censorship." The question is, how can national censorship be made effective? Who can legally confer upon the censors "absolute power to reject any objectionable film"? All that Congress could do, in our opinion, would be to prohibit the transshipment of objectionable films from State to State. What we need is State and municipal censorship; at least, if censorship is to be tried, that, in our humble opinion, is the only kind that will prove effective.

Literary Briefs

—"Catholic Leaflets," published by Mr. John Brechting at Grand Rapids, Mich., are instructive and useful. Being small in size, they can be enclosed in an envelope in company with the letter. Such a gift is appreciated by many. Again, they can easily be scattered in depots and on trains and street cars without attracting notice. I know from experience that they are read. Perhaps the small leaflet you leave behind you is the first piece of Catholic literature which some non-Catholic will chance upon, and it may become the means of his conversion.—(Rev.) RAYMOND VERNIMONT, *Denton, Tex.*

—In the book trade many of the standard jokes are built around customers' mistakes in the titles of books. Booksellers themselves sometimes err, as is illustrated by the ancient story of the clerk who directed an inquirer for Lamb's "Tales" to a butcher shop. It is the unusual title that serves as the theme for elaborate variations. Thus Mrs. Untermyer's "Growing Pains" appeared on an order the other day as "Blowing Pains." In another shop a customer in a New York book store, according to the *Post*, was astonished by a look of indignation on the face of a girl in charge of the poetry section when he asked, "Have you 'Growing Pains'?"

—Two attractive books of spiritual readings are Fr. E. F. Garesché's "Your Soul's Salvation" (pp. 156) and "Your Interests Eternal" (pp. 155). While keenly alive to losses and evils in the Catholic ranks, the author is always stimulating, bracing, and encouraging. Owing no doubt to the fact that the various chapters were originally written for magazine use, the writing, in places, is less carefully done. The repetition, for example, of the same noun and cognate adjectives

thirteen distinct times on six small pages of the first-named book should have been remedied by better editing. Emphatically to be deprecated as unesthetic and betokening a too commercial spirit, is the encumbering of books with pages upon pages of advertising matter. (Benziger Bros.; 75 cts. each).

—The Christian Brothers' "Course in Religious Instruction" (Philadelphia: John Joseph McVey) has been revised and brought into conformity with the new Code of Canon Law. The series consists of a catechism for first communicants, four graded catechisms for the various classes of the parochial school, and a "Manual of Christian Doctrine" for high schools. The latter is of particular excellence and has already run through thirty editions. There will be added presently a full "Exposition of Christian Doctrine" in three volumes: Dogma, Moral, and Worship, which will no doubt fitly crown the series. The prices of the different volumes are given under "Books Received" in our No. 11, p. 176. A letter to the publisher will bring additional information if desired.

—"The Theistic Social Ideal, or the Distributive State" is the title of a pamphlet, by the Rev. P. Casey, A.M., on the social question. The publishers, in a sensationally worded circular, announce it as "the only American work of its kind ever published," "the most remarkable work of the reconstruction period," which "deals the death-blow to Bolshevism, gives an antidote for capitalism," and so forth. In reality the pamphlet is simply a crude re-statement, with many ill-assorted quotations, of the hoary fact that Capitalism is founded on an unequal distribution of wealth and that it must make way for a more equitable social system. The same thesis has been set forth innumerable times with far greater ability and better arguments by Fr. Pesch, S.J., Dr. J. A. Ryan, Mr. F. P.

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—Admiration for John Brown and a feeling that previous writers had not done full justice to him, prompted Mr. Hill Peebles Wilson to undertake a new biography. With untiring energy he went about his task, searching all available records. His labors were rewarded with the bitterest of all prizes—disillusionment. He discovered that John Brown's biographers, instead of undervaluing his personality, had heaped upon him unmerited praise and honor; that the Captain, far from being a hero, was nothing but a common adventurer, a self-seeker whose constant preoccupation was to get rich quick, even if the gold nuggets he got had to be washed in innocent blood. This is what Mr. Wilson has found out about the famous John Brown, and this is what he has had the courage to set down in his new book, "John Brown: Soldier of Fortune" (The Cornhill Co.), which may be recommended to all who love and seek the truth in history.

—Now that the Student's Mission Crusade is organized, there is imperative need of providing the kind of literature that will nourish the flame of generous enthusiasm gradually spreading among the youth of our colleges. A contribution of this nature is a pamphlet by P. J. Sontag, S.J., "America's Answer, or The Great Opportunity for the Boys of America" (Loyola University Press, Chicago: 10 cts. a copy; per 100, \$7). It is primarily an appeal for workers in the mission field, but has also the more general object of arousing interest in the missions along other lines of endeavor. The style and manner of the author reveal a knack of appealing to the heart of the American boy. No doubt there will be a sympathetic response. It is to be hoped that "America's Answer" will be followed by other brochures along the same line, for it is only by dint of unceasing agitation that the great and difficult goal which these "Crusaders" have set themselves, can be attained.

—The Catholic Truth Society of England is keeping up the good work of supplying the people with readable and up-to-date brochures on questions concerning Catholic faith and practice. Fr. Bede Jarrett, O.P., presents in a leaflet of twelve pages the proofs for the Resurrection of our Divine Lord. This pamphlet ought to prove serviceable to those who must mingle with scoffers and unbelievers. "Devotion to Mary" is the title of a tract by Mr. G. Elliot Anstruther, and those who have read this writer's previous contributions to the apologetic and devotional series of the C. T. S., need no assurance as to his ability in handling such themes. In "Liberal Christianity and its Alternative," Mr. Ronald A. Knox, no doubt out of his previous experiences in inquiring for the one true Church, comes to the con-

clusion that the need of a mental and spiritual foundation is acutely felt by modern men and women." This foundation, of course, is supplied only by the Catholic faith. "The Conversion of St. Augustine" is a chapter taken from "Leaves from St. Augustine," by Mary H. Allies, and embodies a message that is old yet ever new.

Books Received

- A Handbook of Moral Theology.* By the Rev. Antony Koch, D.D., Professor of Theology. Adapted and Edited by Arthur Preuss. Vol. I: Introduction (Definition, Scope, Object, Sources, Methods, History, and Literature of Moral Theology); Morality, its Subject, Norm, and Object. Second, Revised Edition. iv & 293 pp. 12mo. B. Herder Book Co. \$1.50 net.
- The Most Beloved Woman.* The Prerogatives and Glories of the Blessed Mother of God. By Rev. Edward F. Garesché, S.J. 155 pp. 16mo. Benziger Bros. 90 cts. net.
- Sermons on Our Blessed Lady, "House of Gold."* By Rev. Thomas Flynn, C.C. xiii & 304 pp. 12mo. Benziger Bros. \$2 net.
- Whose Name is Legion.* A Novel by Isabel C. Clarke. 350 pp. 12mo. Benziger Bros. \$1.35 net.
- The Theistic Social Ideal, or The Distributive State.* By Rev. Patrick Casey, M.A. 68 pp. 12mo. Milwaukee, Wis.: The Diederich-Schaefer Co. 60 cts. net (Wrapper).
- Le Canada Apostolique.* Revue des Oeuvres de Missions des Communautés Franco-Canadiennes. Par Henri Bourassa, Directeur du "Devoir." 173 pp. 12mo. Montreal: Bibliothèque de l'Action Française. 60 cts. net. (Wrapper).
- Report of the Bureau of Catholic Charities of the Archdiocese of Cincinnati for 1918.* By the Rev. Francis A. Gressle, Director. 24 pp. 8vo. (Wrapper).
- Our Own St. Rita.* A Life of the Saint of the Impossible. By Rev. M. J. Corcoran, O.S.A. vii & 187 pp. 12mo. Benziger Bros. \$1 net.

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The Fortnightly Review

VOL. XXVI, NO. 13

ST. LOUIS, MISSOURI

July 1, 1919

Some Sound Ideas on "Americanization"

Mr. Horace J. Bridges, author of a recent book, "On Becoming an American" (Marshall Jones; Boston), sees more clearly than most of us native-born Americans, whatever is great and good in the American spirit and tradition and what Americanization should really aim at. Mr. Bridges, English born and trained in the English tradition, making his home in the U. S. only when he was mature, and after careful consideration, conceives it to be the "business of America to produce a new type of national character and civilization by the cross-fertilization of the many cultural types which the Republic has absorbed and is absorbing." This thesis he develops at length, it being his conviction that hybrid civilizations have always, as history shows, been culturally the most rich. In the U. S., he says, we have now undeveloped and unappreciated, the materials for a new and richer civilization than the world has yet seen:

It is an astonishment to me that so few Americans seem aware of the great educational opportunity which lies at their doors, through contact with their fellow-citizens of alien origin. One would have expected *a priori* that familiarity with foreign languages would be more general among Americans than among any other people. Yet the fact, I fear, is precisely the opposite of this. My impression, tested on a fairly large scale, is that among native-born Americans there are comparatively few who are really at home in the languages and literatures of continental Europe. . . . We blame our foreigners for their clannishness. We resent the fact that they sequester themselves among people of their own race, and do not take the trouble to understand our language or our history and institutions; but we are guilty of an exactly analogous piece of provincialism when we betray our unwillingness to learn from them, while expecting them to learn from us.

Mr. Bridges objects to our favorite figure of speech, "the melting pot," as utterly unsuited to define the Americanizing process. "There is," he observes, "no such thing as humanity-in-general, into which the definite, heterogeneous, living creature can be melted down. . . . There is no human mould in America to which the spiritual stuff of the immigrant is to be patterned. Not only is there as yet no fixed and final type, but there never can be." He adds that "the very genius of democracy, moreover, must lead to desire the widest possible range of variability, the greatest attainable differentiation of individuality, among our population. . . . The business of America is to get rid of mechanical uniformity, and, by encouraging the utmost possible differentiation through mental and psychic cross-fertilization, to attain to a higher level of humanity."

Mr. Bridges would have the foreign-language press fostered rather than discouraged, not only to afford Americans an opportunity to learn of their neighbors, for he would have every American read at least one foreign language paper, but also as a means to genuine Americanization for the foreign-born and their acquaintance with the spirits and ideas of the Republic. Foreign societies are likewise one of the best means to Americanization and serve another purpose only less important:

Let them keep alive Italian and German music and literature, Balkan handicrafts, and the folk-lore and folk dances of the Old World:—not for the sake of the Old World, but as elements contributory to American culture. Let them spend as much time in bringing the spirit and meaning of American institutions home to their members as in bringing home to Americans the spirit and meaning of their European traditions.

I Shall Not Care

When I am dead and over me bright April
Shakes out her rain-drenched hair,
Though you should lean above me broken-
hearted,
I shall not care.

I shall have peace as leafy trees are peaceful,
When rain bends down the bough.
And I shall be more silent and cold-hearted
Than you are now.



A Protest by the Bishop of Burlington

The Bishop of Burlington, Msgr. J. J. Rice, has sent a letter of protest to Senator Ira LaFleur against a bill before the Vermont legislature (S. 84) requiring the exclusive use of the English language in all public and private schools. He says, *inter alia*:

I am at a loss to know what possible good could follow the passage of Senate Bill 84; practically the only class of people affected by it are the French Canadians.

To outward appearances this Bill is a patriotic measure, but we know fully well that everything labeled patriotic is not necessarily patriotic; S. 84 is a measure dictated neither by education nor patriotism, but by Socialism; it denies to a father his essential rights in educating his child and it arrogates to the State the right which the Creator has made inherent in parenthood itself. . . .

S. 84 seems to cast a slur on the patriotism of the graduates of the French schools of Vermont, yet can the proponents of this Bill instance any cases in which the graduates of the French schools of Vermont did not measure up to the loftiest standards of patriotism during this last war? . . .

We all know what a dismal failure our English speaking schools have made of the teaching of foreign languages; our State pays annually thousands upon thousands of dollars to teach French in our high schools but without very noticeable results. Our State seems to recognize by its attempt to teach French that it is a very desirable and useful thing for the State to have a goodly number of its citizens capable of speaking the French language; why then enact a law which will prevent the children of French parents from acquiring a knowledge of French?

The French schools have not cost the State of Vermont one penny and they have been eminently successful in teaching their pupils a knowledge of both French and English, whereas the teaching of French in the high schools of the State has already cost hundreds of thousands of dollars and has been a decided failure.

The interpreters in the American army, the thousands of telephone operators who

volunteered for service, were almost without exception graduates of French schools. The essential qualifications of these interpreters and telephone operators was a perfect speaking knowledge of French and English; now how many of our high school graduates or college graduates could measure up to that requirement? Very, very few! The army was obliged to depend almost entirely and exclusively on the graduates of the schools that Senate Bill 84 is aimed at.

It seems singularly inconsistent to attempt to prevent the teaching of French in the only practicable way in which it can be learned, *i. e.*, by young children in French schools which cost the State nothing, and then turn around and waste hundreds of thousands of dollars of taxpayers' money in a futile effort to teach young men and young women the French language.

I am not of French extraction, but I have spent many happy years of my life in a close intimacy with the Canadian people; I know them thoroughly, therefore I love and admire them for their sterling qualities and in the name of true Americanism and honest patriotism I raise my voice to protest against this short-sighted and ungrateful treatment of the loyal French Canadians of Vermont.



Non-Catholic Children in Catholic Schools

The opening of a free Catholic parochial school in Goliad, Tex., raises an interesting question.

The school, we see from the *Southern Messenger* (XXVIII, 17), is to be "free to Catholics and non-Catholics," and as, according to the same paper, "the Catholics in Goliad are only a handful," the expectation of the pastor and congregation obviously is that a sufficient number of Protestant children will attend to make the free school worth while.

The question arises: *Is it advisable to open our Catholic parochial schools to non-Catholic children?* There would seem to be many reasons against the practice. Are these outweighed by solid arguments in favor of it?

We should be pleased to print expressions of opinion on the subject from Catholics who have given serious thought to the subject.



- It is still time to keep that promise you made to yourself last year to help the Review along by sending in a new subscriber.

—No man can complain of being measured by his own yard stick.

Cardinal Gibbons's Reconstruction Programme

The letter addressed by Cardinal Gibbons, under date of May 5th, to the Administrative Committee of the National Catholic War Council, marks a further step towards the convocation of the fourth Plenary Council.

The Cardinal asks the four bishops (Muldoon, Schrems, Russell, and Glass) to constitute themselves a "General Committee on Catholic Interests and Affairs," "to prepare for the regular meetings of the hierarchy, and to serve as an executive to carry out their decisions and wishes." This will necessarily constitute the Committee "a clearing house for the general interests of the Church." His Eminence sketches a schema of topics for consideration, as follows: (1) The Holy See; (2) Home Missions; (3) Foreign Missions; (4) Social and Charitable Work; (5) the Catholic University; (6) Catholic Education in General; (7) Catholic Literature; (8) The Catholic Press; (9) Legislation; (10) A Catholic Bureau; (11) Finances.

Under No. 6 the Cardinal calls attention to the dangerous trend in education and asks the Committee "to have a careful treatment of this subject prepared and submitted to the judgment of the most expert." His Eminence finds that "there are many signs of increasing hostility to the Church and a desire to translate this hostility into legislation." He says that hitherto American Catholics have "hardly had any policy at all in regard to such matters," and emphasizes the need of one that is both cautious and effective.

The "Catholic Bureau" (No. 10) is to be the headquarters of the Committee on Catholic Interests and Affairs, equipped so as to enable it to realize the purpose of its creation.

Even the poor Catholic press receives honorable mention in the Cardinal's letter. He admits that "up to the present time the hierarchy has taken no concerted action on behalf of the Catholic press," and adds: "In view of the immense influence for good which a popular press could have on our peo-

ple, it is worthy of inquiry whether we cannot come to its aid."

About Lord Kitchener

From a review of "My Diaries, Being a Personal Narrative of Events, 1888-1914," by Wilfrid Scawen Blunt (London: Secker), in the Book Section of the *N. Y. Evening Post* (June 21), we take the following interesting passage concerning Lord Kitchener:—

Mr. Blunt joined the Gordon family in their horror and protest at the Omdurman massacre being translated into the theme of "Gordon avenged" by the English press and Imperialists. He also reveals the true history of the Mahdi's head being dug up and desecrated. Some officers had jokingly proposed giving the Mahdi's toe nails as trophies to White's Club. "Kitchener on this hint seems to have fancied having the Mahdi's head for himself to make an inkstand of and gave Gordon [the General's nephew] the order to dig the body up and keep the head for him." The matter was severely criticised in Parliament and the head discreetly disposed of. Blunt's informant was the officer who made the original suggestion. He had been at a military school with Kitchener and told Blunt the unexplained reason why Kitchener served in the war of 1870. Owing to a little affair and debts which his father would not pay, Kitchener and another boy ran away. Kitchener "was tried by court-martial as a deserter. The two went to France and enlisted in the French Army, and Kitchener got some credit for his handling of a mitrailleuse." When the war was over, Linthorn Simons, the head of Woolwich, forgave him and he got his commission. He is quite fairly epigrammatized as "a wonderful organizer though a bad general."

Mr. Blunt records with satisfaction Gen. Sir William Butler's greeting to Kitchener on his arrival from Egypt at Dover: "Well, if you do not bring down a curse upon the British Empire for what you have been doing, there is no truth in Christianity";—whereat Gen. Kitchener only stared.

Catholics and Community Life

Doubtless Father Lynk (*F. R.*, Vol. XXVI, 9) is right in his prognostication of trouble ahead for the Catholic Church in America within the next twenty-five years. But is there not always trouble ahead for the Catholic Church in America? And do we not always have some anti-Catholic outbreak every twenty-five years or thereabouts? There is a periodicity in anti-Catholic manifestations almost as unfailing as the recurrence of the seventeen-year locust, from which some of our States are suffering this year. Any prophet may with certainty prophesy trouble for the Catholic Church. We all might well feel disturbed if the Catholic Church should cease to be a target for ignorance and malevolence. Our Divine Lord foretold this for her.

But Father Lynk has no doubt some especially violent form of persecution in mind: he mentions a number of anti-Catholic tendencies at the present time, and demands, as a preparation against such a persecution, "closer organization, a clearer realization of our dangers, and a perpetual watchfulness as the price of our liberty." I would add (I am speaking only as a layman and for the laity) greater personal sanctification; and then the "peaceful penetration" of the public life of our communities by Catholics, eager not so much for public office as for public service; a greater manifestation, by Catholic men and women, of interest in the welfare of the community; a hearty entering into all movements having for their object social and civic betterment, thus making Catholic influence for sanity and correct ethics felt in movements that might otherwise degenerate into fads and generalities.

As it is, in all too many cases and places, Catholics stand too much aloof, and flock too much by themselves. This exclusive herding, this avoidance of community team-work, begets suspicion among non-Catholics. Even the best of them come to believe that we are not of the common life, that we have interests apart from our fellow-citizens of other denominations.

The Catholic politician, although quite frequently as good a type of politician as his non-Catholic competitor in the political field, has all too frequently been allowed to monopolize all attention as "the Catholic in public life." We have not been rich in Catholics who have given themselves to public service unless there was a salary attached to it, or an emolument of some kind. We should have more Catholics unselfishly interested in public movements, social and economic. We should have fewer attacks upon movements simply because they are new, or because they emanate from sources outside our own group. We should have more positive-mindedness and less of the other kind. We shouldn't be always "agin" the popular mood. Frequently the popular mood is wrong and unhealthy; but it is not always so. It is quite as often a healthy reaction springing from the very heart of America. When Catholics are quoted as opposed to it—worse, when Catholics pretend they are opposed to it *because they are Catholics*—they are doing their Catholic fellow-citizens and the Church generally a marked disservice.

I know that no matter how Catholics may or may not act, persecution of the Church in some form or other will never cease. This is the destiny the Church is fulfilling as the Church of Him Who was crucified. But my observation of life in American communities has led me to feel that a great deal of the misunderstanding and suspicion of Catholics is attributed to their own indifference and hostility even, to public movements which are, in the end, for their benefit and the benefit of their children, as well as for that of any other element in the community.

The "closer organization" advocated by Father Lynk would do good, no doubt. I hope we may have it. But we cannot live hermetically sealed. Our men, our women, as citizens, are constantly rubbing elbows with men and women of other beliefs. We must make manifest our Catholic life in terms of citizenship so far as these "outsiders" are concerned. Let us be open-minded and open-hearted as re-

guards community life. This will not do everything. But in the crisp locution of the day: "It will help some."

DENIS A. McCARTHY

Washington, D. C.

Bolshevism in America

It is generally admitted that Bolshevism has gained a foothold in this country, but not every American is aware that the prospects of this radical movement are better here than perhaps anywhere else.

In the first place, because, under the existing order, a great part of the working class is unable to live decently. "The truth is," says *Reconstruction* (Vol. I, No. 5), "that there is too much congested wealth and too much poverty in America — [there are] too many millionaires and multi-millionaires and too many who can barely live from their labor. These facts arise not from chance, but from the nature of our institutions and our laws. . . . So long as existing conditions continue, Bolshevism will not merely remain the menace that it is, but it will grow. Whoever thinks otherwise has need to think again."

The second reason is that nothing can prevent the Bolsheviks and their sympathizers from forming a political party committed to the election of a Congress pledged to propose the substitution of the Bolshevik form of government for the republican form. If such a party were in existence, nothing could prevent the American people, if they so desired, from voting for its candidates, and if a majority so voted, they would have a right to remodel the government. If a minority, having been defeated at the polls, should resist, the majority would be entitled to use force to make their will effective.

One does not need to be a prophet to foretell that, unless the existing social evils are speedily cured by the use of the ballot, a Bolshevik revolution is inevitable.

—True happiness is found in making others happy.

K. of C. Fraternizing With Freemasons

Fraternal greetings were exchanged the other day, at Fargo, N. Dak., between the Scottish Rite Masons and the Knights of Columbus. We reprint the respective letters from the *Fargo Forum*, of June 6th, page 10:—

Greetings of the Masons

In view of the fact that during the past week in the city of Fargo, N. D., there have assembled three great fraternal organizations, of which we are assured that one of the fundamental principles is the brotherhood of mankind, regardless of creed or opinion, we, the members of the June, 1919, class of Ancient and Accepted Scottish Rite wish to extend greetings to the members of the Knights of Columbus and Independent Order of Odd Fellows, and assure them of our heartiest good wishes in the furtherance of all the principles of that greater fraternity of which we are all members.

Scottish Rite Class, June, 1919, by M. L. Hibbard, president.

Reply of the K. of C.

The Knights of Columbus of North Dakota sincerely appreciate the friendly spirit expressed in the cordial greetings received today from the Scottish Rite Class of 1919 now assembled in Fargo. We regard the message as a herald of a new era, the dawning of a new day, in which clouds of misunderstanding will be dispelled under the clear light of truth and charity, making possible the great ideal of the Brotherhood of Man. We wish to assure the members of the Ancient and Accepted Scottish Rite of our reciprocal feelings of good will and of our sincere desire to cooperate with them in the furtherance of every lofty principle and in the promotion of a better understanding between all classes to the end that the ideal fraternalism for which we both strive may be the more quickly and adequately realized.

Knights of Columbus of North Dakota, by George McKenna, state deputy.

Such fraternization, in our opinion, is wrong and dangerous. No true Catholic can consistently hail "the brotherhood of man" (as understood by Freemasonry), "regardless of creed or opinion," as "the dawning of a new day," and offer to co-operate with an organization which is notoriously the sworn enemy of the Church, in bringing about that "ideal fraternalism" which would spell the abolition of dogmatic Christianity and the substitution in its place of a religious system that is essentially pagan.

Some Results of the "New Education"

The FORTNIGHTLY REVIEW has often called attention to the looseness that vitiates a great deal of modern "thinking" and especially the vast output of some of our universities in the shape of "doctor dissertations" and "original research work." It seems that many of the candidates for higher degrees have not learnt how to express their thoughts clearly, concisely, and accurately. We would not revert to this subject to-day, had it not been lately brought to the notice of educators in a very striking way by one of the professors of what is perhaps the greatest of our American universities—Columbia, New York. Under the title, "Twenty-five Suggestions," this professor, Dr. Giddings, has sent out a leaflet "to ladies and gentlemen who have completed an American college education and are now pursuing graduate studies as candidates for higher degrees." He says that all of his "suggestions were directly provoked by outrages committed in dissertations offered by candidates for the degree of doctor of philosophy in one university department in one year."

As these suggestions have a practical value for all writers of English, and not only for the "higher degree" candidates at Columbia, we reprint the first fifteen of them.

1. Don't say "between" when you mean "among." Look up these words in the dictionary.

2. Don't say "consider" when you mean "regard" or "think" or "view."

3. Don't say "coördinate" when you mean "correlate." Look up these words in the dictionary.

4. Don't say "differentiate" when you mean "discriminate" or "distinguish from."

5. Don't say "due to" when you mean "attributable to" or "on account of" or perhaps something else. "Due to" is inaccurate and slovenly.

6. Don't say "during" when you mean "in."

7. Don't say "eventuate" when you mean "occur" or "happen."

8. Don't say "motivate" when you mean "move," or "force of motivation" when you mean "motive."

9. Don't say "phenomena" (plural) when you mean "phenomenon" (singular).

10. Don't forget that "none" is a contraction of "no one" and takes the verb "is," not "are."

11. Don't say "people" when you mean "individuals" or "persons."

12. Don't say "point of view" when you mean "view" or "opinion."

The phrase "point of view" is now and then both accurate and useful, but it should be employed sparingly.

13. Don't say "sociological" when you mean "social," or "psychological" when you mean "mental" or "psychical," or "biological" when you mean "organic" or "vital," or "physiological" when you mean "physical."

14. Don't overwork "hence."

15. Don't begin as many as ninety-five per cent of your sentences with "thus."

The *Educational Review* (Vol. 53, February, 1919), comments as follows on the need of such advice for "graduate students":

"This is emphatic and convincing testimony that the bachelor's degree, when conferred nowadays by an American college, means little or nothing. The vague and feeble philosophizing that has tickled the fancy of so many American teachers during the past few years, and has led them to believe that they were really making progress because they were intellectually and morally restless, and the odd notion that because some conspicuous psychologists have undisciplined minds there is no such thing as discipline, will disintegrate any educational process over which they gain an influence. It is no more possible to-day than it has been in days gone by to make educational silk purses out of educational sows' ears. Probably all the young ladies and gentlemen who have outraged Professor Giddings by their lack of education, are the proud possessors of 'views' on all sorts of social, philosophical, political, and religious questions. They are like engines with boilers of great capacity and no steam. They can not write English because they can not speak English. They can not write correctly because they can not think correctly. They have spent innumerable years in school and in college and have carefully avoided getting an education.

"If Professor Giddings stood alone, he might perhaps be thought to be supersensitive, but unfortunately he is one of many. University teachers of graduate students in almost every field, teachers of law and of medicine, of

journalism and of engineering, practical men of affairs who wish to engage college graduates in their business, all unite in testifying to the fact that whatever else the American schools and colleges may just now be doing, they are not insisting upon the merest rudiments of a liberal education. A radical attempt to deal with this many-sided question would be more promising and much more in the public interest than ninety-nine one-hundredths of the educational discussing and paper-reading which now go on all over the country."

Would it not be worth while to go into this matter more fully and ascertain how much of the slipshod work of schools is due to "the new education"?

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The Bomb Outrages

When the governments of the world have been preaching "force without stint" for five years as the means of accomplishing their aims and desires, it is not surprising that unbalanced or criminally minded individuals should likewise think to accomplish their purposes by killing and destruction. The fresh bomb outrages are the most unhappy illustration possible of the hateful idea that the way to achieve reform is to use violence.

There is no place in America for terrorism of this sort, and not the slightest need of it; for the Anglo-Saxon way of altering social and political institutions by free debate and discussion remains the only sound and safe one.

What these fanatical bomb-throwers will accomplish is nothing else than further restriction on immigration, the immediate passage of severely restrictive and reactionary legislation at Washington and the strengthening of the hands of such visionless legislators as Senators King and Overman.

At the same time it is only just to point out that the country is now reaping what the government has sown throughout the war by its Prussian intolerance, its stupid prosecution of men like Eugene Debs, and the abolition of the right of free speech and a free press. — *The Nation*, No. 2814.

Solving the "Movie Problem"

We have received the subjoined communication from Mr. Anthony Matrè, K.S.G., Chicago, National Secretary of the American Catholic Federation:

Stimulated by the good advice set forth in the FORTNIGHTLY REVIEW, we have finally succeeded in establishing in Chicago a Center for Clean Movies. Clean films are a scarcity,—as from 22 to 40% of all those put on the market portray illicit love and adultery; 20% murders, 10% drunkenness, and 27% theft and robberies;—but by patient and persistent work, and a good deal of cutting and censoring, we have established a Library of Films which are fit to be shown in Catholic halls and Catholic institutions.

All films have been and will be personally reviewed by the undersigned and several clergymen, and up to date several hundred thousand feet of films have been carefully inspected and the necessary "cut outs" ordered.

In order to guarantee the Catholic public that the films reviewed and approved will be presented in their censored form, arrangements have been made to open a "Clean Film Department" at 76 W. Lake Str., Chicago, where these films can be rented at nominal rates. If the plan succeeds and there will be a demand for clean films, we have the assurance of several large film producers that they will produce Catholic subjects. Among the censored films now available are:

"Quo Vadis," "Julius Caesar," "St. Paul and the Centurion," "Your Obedient Servant," "Salts of the Earth," "The Little Chevalier," "The Apple Tree Girl," "Christ Among Men," "Princes Necklace," "Cris and His Wonderful Lamp," "The Story the Keg Told," "The Star-Spangled Banner," "The Royal Pauper," "Election of Pope Benedict XV," and other dramas and comedies.

Thanking you for your advice in bringing about this much needed service for Catholics, I am yours faithfully,

ANTHONY MATRÈ

Chicago, Ill.

The Allies in China

"Peking Dust," a new book by Miss Ellen N. La Motte (The Century Co.), contains much first-hand information that has not hitherto passed the censor.

We have heard a good deal about the imperialistic ambitions of Japan in China, but little or nothing of the demands and claims of the nations that fought with us in the war against Germany. We quote the subjoined interesting passages from a notice of Miss La Motte's book in the *New Republic*, No. 240, p. 191:

It may be that Germany's distrust of Allied protestations of noble aims was founded to some extent on a knowledge of carefully veiled conditions in provinces other than Shantung. England, according to Miss La Motte, holds as concessions in Tibet, Szechuen, Kwantung, and sections of the Yangtse valley 27.8 per cent of all China. Before the war the holdings of other powers amounted to 3.4 per cent for France, 1.37 per cent for Germany, 4.3 per cent for Japan, and 42.3 per cent for Russia. The total area under foreign influence came to 79 per cent. Japan has taken over Shantung, increasing her area to 5.6 per cent.

The others have not merely held on. Two years after the beginning of the war with Germany, while all eyes were turned toward Belgium, France coolly occupied three hundred and thirty-three acres in the heart of the city of Tientsin. "The attack, or charge, or party of occupation, whatever you choose to call it, was led in person by the French chargé d'affaires, at the head of a band of French soldiers. They seized and arrested all the Chinese soldiers on duty in the district, put them in prison, and in the name of the Republic of France annexed three hundred and thirty-three acres of Chinese soil to the overseas dominion of the great republic!" Peking and Tientsin were in uproar, the papers printed nothing but protests, every Chinese servant quit the seized quarter, a run was started on the French bank that came near ruining it, a boycott of French goods was declared. Then the French government threatened an in-

demnity for all loss to mercantile houses, the press was muzzled by foreign interference, the matter sank in public discussion from an outrage to an affair, from an affair to an incident, and France had her way in Tientsin. The excuse of the act was that France had asked for the district as long ago as 1902 and several times afterward. The strike of the servants brought on a new and humiliating vassalage. The French consul-general published an ordinance to the effect that "every Chinese employed in the French concession is obliged to have a little book containing his name, age, place of birth, and so on, together with his photograph and finger-prints."

To the list of English injustices must be added the opium intrigue of 1917 and the twelve demands by means of which she frightened China into entering the war. The cynical attitude of Japan toward Chinese autonomy is too well known to require comment. The United States has been at least superficially fair, and her reward is to be less hated than any other of the great Powers. For China has seen herself eaten alive by capitalistic nations, and has learned that every proposal from them, however straightforward in seeming, carries with it some insidious leverage for exploitation.

—The late Bishop Guillelmé, in an article contributed to *Catholic Missions* (Vol. IX, No. 7) tells of some of the difficulties missionaries in his part of Africa (the Nyanza district) have to contend with. One Saturday when the Father who had come to Kachebere, a Christian centre with about 300 converts, entered the chapel to hear confession, he found the confessional had been devoured by white ants. He asked the natives to improvise a temporary confessional, which they did by standing his bicycle on end and draping it like a confessional. The catechist, announcing the fact to the priest, said: "You can begin to hear confessions when you want to, and I assure you that the biggest sins will pass easily through the grill." This incident shows how inventive the blacks are. One result was that on the same day a number of important people of the locality got together and decided to build a large and solid church in place of the old thatched chapel, which was frightfully damaged by the ants.

Women Against War

At the second International Congress of Women for Permanent Peace, which was held in Zurich, May 15-25, and attended by two hundred women from nearly all civilized countries of the world, a beautiful message of greeting from twenty-five French working-women to their German "friends" was read and answered by the German women present. The message read as follows:

Message of the French Women to the German

Today for the first time our hands which have sought each other in the night can be joined. We are a single humanity, we women. Our work, our joys, our children, are the same. French and Germans! The soldiers who have been killed between us are for both of us alike victims. It is our brothers and our sisters who have suffered. We do not want vengeance. We hate all war. We push from us both the pride of victory and the rancor of defeat. United by the same faith, by the same sense of service, we agree to consecrate ourselves to the fight against war and to the struggle for everlasting peace.

All women against all wars!

Come, to work. Publicly, in the face of those who have vowed eternal hate, let us unite, let us love each other.

This truly Christian message was answered by the German delegates to the Congress as follows:

Reply of the German Women to the French

We German women have heard the greetings of our French sisters with the deepest joy, and we respond to them from the depths of our souls. We, too, protest against the perpetuation of a hate which was always foreign to women's hearts. Our French sisters! It is with joy that we grasp your extended hand. We will stand and march together, in common effort for the good of mankind. On the ruins of a material world, founded by force and violence, on misunderstanding and hate, we women will, through death and sorrow, clear the road to the new humanity. As mothers of the coming generations, we, women of all nations, want love and understanding and peace. Despite the dark and gloom of the present we stumble, comforted, toward the sunshine of the future.

If woman suffrage would lead to the realization of this beautiful spirit in the lives of nations, we should hail it with joy.

A Letter from a Negro Catholic

The article on "Negro Catholics and the K. of C." in our No. 9 has been variously commented upon in the Catholic press. Perhaps the most noteworthy contribution to the discussion was a letter by William Miner, a colored Catholic, to the Newark *Monitor* (XIII, 23).

"Great Catholic organizations, such as the Knights of Columbus," he says, "owe it not only to the colored people, but to the Church, not to exclude us from their orders because of our color, but on the contrary should help us to rise. No organization is stronger than its weakest link, and the Catholic Church is no exception to this rule. It would be charitable if the stronger groups of the Church would affiliate with the weaker ones, in order that the weaker ones may be made strong. If I understand correctly, the K. of C. is not known to the world as a social organization, but as the mouthpiece of the Church so far as organization goes and for that very reason, as practical Catholics, we should be allowed to be associated with so powerful an organization. We are not trying to break any social barriers. There was no social barrier broken when we joined the Holy Name Society and I can not see where any will be in this case. We are only asking that the word democracy be put into effect at home, for thousands of our brave black boys went to France to fight, and to die if needs be, in order that the world be made 'safe for democracy.'"

In conclusion, Mr. Miner calls attention to an even more important problem than Negro membership in the K. of C. There is, he says, "a great and fertile field for the conversion of the Negro to the Church. What is being done about it? I must confess that I do not know. But I do know that if the recent press reports are true, millions of dollars are being donated for colored religious and uplift work by the several Protestant denominations."

—If you do not bind your REVIEW, hand the copies to others after you have read them.

Masonic Camouflage

The *Indiana Catholic* (X, 487) quotes Capt. Asa C. Howard, of the U. S. army, as saying, in a lecture on "Masonry in France," that the Grand Orient of France is frankly atheistic, has abandoned the use of the Bible, and struck out of its by-laws every obligation of belief in God, and therefore should not be recognized by American Masons.

"In my opinion," he says, "the recognition of French Masonry will be a severe blow to the institution of [in?] America. To say that we American Masons recognize an atheistic Masonry will bring on us a concerted attack by every church in the United States. There are many men in the United States who have no church affiliation; a great number of our most prominent members are of this class. To them Masonry is, to use the expression, their religion. They, too, will criticise us and refuse to join us. I sincerely hope that in the near future those of our Grand Lodges who have acted hastily will reconsider their statements and action, and consider them as 'actions in the emergency.'"

It is hard to say whether Capt. Howard is in good faith or whether his address is intended as *camouflage*, to throw sand into the eyes of the uninitiated and the "knife and fork Masons," so numerous in this country, who are ignorant of the real teachings and aims of the Craft. No one who has read Chapter VIII, "The God of American Freemasonry," and Chapter XI, "American Freemasonry and the Bible," in "A Study in American Freemasonry," edited by Arthur Preuss (3rd ed., 1914; St. Louis: B. Herder Book Co.), need be told that the God of Freemasonry is not the God of Christian Revelation, but a deified pagan Humanity, and that the Bible of the Lodges is a Bible robbed of its Christian meaning and placed on a level with the Koran, the Vedas, and the Zendavesta, nay beneath the Kabbala, — a book admitted even by Bro. Pike to be a medley of absurdities mingled with what he calls "philosophy."

There is no valid reason why Ameri-

can Masons should refuse to fraternize with the Grand Orient of France, which holds substantially the same faith as they do and differs from them only in carrying that faith to its last conclusions.

The Mormons in Illinois

A good deal of important new matter on the Mormon War is contained in the second volume of Dr. T. C. Pease's *Centennial History of Illinois — "The Frontier State, 1818-1848."*

When the Mormons came to Illinois, in 1838, they were very favorably received and their settlement at Nauvoo thrived; but within five years the Western section had risen in arms against them, Joseph and Hyrum Smith had been murdered, and the powerful sect had been expelled to take up the march to Salt Lake. Why?

Dr. Pease makes it clear that the fast-growing enmity to Mormonism was rooted in political antagonism. The Mormons were wholly swayed by Joseph Smith, who cherished political ambitions; and between the Whigs and Democrats they held the balance of power. When they turned to support the latter party, the Whig leaders in Illinois assumed a violent anti-Mormon attitude. The "revelations" of a renegade Mormon as to the aims of Smith further irritated the public. Commercial jealousy of the city of Nauvoo on the part of the other cities played a part; for in the early forties, while the Mormons had their headquarters at Nauvoo, that town became twice as large as either Chicago or Alton, a thriving seat of 15,000 people, with fine brick mansions and great public structures like the Temple.

Underneath all else lay an instinctive feeling that Mormonism would be a horrible political and social excrescence on the State.

By the use of old files of the Mormon paper, *Times and Seasons*, and of other contemporary sources, Dr. Pease has made a dramatic story of the uprising, of the vigorous seizure of Mormon power by Brigham Young after the murder of the Smiths, and of the abandonment of Nauvoo.

Martyr Nations

The case of Ireland is the most advanced of those nations seeking self-government. Sir Edward Carson has forbidden Lloyd George to receive the American Commission sent to raise the Irish question at the Peace Conference.

The English occupation of Egypt is the most outstanding case of international treachery on the part of a European nation. At the bidding of the Egyptian bondholders, English guns were turned on Alexandria in 1882, and the promising nationalistic movement under Arabi Pasha was crushed. The English government promised solemnly in the sight of all Europe to withdraw from Egypt. After continuing its occupation for thirty-two years, it declared a protectorate over Egypt in 1914. For nearly five years the United States refused formal recognition of this act. Only a few days ago President Wilson's complacency triumphed over his conscience; he accepted the protectorate, adding a little pious piffle to the Egyptians about the folly of their attempts at self-determination.

The whole of India is a burning, seething sore. Literally, millions are engaged in a demonstration against the economic exploitation of the country under British authority — and particularly against the withdrawal of all civil rights from Hindus by the Rowlatt Acts. The voices of Robert Williams, Robert Simillie, and George Lansbury are raised in their behalf in a call to their countrymen "to join us in our protest against the bombing and shooting of unarmed men and women, and in our demand for a public inquiry into these outrages."

In this connection it is interesting to remember that England has always professed to hold India as trustee for the Indian people on the same principle as that implied in the system of mandatories under the League of Nations.

It is with little confidence in the light of the news from Egypt and India that we contemplate the prospect of handing the rest of Africa over to England as mandatory. The Japanese atrocities in Korea are likely to be duplicated in

Shantung—underwritten by President Wilson, the United States, and the League of Nations.

The connection of this state of affairs throughout the world controlled by the executive powers of the League with the future of Germany under the Treaty is obvious. Germany is to take her place as the chief of the martyr nations—the exponent of their wrongs, the leader in their plea for justice and in their movement for freedom. It would be another ironical turn of history that should make Germany the hope of freedom in the world, and enroll the nations that fought for liberty and self-determination in a League of Free Nations as misnamed as the Holy Alliance. — *The Dial*, No. 791.

The Catholic Students' Mission Crusade

We have received a pamphlet, titled, "God Wills It!" — which gives in brief the history, aims, and methods of the Catholic Students' Mission Crusade and is intended to serve as a handbook for those interested in that praiseworthy organization.

The number of high schools, colleges, and universities affiliated in this new movement for Catholic mission endeavor is rapidly increasing. The fact that units are established in New York, Maryland, Connecticut, District of Columbia, Ohio, Indiana, Illinois, Wisconsin, Minnesota, Washington, Missouri, Kentucky, and Arkansas, as well as in Canada, shows how widely this new spirit of interest in Catholic missions has spread, and that, in spite of wars and plagues, the great mission cause is moving on.

The Crusade was organized last summer for the purpose of arousing the Catholic student body, especially in the United States, to study the mission problems and thereby to secure greater support and more vocations for this great work. The present headquarters of the organization are at Mount St. Mary Seminary, Cincinnati, Ohio, with a Field Secretary at the Apostolic Mission House, Washington, D. C.

FRANK A. THILL

The Y. M. C. A. in France

The *Providence Visitor* (Vol. 45, No. 34) thinks it is high time for the Catholic press and people to protest energetically against the mixing of religious proselytism with social service by the Y. M. C. A. in France.

The Y. M. C. A., it appears, is engaged in a gigantic drive against the Catholic Church in France. Ten million dollars worth of proselytizing will be spent, "not to restore shattered homes and churches," but, in the words of Bishop Wilson, "what we will do is the replacing of Christ that He might occupy the place where the prophet stood."

How thoroughly this drive is organized is told by Francis Beattie in *America*. The country is combed for the best preachers, many of whom are already working the Y. M. C. A. propaganda in France. Bishops and presidents of theological seminaries are drafted for the venture. Three thousand ministers are installed as secretaries and the services of two hundred leading clergymen are promised.

"This is truly a gigantic movement against the faith of the French people," comments the *Visitor*. "It is a revival of the soup-kitchen, as practised in Ireland by the Evangelizing societies of England centuries ago. The Y. M. C. A. is taking advantage of the present distress among the poor of France to buy them over from the Church. Where the bodies be there shall the eagles gather. These Y. M. C. A. secretaries are preying upon the wretchedness of that war-worn country and are trying to relieve their bodies in exchange for their souls."

So many weak-kneed Catholics have been roped in by the Y. M. C. A. right here in America, without protest, that it is not likely that the anti-Catholic drive of this Protestant society in France will make much of an impression upon our people or lead to anything like an effective counter-movement.

—How about that new subscriber you promised to send us last year? It is still time to keep your promise.

Catholics in the U. S. Senate

To the Editor:—

You do an injustice to a Catholic of the finest type, Senator Walsh, of Massachusetts, when (*F. R.*, XXVI, No. 2) you impliedly place him "among the Catholic politicians of the common ward variety." Senator Walsh, of Massachusetts, is, in the opinion of those who are in a position to know, far removed from the low-class politician you have in mind. Knowing him personally for years, I have had exceptional opportunity to observe him in private as well as public life, and can assure you that he is a Catholic whose practice of his religion puts most of us to shame. His life is an open book, and in Massachusetts, where he was governor for two terms, he is known as well for his simple Catholic piety as for his progressive political ideas.

As to the other Catholics in the Senate whose names you quote from the *Catholic Columbian*, will you let me say that while I have had no personal touch with Phelan of California, Ashurst of Arizona, or Walsh of Montana, I have frequently sat beside Senator Ashurst at Mass at St. Mathew's Church on Sundays here in Washington. Going to Sunday Mass may not be, of course, a test of maximum Catholicity, but I think that in justice to Senator Ashurst this fact should be recorded.

DENIS A. MCCARTHY

Washington, D. C.

—Not many people will remember the seven followers of "Pastor Russell" who were given prison sentences of twenty years, in June 1918, for obstructing the draft. A few days ago these men were set free, and their sentences annulled, by the United States Circuit Court. "The defendants in this case," said the court, "did not have the temperate, impartial trial to which they were entitled, and for that reason the judgment is reversed." The *New Republic* (No. 240) thinks, and so do we, that there are many men and women in jail to whose cases this same truth applies.

NOTES AND GLEANINGS

—The *Christian Cynosure* (Chicago, Vol. LII, No. 2) reprints from the *Indiana Tribune* a detailed account of the "christening," by the "Shriners," who are high-degree Freemasons, of a young camel!

—Heretofore it has been illegal to make bequests in the United Kingdom for the saying of Masses for the dead. The money so left reverted back to the estate for the benefit of the next of kin. The House of Lords has repealed the law. From now on it is lawful to make such bequests.

—The American Federation of Labor has decided to admit Negroes to full trade union membership. In case discrimination is tried by any of the unions, separate charters are to be issued to the Negro organizations. This is a good example for the K. of C. to follow.

—We see from the *Southern Messenger* (XXVIII, 17, 3), that a newly organized "court" of the Daughters of Isabella in Waco, Tex., has among its officers a "grand regent," a "regent," a "prophetess," a "monitor," and a "sentinel." Why this nonsense in an organization of Catholics?

—*The American Child*, a "Journal of Constructive Democracy," is the successor of the National Child Labor Committee's quarterly Child Labor Bulletin. It will deal with all aspects of the child welfare problem under the editorship of Owen R. Lovejoy. (105 East 22nd Str.; New York; quarterly; \$2 a year.)

—There can no longer be any doubt that General Wood is a candidate for the presidency, for he is having himself initiated into prominent secret societies such as the Ancient Arabic Order of the Mystic Shrine. The fact that he was admitted into this body proves that the General is a Mason of at least the 32nd degree.

—There is no more important section in the report of Mr. Gompers and the Executive Committee of the recent A. F. of L. convention than their insistence that "the very life and perpetuity of

free and democratic institutions are dependent upon freedom of speech, of the press and of assemblage and association."

—The Y. M. C. A. camouflage seems to be not only religious but commercial as well. The London *Saturday Review* (No. 3317) charges that "the Hotel Adlon in Berlin is crowded with American bagmen ['drummers'] in the guise of agents of the Y. M. C. A., who are offering and securing business for the United States."

—The Catholics of London are organizing against the new Public Health Act, which proposes to set up machinery to deal with every Englishman eugenistically from birth to death, or, more correctly, until he has been cremated. Measures such as this, in the words of Msgr. Provost Brown (*Universe*, No. 3045), are among the most terrible dangers of modern legislation.

—The attention of the editor of the *Christian Cynosure* is called to the fact that there is no such paper as "the Cincinnati Catholic Register" and that the remark credited by him (Vol. LII, No. 2, p. 63) to that paper about God having "doubly blessed the Catholic Church by placing one of its most faithful sons [Joseph Tumulty] at the right hand of President Wilson," is spurious. There are not a few Catholics who regard Mr. Tumulty as a very doubtful "blessing."

—Sharp reductions have been made by the House of Representatives in our army and navy programmes for 1920. The War Department asked for an army of 500,000 men; the House decided upon 300,000. The Navy Department requested an appropriation of \$900,000,000; this figure the House cut to \$600,000,000—no new ships being provided. It is last year's tax bill and not the fourteen points that have put some sort of limitation on our armaments.

—The uneasiness which the Catholics of England are feeling just now in regard to the all-important question of education, has led to the foundation of the *Sower*, a small monthly journal devoted especially to the interests of Catholic education. The first number contains contributions by the Bishop of

Salford, the Bishop of Northampton, Msgr. Brown, Canon Driscoll, the Rev. C. C. Martindale, S. J., and others. The *Sower* is published by the Shakespeare Press, Hineckley Str., Birmingham, England.

—The glory of the first shore-to-shore non-stop flight across the Atlantic Ocean belongs to Great Britain. Without advance advertising, Capt. John Alcock, the British pilot, and Lieut. Arthur W. Brown, his American navigator, "hopped off" at St. John's, N. F., June 14th, in the midst of a fog, on a Vickers-Vimy biplane, and landed at Clifden, Ireland, sixteen hours and twelve minutes later, having made an average speed of about 140 miles an hour. The achievement marks man's greatest triumph in the air.

—An article by Dr. J. P. Arendzen on "Ante-Nicene Interpretation of the Sayings on Divorce" in the *Journal of Theological Studies* (XX, 79), ends with the conclusion that "Before the Council there is no evidence that the Christian Church interpreted the clause *excepta fornicatione* as authorizing the breaking of the marriage bond itself, in the sense that the partners ceased to be husband and wife, and that at least the innocent party might remarry. All the evidence there is, and it is considerable, points the other way."

—By a decree of the Holy See two new prefaces have been provided, one for Masses for the dead, the other for feasts of St. Joseph. The text is printed in the current *Acta Apostolicæ Sedis*. An English translation will be found in No. 3045 of the London *Universe*, which incidentally calls attention to the fact that "proper prefaces" were formerly much more numerous than they are now, the Leonine Sacramentary, for instance, containing no less than 267. The new preface for Masses for the dead had been widely used in France and elsewhere.

—The Senate subcommittee which has been inquiring into anti-patriotic activities has submitted a vague report and recommended "control and regulation of foreign-language publications" and a permanent law similar to the war-time espionage act. Such proposals run counter to American principles and traditions and should be opposed by every true American. "Freedom of speech and the press," comments even the hide-bound *Globe-Democrat* (June 16), "is essential to democracy. . . . Let not America set an example of governmental control of thought worse than that of the late czar."



—The number of farm tenants has increased 40 per cent. in Kansas in the last eighteen years. The number of

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acres farmed by tenants in that State has increased 80 per cent. in the same period. Governor Allen has begun a campaign to eliminate the farm tenant as far as possible by providing State aid for those who wish to buy farms and who will farm them. The last Legislature voted to submit to the people at the next election a constitutional amendment which will authorize the State to invest money in lands and sell them to farmers on easy terms and at low rates of interest.

—Apropos of prospective Catholic dailies, (*F. R.*, XXVI, 11, 168), the *Indiana Catholic*, too, has declared its willingness to change from a weekly to a daily on Mr. Gonner's "Iowa plan" (semi-weekly, tri-weekly, daily; by degrees). Mr. J. P. O'Mahony, who is an able writer and a good manager (rare combination!), says his paper was started with less than nothing and has "made good" as a weekly, and that there is no reason why it should not succeed as a daily. — "if the Catholics of Indiana want it." We hope he will meet with encouragement. Indiana is at least as good a field for a Catholic daily as Iowa.

—The girls employed in the Woolworth store in South Chicago, Ill., were recently organized and demanded increased wages and shorter hours. When the demand was rejected, the girls

walked out of the store. Wages paid were from \$4.50 to \$7.50 per week. The *Public* says (No. 1106) that this is the rate paid in nearly all the stores of the Woolworth Company. It will be recalled that the head of this company, F. W. Woolworth, died recently and left \$60,000,000. The accumulation of this enormous fortune is attributable largely to the extreme low wages paid to the employes and the slavish conditions exacted.

—In reply to our disapproval of its standing claim that it is "the largest Catholic newspaper in the United States" (*F. R.*, XXVI, 11, 173), the *Chicago New World* (XVIII, 50, 4), without quoting a word of what we said or even intimating the nature of our criticism, tells its readers that "Pruess [*sic*!] is the word for Prussian; if it is not, it should be," and that the FORTNIGHTLY REVIEW cares for nothing American except Liberty bonds. Whether these silly charges are true or false cannot possibly concern the readers of the *New World*. What does concern them, however, and the whole Catholic press, is that "the official organ of the Archdiocese of Chicago and of the Province of Illinois" flaunts at the top of every issue the mendacious assertion that it is "the largest Catholic newspaper in the United States." Are official organs permitted to lie?

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Literary Briefs

—The St. John's Orphanage Edition of the Belleville (Ill.) *Messenger* is, both as to text and letter-press, one of the finest publications of its kind that has ever come to our notice. It contains, on 264 richly illustrated folio pages, 114 sketches of existing or extinct parishes of the Diocese of Belleville. In the words of Rev. Dr. P. Guilday, "no one but the hard-pan research worker can realize the infinite patience and skill it demanded to produce such a *magnum opus*." Unfortunately, because of various difficulties and the tremendous expense involved, the editor, Father F. Beuckman, and the publisher, Mr. Joseph N. Buechler, were unable to include in this edition all the parishes and institutions of the diocese and to give the general history of the diocese, which was the real task they had set for themselves. Fr. Beuckman's preface strikes a somewhat pessimistic note, but he has written us since that he hopes to be able to complete the work and to issue it in book-form, eliminating all biographies and half-tones. For this octavo edition the history of the old French missions has been re-written, and foot-notes have been added referring to the sources. Meanwhile the St. John's Orphanage Edition of the *Messenger*,—so called because the proceeds are destined for the diocesan orphan asylum,—will prove a most useful work for strengthening the faith and interest in Catholic matters in the descendants of the sturdy pioneers, so many of whom appear here in word and picture, and a precious collection of historical fragments, most of which would surely have perished had they not been gathered together in time. We congratulate the editor and the publisher on their excellent work, which has been a labor of love (work of this kind is ever unprofitable among American Catholics), and trust that they will not be discouraged by the apathy and indifference amid which their path is laid, but continue and complete the good work for its own sake. It will stand as an *opus aere perennius* to perpetuate their names. (A copy of this edition will be sent to any address for \$3 by Mr. Joseph N. Buechler, 332 W. Main Str., Belleville, Ill.)

—In "The Letters of Charles Algernon Swinburne," lately edited by Edmund Gosse and Thomas J. Wise (2 vols. John Lane Co.), there is found a sharp exchange of views between Newman and Swinburne. The former had declared to Gosse that he thought Swinburne's poems "soaked in an ethical quality, whatever it is to be called, which would have made it impossible in the last generation for a brother to read them to a sister"; and Swinburne retorted by professing infinite amusement at the view of Newman that "amorousness" and religion were wholly irreconcilable. Needless to say, this was evading the real issue.

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The Fortnightly Review

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ST. LOUIS; MISSOURI

July 15, 1919

For the Freedom of Education

Cardinal O'Connell, in a paper read at the St. Louis meeting of the Catholic Educational Association and printed in pamphlet form by the latter under the title, "The Reasonable Limits of State Activity," protests against "the present tendency of the State to increase its powers and to absorb the individual in its paternalistic legislation," especially by monopolizing education. Against this "un-American tendency of the government to enlarge the area of its activity at the expense of popular liberty," he emphasizes the fundamental principles that constitute the rationale of civil society. The State, he says, came after, not before the family. It had its origin in the union of families seeking the protection of their rights and the promotion of their temporal well-being. The State, therefore, exists for the individual. Its purpose is to further the common interests and the temporal prosperity of the community and to protect the private rights of the citizens. This is not only sound philosophy, it is likewise genuine Americanism. Nevertheless, we in America are drifting in the direction of State absolutism. "Each year the volume of over-legislation is increasing; the sacredness of human rights is ignored, and the State, according to the philosophy of the day, is regarded as an object of worship, the one supreme authority in society. This is the Czarism of Russia and the Prussianism of Germany reproduced, and as such, we resist it because it is disastrous in its consequences and false to the spirit of American traditions" (p. 19).

The Cardinal's teaching is practically applied in a brochure just published by the Catholic Central Society, "For

the Freedom of Education." It is, as the sub-title indicates, "an argument against the Towner and Smith bills," now before Congress, which embody the tendency towards a State monopoly of education against which Cardinal O'Connell so strongly protests. The Towner and Smith bills mark a long step in advance on the way to an absolutistic system of centralized education which would seriously endanger American liberty. The authors of the brochure justly combat the two measures, which are fathered by the National Education Association, as "dangerous, un-American, and unjust." Congressman Fitzgerald, of New York, is quoted as saying that this movement, if continued and not stopped, "means an entire change in our system of government, a practical subordination of State and local government, if not the elimination of self-government in this country, and the building up of a great federalized central government, which I believe is the greatest menace to this country."

The authors of the pamphlet before us carefully analyze the Towner bill and call upon all loyal Americans to warn their representatives in Washington against the Towner and Smith bills, lest, while they are seeking to relieve industry of the federal control imposed in the course of the war, they help to adopt a scheme which will permit, nay, foster the federalization of something which is far more ideal and far more necessary to the liberty of every American citizen than factories, raw materials, and manufacturing products.

Copies of the Central Society's timely pamphlet can be had free of charge by applying to the Central Bureau, 201 Temple Building, St. Louis, Mo.

I Shall Not Cry Return

By ELLEN M. H. GATES

I shall not cry Return! Return!
 Nor weep my years away;
 But just as long as sunsets burn,
 And dawns make no delay,
 I shall be lonesome — I shall miss
 Your hand, your voice, your smile, your kiss.
 Not often shall I speak your name,
 For what would strangers care,
 That once a sudden tempest came
 And swept my gardens bare,
 And then you passed, and in your place
 Stood Silence with her lifted face.
 Not always shall this parting be,
 For tho I travel slow,
 I, too, may claim eternity
 And find the way you go;
 And so I do my task and wait
 The opening of the outer gate.

The Opal City

By DEAN HARRIS

I

One of the quaintest and, historically, most attractive cities in the Republic of Mexico is Querétaro. It is seldom seen by members of touring parties and is known to visitors only as a station on the Mexican Central Railway, where topazes, rebosos, and opals are sold to travelers by gaudily dressed boys and girls.

When I entered the fascinating city, some distance north of the depot, it was past eight o'clock at night. The band was playing in the plaza and the romantic and historic garden was filled with people listening to the music and applauding the musicians.

The plaza was lighted by incandescent lamps and odorous with flowers, while the gorgeous palm trees and tropical shrubbery imparted a mysterious charm to the fascinating place. From the window of my hotel room I could look down upon this floral square, the very heart and centre of the city. Beyond it was the city market, the entrance to which was through a massive stone arch, near which was a fountain and the life-sized statue of a Triton. In the morning the market is crowded with venders and buyers, but when the sun is setting, it becomes, in harmony with the early history of the land, a place of silence and mystery.

Silence and mystery! These are the attributes which belong to Querétaro above all other cities, for it is filled with memories of great men and great events, and its life is largely of the romantic and warlike past. Its fifty thousand inhabitants are contented if not rich, its monuments are not often visited by strangers, its thrilling story is seldom told. Even the native basking contentedly in the glorious sunshine seems indifferent to, or ignorant of, the history of the great men whose fame is indirectly associated with the city. It is only when you meet and partake of the lavish hospitality of the well-informed and prosperous citizen, that you hear for the first time of the remarkable men and events which give importance and heroic setting to this fascinating city.

The native village of Querendora ("A Place surrounded by mountains") which antedated by centuries the present city, was swept away by the Spaniards under Tapia, in 1531, and on its ruins was founded the Christian city of Querétaro:—"Querétaro of St. James." Soon the locality acquired a reputation for its splendid climate, the most salubrious in all Mexico, and from the wealthy City of Mexico vice-roys, generals, and people of means with their households flocked to Querétaro where the religious atmosphere and the healing air and quietude restored their shattered health.

In time Querétaro became a city of splendid churches, magnificent convents and monasteries, which imparted to the place a unique distinction and a religious and social repose inviting peace, contentment, and happiness. If we except Celaya, which lies in the valley of Laja, not more than twenty miles away, there was no city in all Mexico where ecclesiastical architecture and religious institutions acquired more picturesque and permanent proportions than in Querétaro. Many great churches and sixteen educational institutions yet exist, after war, confiscation, and vandalism have ravaged the ancient city. Many of these churches and buildings are of historic interest.

The monastery of the religious order of the Teresitas, where the unfortunate Emperor Maximilian and General Mendez were imprisoned for a time, is a vast pile, now converted into a State school. The Federal Palace occupies a part of the Convent of Saint Augustine and is famous all over the republic for the beauty of its architecture and the richness of its superbly carved marble galleries surrounding the courtyard.

The venerable church of San Francisco, which was made the Cathedral of the diocese (in 1863), was founded a few years after the Spaniards acquired possession of the Aztec town. As it stands to-day, it represents many years of patient labor; for though pronounced complete in 1698, it was repeatedly repaired and altered, the last time in 1727. The beautiful choir, a mass of carved oak now black with age, inclosing a tall rack full of priceless volumes of ancient music, was completed a century ago.

It is passing strange that in this attractive and conservative city more plots and uprisings against Spanish viceroys and Mexican presidents were fomented than in any other town or place outside the City of Mexico.

The first proclamation of independence which is intimately associated with the history of the city was the result of the conspiracy of Iturrigaray to secede from Spain and establish in the ancient dominion a new and more liberal government. Since then all revolutionary uprisings begin with a shout — a "grito" — for liberty, equality or death. Whether Iturrigaray, who by the way was viceroy at the time, really meditated rebellion against Spain, is a disputed point to this day. But all agree that when the report of his dissatisfaction was heard by the Spanish junta, he and the intendant and some other prominent men in Querétaro were arrested and deported.

A few years later another and more memorable conspiracy was hatched in a house overlooking the Plaza Mayor — the city park. This house, two stories high and in no way distinguished structurally from other houses, dates back

to the beginning of the nineteenth century. In 1810, it was the home of Miquel Dominguez, the "Corrigidor" (mayor) of the city. Dominguez, the historian Mendista assures us, "was one of those unselfish, devoted, high-minded men whose careers adorn every page of Mexican history." Be that as it may, his name and the name of his wife are held in veneration wherever the annals of Mexico's "Wars of Liberty" are read.

It was in Dominguez's house, in Querétaro, where the heroic parish priest of Dolores, Miquel Hidalgo, planned the uprising that brought death to him and independence to Mexico.

W. R. HARRIS

(To be continued)

The Newspaper Mind

It is frightful to think of the quantity of banal thought daily put forth and seven-fold renewed in volume and banality on Sunday, under which the hapless American mind struggles like a bug in an Ostermoor. A despot of genius like Napoleon would shut up the printing shops, scrap the presses and put the *fainéants* of the pen to some useful work, such as making roads or reclaiming the desert lands. And what an enormous economic and intellectual waste would thereby be saved to the country!

In Europe, by virtue of the classic tradition, the book has precedence of the newspaper, which, by the way, is restricted to its legitimate functions, and usually edited with taste and intelligence. In this country the newspaper "hogs" the entire intellectual field, to the complete mental stuporation of the public. It has all but killed the taste for books (we publish fewer and worse books than Bolshevist Russia), and it has so cheapened the printed word that nobody any longer believes in "literary genius." But its greatest achievement is that it has produced in the American people what may justly be called the newspaper mind, which, as a substitute for intelligence, provokes the derision of Europe. — Michael Monahan in *Reedy's Mirror*, Vol. XXVIII, No. 25.

About Atrocities

While the German atrocities in Belgium are now admitted even by British journals to have been largely "a pack of lies," another far more real kind is attracting public attention. We shall illustrate our meaning by three quotations from leading American journals. The first is from the *N. Y. Nation* (No. 2816):

"The Walsh-Dunne report on conditions in Ireland, now available in its complete text, is as shocking a document as any that has been called forth by the world's present relapse into barbarism. It records a situation of utter horror in Irish prisons, and of almost unbelievable brutality on the part of the British authorities. Hundreds of men and women have been confined for months without charges having been preferred against them; hundreds have been discharged from jail with broken constitutions and shattered minds as a result of their treatment. Prisoners have been confined in narrow cells with their hands handcuffed behind them day and night; in this condition they are fed by jail attendants, and are permitted no opportunity to answer the calls of nature, other than to lie in their filthy clothes. During the winter and spring, prisoners have been showered with ice-cold water, and forced to lie on stone floors in their wet clothing; many of these died of pneumonia. The specific charges of the report are seventeen in number; they are enough to stop the mouths of those who prate of civilization."

For the full text of the Walsh-Dunne report see the *N. Y. Herald*, June 15th, and the *Irish World*, June 21st.

Our second quotation is from a paper contributed by Mr. Robert Dell, the well-known British journalist and author, to the *N. Y. Dial* (No. 792, p. 588).

"We have imposed our rule on Egypt in defiance of the wishes of the inhabitants and, when they rose against us in defense of their liberties, we suppressed the rising with a severity which, if the accounts be true, should make us hold our tongues in future

about German atrocities. I do not know how far the accounts are true, for the government as usual has deprived us of any but the most meager information. *L'Humanité* published, on April 26, a pathetic and very moderate account by Zagloul Pasha of the wrongs of his country; M. François Crucy, who interviewed the Pasha on behalf of the paper, said that England was dishonored by what had happened. I agree with him. And I fully understand the feeling of Frenchmen and Italians that, so long as our government acts in this way, it is not in a position to oppose the imperialism of their governments."

Our third quotation is from the same *Dial*, same issue, page 597, where Sailendra Nath Ghose says in the course of an article on "India's Revolution":

"News coming from India at the present time is very meager. But this is certain: the revolution is, on, as also are the massacres perpetrated by the British on the masses—atrocities compared with which German barbarities in Belgium sink to nothingness. These atrocities are carried on by the very power which has been given the 'mandatory' of practically half the habitable world by the conference of old diplomats sitting at Versailles. This much is also certain: Britain will sacrifice much of that habitable area before she will give up India. She will give China to Japan, she will give up many of her other possessions, but desperate and bleeding India, and the route leading to India, she will hold by every means from diplomacy to liquid fire and poison gas."

Were it not that the American people have been blinded by pro-British propaganda, these reports would be far more widely circulated and arouse tremendous indignation.



—After reading the REVIEW, hand it to a friend; perhaps he will subscribe, and you will have done him a service and helped along the apostolate of the good press.

Finis Austriae

Austria is not punished by the peace terms; she is annihilated.

The Hapsburg dominion was founded on the subordination of the various branches of the Slav race, the Czechs, the Croats, the Slovaks and Slovenes, to the Germans and the Magyars. The Germans are now to be taken out of this patchwork, and the different families of Slavs are to be started on a new career as independent republics. The basis of the new arrangement is purely racial, and it is beyond doubt, in the words of the London *Saturday Review* (No. 3319), "the most tremendous political experiment yet attempted by human agency."

Large empires, as the same journal justly says, do not grow together by chance, nor are they maintained by force alone, or nonsense. There is always some reason for their existence. The principal reason for the existence of the Austro-Hungarian Empire was economic, and it remains to be seen whether it can be pulled to pieces and successfully reconstructed on ethnological lines. What is to be Austria, consisting of Germans, will, of course, join the German nation, and very much strengthen the German power in Central Europe. How the Magyars and the Slavs in Hungary will live together, and how Bohemians, Moravians, Serbs, Croats, Slovaks, Slovenes, and Bulgars, are going to thrive higgledy-piggledy as neighbors without any centripetal or cementing force is a fearsome problem. Presumably in this firmament of democracy the kings of Greece and Roumania will still be allowed to twinkle as lonely stars.

The so-called Austrian treaty is no treaty at all, but the mere sketch of one. All the really difficult questions of Eastern and South-Eastern Europe are simply postponed to "some other day." The boundaries and constitution of the Hungarian Republic are not even sketched: they are ignored. The *Saturday Review* thinks there is no sense in this. "What hope," it asks, "is there of peace if you postpone all the really urgent and complicated problems, such

as the delimitation of the new nations, which you are going to carve out of the Hapsburg carcass?"

If the application of the historical attitude of mind to modern political problems were not out of fashion among democratic politicians, our rulers might have elaborated a reply to Bismarck's adaptation of a famous Voltairian epigram, "If Austria did not exist, we should have to create her."

Mary, Star of the Sea

A little while ago, in conversation with one of the priest-professors at the Catholic University, I adverted to the change which had come over the world since the days of Columbus. Of the three ships which carried the famous discoverer to this New World, one was called the "Santa Maria," expressive of the faith of the times; whereas in this day and age of ours the flying machine which bore Read and his companions from Newfoundland to Europe did not even have a name. It was simply the "N-C 4," suggestive of a chemical formula.

My friend called my attention to the fact that the name of the Blessed Virgin was not entirely missing from the record of the oversea flight, inasmuch as the boat which picked up Hawker and his companions, the English aviators, when they were at the mercy of the sea after their gallant attempt to be the first to cross the Atlantic in one unbroken flight, was the "St. Mary."

And now Valerian, in the *Brooklyn Tablet*, tells us, on the authority of Father Cacciola of Newfoundland, that Hawker greatly edified the Catholics at Trepassy before he "hopped" across. He is an exemplary Catholic, and on the morning of his start received Holy Communion at the village church. Incidentally he made a week's mission during the long wait for favorable weather. "Surely," remarks Valerian, "the Blessed Mother looked after his interests by the miraculous method of his deliverance."

DENIS A. McCARTHY

Washington, D. C.

The League of Nations and Immorality

The League of Nations scheme is already being exploited by faddists and theorists of various kinds, but its most revolting application, so far, seems to be that which Dr. C. Killick Millard, the Medical Officer of Health for Leicester, England, has set out in a recent newspaper article. Put into a few words, this official suggests that as the League will reduce lust for territorial power, and consequently the need for maintaining high birth rates, it should be followed by "birth control," under State auspices; and it is not without significance that Dr. Millard suggests this provision as an especial need of "the poorer classes, who unfortunately are the most prolific."

It goes without saying that the monstrous doctrine of birth control, as understood by this medical officer and other limitationists, is one that will meet the most strenuous opposition from Catholics, and we trust also from every non-Catholic who values the dictates of morality in relation to this subject; and we rejoice that the *New Witness* and the *Universe* are already engaged in a campaign against the growing tendency of immoral officialdom to find victims among the poor for their horrible social theories.

The last-mentioned journal (No. 3045) notes, as a matter of surprise mingled with doubt, that Dr. Millard mentions with approval "clergymen" as among those of the professional classes whose families are designedly being kept "below the average." He states that certain bishops—Anglican bishops being obviously implied—have recently issued a private memorandum for the use of the clergy in which the need for birth control under certain circumstances is "frankly admitted." Nor is this all: he quotes words from two bishops which range these two prelates on the side of the limitationists.

"If the Church of England," comments the *Universe*, "has really reached the stage when her bishops give a lead to the disciples of Malthus rather than to the teachings of Christian morality,

it is indeed high time that men should turn from her in earnest if the State is to be saved from extending sin. But we trust there has been some misapprehension."



Benedict XV on the Social Question

Our Holy Father says in the course of a letter addressed under date of April 10th to the American episcopate:

"It is wonderful how greatly the progress of Catholicism is favored by those frequent assemblies of the bishops, which Our predecessors have more than once approved. When the knowledge and the experience of each are communicated to all the bishops, it will be easily seen what errors are secretly spreading, and how they can be extirpated; what threatens to weaken discipline among clergy and people and how best the remedy can be applied; what movements, if any, either local or nation-wide, are afoot for the control or the judicious restraint of which the wise direction of the bishops may be most helpful. It is not enough, however, to cast out evil; good works must at once take its place, and to these men are incited by mutual example. Once admitted that the perfection of the harvest depends upon the method and the means, it follows easily that the assembled bishops, returning to their respective dioceses, will rival one another in reproducing those works which they have seen elsewhere in operation, to the distinct advantage of the faithful. Indeed, so urgent is the call to a zealous and persistent economico-social activity that we need not further exhort you in this matter. Be watchful, however, lest your flocks, carried away by vain opinions and noisy agitation, abandon to their detriment the Christian principles established by Our predecessor of happy memory, Leo XIII, in his Encyclical Letter *Rerum Novarum*. More perilous than ever would this be at the present moment, when the whole structure of human society is in danger, and all civic charity, swept by storms of envious hate, seems likely to shrivel up and disappear."

The Housing Situation

One of the chief contributory causes to the industrial unrest so rife at present is the unsatisfactory housing situation in our cities and large towns. The last few years have witnessed a tremendously rapid increase in house profiteering. Following the example of the food profiteers, property owners in the large centres of population have, as a class, taken advantage of the abnormal conditions resultant from the war to line their own pockets without conscience and without compunction.

In nearly all cities and towns, building operations were practically at a standstill during the war. The consequence is that, with the population being so rapidly added to by the return of the soldiers, there are not anything like enough houses to go round. The landlord has not been slow to see and to seize his chance. Eagerly he has invoked the man-made "golden law" of Supply and Demand which, in so many and such various ways, is responsible for the straitened circumstances which haunt and hamper many an humble home. It is difficult, in fact, to speak with moderation of his exorbitant demands in the shape of increased rentals.

We could cite numerous instances of rents having been doubled and even trebled during the last four years or so. And, as is ever the case, it is on the shoulders financially least able to bear them that these burdens have been laid. For the most part, the well-to-do own their own houses. But even where they do not, the rentals of large residences have not increased in anything like the same proportion as those of smaller houses. The figures demanded for houses of this size are little short of iniquitous. Many a working-man, if he desires to keep a roof over his own and his family's head, has to disburse nearly a third of his wages in the form of rent. Such are the dimensions to which this scandal has been suffered to attain.

Nor is the extortion of the house profiteers confined to rent. Instigated by their expert advisers, the real estate men, and—conscious of the fact that

house property in our cities and large towns is more valuable to-day, owing to the abnormal conditions, than it is likely to be again in their lifetime—some of the profiteers are refusing to rent houses at any price. "Buy or get out" is their ultimatum to their luckless tenants. Many of them will even go to the length of keeping their houses empty for a time sooner than rent them at any figure. The result is that, in large numbers, workingmen who can ill afford to do so, are being forced into buying houses at fabulous prices, and with the practical certainty that they will be unable to keep up the instalments of principal and interest.

Thus, between them, the food profiteer and the landlord profiteer are squeezing the man who works with his hands as dry as a sucked orange. The government has done nothing to stay this anti-social course of rapacity and extortion.



Unobjectionable Photo Plays

The Pennsylvania State Board of Censors has issued the following new list of photo plays which "can afford those who view them clean and wholesome amusement."

D.—For Better, For Worse, 7 reels; Famous Players.

D.—Little Orphaned Annie, 5 reels; World.
D.—Little Red Riding Hood, 5 r.; Wholesome.

D.—Cinderella and the Magic Slipper, 4 r.; Wholesome.

D.—His Debt, 5 reels; Mutual.

D.—The Lion's Den, 5 reels; Metro.

D.—The Busher, 5 reels; Metro.

C.—Squared, 2 reels; Famous Players.

C.—Peggy Mixes In, 1 reel; Christie.

C.—A Wonderful Night, 2 reels; Goldwyn.

C.—Their Day of Rest, 2 reels; Goldwyn.

C.D.—One of the Finest, 5 reels; Goldwyn.

C.D.—Daddy Long Legs, 7 reels; Pickford.

C.D.—The Big Little Person, 6 reels; Univ.

C.D.—Words and Music By, 5 reels; Fox.

C.D.—You're Fired, 5 reels; Fam. Players.

C.D.—Fools and Their Money, 5 r.; Metro.

C.D.—Nearly Married, 5 reels; Metro.

E.—A Wild Goose Chase, 1 reel; Ford.

E.—Itasca Makes Her Bow, 1 reel; Outing Chester.

E.—Birds and Flowers, 1 reel; Prizma.

E.—At the Cross Roads, 1 reel; Goldwyn.

"D," Drama; "C," Comedy; "E," Educational; "S," Scenic.

"Apostolic Canada"

Protestant missionary societies frequently make an elaborate display, by means of charts and statistics, of the work they are doing to bring "the gospel" to nations that have not yet been converted to Christianity. Our Catholic missionaries publish such statistics only when they are required to do so by the superiors of their respective congregations or at the suggestion of those who have charge of our missionary propaganda.

The Catholic people, however, are vitally interested in this splendid work of the heralds of the Gospel in foreign lands, and love to hear of their successes and experiences in converting pagan nations to the truths of Christianity. Many a champion of our missionary activity has been won by the recital of the hardships and dangers that the heroic Catholic missionary priest or sister must encounter in distant missionary lands.

It was altogether a happy thought, therefore, that suggested to that eminent Canadian orator, publicist, and scholar, M. Henri Bourassa, the publication in book-form of a "conférence" given by him on December 5, 1918, on "Missionary Works of Religious Communities of Canada." This lecture has been expanded and published under the very appropriate title, "Apostolic Canada."* The author looks upon his work as merely a preliminary sketch of the missionary undertakings launched by the zealous religious communities of Canada and expresses the hope that it may "suggest more detailed studies and larger works" to others.

After a preliminary chapter on "French Canada and the Missions," M. Bourassa takes up the missionary work of religious communities of men and women, giving interesting details about the principal missionary centres of each of the orders and congregations. The "foreign" missionary work, that is, work in South America, Africa, and Asia, is described in a separate chapter.

* "Le Canada Apostolique." Bibliothèque de l'Action Française, Montreal, 1919. 60 cts. net.

as is also that of the "Missionary Sisters of the Immaculate Conception," who devote themselves to the care of lepers.

But it is in his last chapter, "The Support of the Missions a Social Duty," that the ardent zeal and deep faith of this eminent Catholic lay-apostle find their most eloquent expression. Some of the thoughts here expressed would inspire many a priest to devote himself with greater ardor to the support of the missionary apostolate. The last section, "Expiation Necessaire," stresses a fact which is unfortunately but too well founded—namely, that many so-called Christians have been a scandal to the pagans among whom they sojourned and that it is the duty of the missionaries and of all zealous Catholics to make reparation for this bad example offered to those who have not yet accepted the law of Christ.

It would be well worth while to show in a similar way what the religious communities of men and women in the United States are doing in the cause of the missions and so arouse greater zeal in this holy work among American Catholics. M.

Those Ignorant Foreigners

Judge Gosh beamed upon the crowd of foreigners in his stuffy court room.

"You want to become American citizens?" he said. "Good. You will pass the examination for naturalization papers. I am sure. Giuseppe Palavicini, what clause of the Constitution is still in force?"

"No tella, Judge. Not know."

"You don't know, eh! Well, neither do I. You, Aristarchos Papadopoulos, were the efforts of the founders of this republic to achieve our independence of Great Britain successful?"

"Don't know."

"Nor does anybody else. I'll admit you both to citizenship for you're just as ignorant as if you were native Americans. — *Reconstruction*, Vol. I, No. 7.

—Witch hunters make witches, and disloyalty hunters make disloyalty.

The Official Catholic Directory for 1919

The Official Catholic Directory for 1919 reached us on June 27th. An accompanying statement from the publishers, Messrs. P. J. Kenedy & Sons, New York, explains that the belated appearance of the Directory is attributable to "difficulties unheard of in pre-war times, the general upsetness [why coin such an ugly new word?] of labor conditions and the continual shifting of help," "in addition to the 101 other obstacles." We are promised within the near future "an announcement by the publishers regarding the prompt appearance of future issues."

The difficulties caused by the war are gradually passing away, and we sincerely hope one hundred of "the 101 other obstacles" will be obviated by the publishers, so that the Directory may appear promptly at the beginning of each year hereafter, because a reference work of this kind loses much of its value if it is partly obsolete and antiquated when it reaches the user. We think that if the editors would send the forms to press regularly, say, Nov. 1st, and issue each year's directory promptly on Jan. 1st, the tardy diocesan officials who are responsible for the ordinary delays would soon "speed up," especially if the note that now appears on the title page were repeated frequently throughout the volume and made to read something like this: "The information contained in this Directory is printed exactly as furnished by the ecclesiastical authorities. For the dioceses marked with an asterisk no corrected data were received at the time of going to press, Nov. 1st. The publishers are not responsible for errors and omissions."

This year's edition of the Directory contains, besides the usual information, fine half-tone portraits of Cardinal Farley; Archbishops Keane, Ireland, Weber, Prendergast, Dougherty, Shaw, Pitaval, Dowling, Daeger, Hayes; Bishops Chatard, Cusack, Currier, Lowney, O'Reilly, Kelly, Gallagher, Chartrand, Turner, Gibbons, McNicholas, Walsh, McGrath, Gorman, Drosacerts, Byrne, Heelan, Drumm, Jean-

mard, Hickey; and Abbot Stehle, O. S. B.

Benedict XV on Catholic Education

In his recent letter to the American hierarchy the Holy Father says:

"The Catholic education of children and youth is a matter of equally serious import [as the social question], since it is the solid and secure foundation on which rests the fulness of civil order, faith and morality. You are indeed well aware, Venerable Brethren, that the Church of God never failed on the one hand to encourage most earnestly Catholic education, and on the other to vigorously defend and protect it against all attacks; were other proof of this wanting, the very activities of the Old World enemies of Christianity would furnish conclusive evidence. Lest the Church should keep intact the faith in the hearts of little children, lest her own schools should compete successfully with public anti-religious schools, her adversaries declare that to them alone belongs the right of teaching, and trample under foot and violate the native rights of parents regarding education; while vaunting unlimited liberty, falsely so-called, they diminish, withhold, and in every way hamper the liberty of religious and Catholic parents as regards the education of their children. We are well aware that your freedom from these disadvantages has enabled you to establish and support with admirable generosity and zeal your Catholic schools, nor do We pay a lesser meed of praise to the superiors and members of the religious community of men and women who, under your direction, have spared neither expense nor labor in developing throughout the United States the prosperity and the efficiency of their schools. But, as you well realize, we must not so far trust to present prosperity as to neglect provision for the time to come, since the weal of Church and State depends entirely on the good condition and discipline of the schools, and the Christians of the future will be those only whom you will have taught and trained."

The Church and Clerical Celibacy

We have already in a brief note (No. 10, p. 159), denied the slanderous report that the Neapolitan clergy had resolved in favor of abolishing sacerdotal celibacy.

The *Month* (No. 659, pp. 380 sq.) administers a well-deserved rebuke to the London *Times* for having reprinted the slander from the columns of a disreputable Italian newspaper.

It was not the first time that such a story has appeared in the press, says our esteemed British contemporary. The various anti-clerical news-agencies eagerly fasten upon, or readily invent and disseminate, any news of that kind that seems to reflect discredit upon the Church. But, judging from a papal letter mentioned in the *Catholic Times*, April 19th, addressed to a Hungarian Archbishop, wherein the Holy Father sternly rebukes certain Hungarian clergy who have demanded or suggested the abolition of celibacy; judging, also, from a persistent rumor, very difficult to verify, concerning some priests in Prague whose demands are even more violently subversive of Catholic discipline; there seems no doubt that the shock of war has had its repercussions amongst ecclesiastics in these turbulent regions. It may be, furthermore, that association with Orthodox clergy and with those Uniat Churches which have been allowed by the Holy See to retain a married ministry, has weakened their attachment to the sacred tradition of celibacy.

"These occasional outbreaks," comments the *Month*, "need not surprise us. All through her history the Church has had to fight against strong human passions for the observance of this lofty ideal, which so befits the ineffably holy status and functions of the Christian priesthood. As lately as the beginning of last century an association was formed in several South German States to advocate the repeal of the law, and it required an Encyclical of Pope Gregory XVI, in 1832, to bring the agitation to a close. It is, therefore, to be expected that in the present general upheaval a few discontented spirits

here and there — it needs no more to hatch a press-canard—should be found to complain of a dignity which their lack of self-control has turned into a burden."

For Catholic "Movies"

The suggestion (*F. R.*, XXVI, 11, 168) that moving picture shows be given regularly in our Catholic school and parish halls, under the auspices of the pastor, to counteract the evil and seductive programmes of the average moving picture theatre, seems to me a most excellent one. There children and parents would be close to their place of worship, in a semi-religious atmosphere. To allow children to be about the church premises has much power for good.

There must be pecuniary profit in "movies," since there are so many of them. Why not use that profit for the benefit of our schools, press, parish libraries, etc.?

If Catholics had their own "movies," would it not at the same time be an indirect, but none the less effective, rebuke to non-Catholics who frequent hurtful ones?

(REV.) RAYMOND VERNIMONT

Denton, Tex.

—The Allied peace terms to Austria completely annihilate what was the Dual Monarchy, reduce Austria to a fragment less in size than the State of New York, and compel her to agree to numberless humiliations. One cannot but recall the words uttered by President Wilson on Dec. 4, 1917, only a year and a half ago: "We owe it to ourselves to say that we do not wish in any way to impair or re-arrange the Austro-Hungarian Empire. It is no affair of ours what they do with their own life, either industrially or politically. We do not purpose or desire to dictate to them in any way. We only desire that their affairs are left in their own hands, in all matters, great or small." — "What a colossal humbugging of the American people it all was!" indignantly exclaims the *Nation* (No. 2814).

War-Time Prohibition

War-time prohibition comes upon the country in the midst of a most unhappy uncertainty and confusion about the scope of the law and the means of its enforcement. It is vaguely stated that prohibition will be enforced under "the old regulations." What these are, nobody appears to know. The whole resulting mix-up is a bad send-off for prohibition. No one can pretend that the law-making end of the business has been properly attended to. In the case particularly of a law affecting personal habits and public morals, we are entitled to definite knowledge of just what it is that is forbidden, and what are the penalties for violation of the statute. But of both we are left, in this experiment of war-time prohibition, almost completely in ignorance. And even if a laggard Congress finally enacts an intelligible and appropriate law, it may soon fall to the ground by the automatic lapsing of the war measure itself. One would have to look far before finding a more glaring example of how not to do it.

Wilson and Free Speech

Commenting on President Wilson's speech before the French Academy of Moral and Political Sciences, in which he lauded free speech as the basis of democracy (see *F. R.*, No. 12, p. 184), the *Dial* (No. 792, p. 608) says editorially:

"One pauses aghast at this oily hypocrisy. Mr. Wilson knows that there are hundreds of his fellow-citizens in prison for speaking their minds, not to the State but to spies set by the State to trap them. He knows it because he has just commuted the sentence of such a fellow-citizen—William Powell of Lansing, Michigan—from twenty years to one as punishment for saying in private that the stories of German atrocities were propaganda, that he could not believe in President Wilson, that the war was a rich man's war. One year of confinement in Leavenworth, which, with the unearned increment of tuberculosis, means death, and \$5,000 fine which has already reduced

this man's family to beggary! This is President Wilson's conception of free speech. We submit that he has made the French Academy of Political and Moral Sciences the victim of a hoax which would be silly if it were not tragic."

Patriotism at Ten Thousand a Year

We read in the *Statesman*, of Toronto, Canada, Vol. I, No. 46:

"Mr. Edwards (Frontenac) caused a mild sensation in the House last week by his exposure of the sums paid to an Ottawa journal in the form of advertising. In the last six years this newspaper received from the government the sum of \$62,000 for advertising. Ten thousand a year as a steady government subsidy is not bad, but, as Mr. J. H. Sinclair pointed out, this newspaper earned every penny of the money—by defending every shady transaction in which the government was concerned. Patriotism at ten thousand a year!"

We cannot but wonder how much of the "patriotism" displayed by American newspapers was purchased at "ten thousand a year,"—more or less. There was undoubtedly a vast lot of advertising patronage dispensed by our government in the course of the war, and it often struck us that independent journals got very little of it.

The uses to which President Wilson's big slush fund and some of the money raised by the Liberty loans was put, ought to prove a grateful subject for congressional inquiry.

American Catholics and Freemasonry

TO THE EDITOR:—

In *re* your reply (*F. R.*, No. 12, p. 185) to my letter on Freemasonry, I wish to say that I did not mean to imply that the FORTNIGHTLY REVIEW belonged to the extremists. Yet I do not agree with you that the great majority of our co-religionists are "inclined rather to under-estimate than to exaggerate the danger." When they think of it at all, I believe they do so with grave forebodings as to what Masonic machinations may lead the

world into; but the "majority of our co-religionists" do not think of it at all, just as they do not think of anything else bearing on matters outside their own limited experience. I have never met the Catholic so optimistic as to fancy that "Freemasonry is merely a bugbear to frighten children with." My experience has been that (among those again who give it any thought) it is looked upon as a grave menace to the Church—and not only to the Church at large, but to the political and social advancement of individual Catholics. And this is where the bugbear side of it comes in. Many Catholics failing to get what they are after in politics or business, place the blame on the Freemasons, just as the vulgar Protestant sees the hand of the Jesuit in every circumstance unfavorable to him.

T. H. D.

Father Mollinger

TO THE EDITOR:—

Now that through your columns we have learned who "Pastor Koenig" was, perhaps some of your readers may be able to inform us as to the identity of Father Mollinger, whose bearded and benevolent face is beginning to appear almost as frequently in the advertising columns of the Catholic press as the close-shaven countenances of Father John and Pastor Koenig.

We are informed in the advertisements that "Father Mollinger's Herb Tablets are not a patent medicine, but a prescription composed of pure vegetable ingredients by a priest-physician who dedicated his life to God and to suffering and afflicted humanity." Another advertisement describes him as "an eminent priest-physician to whom thousands of miracles are attributed." Such a record for miracles beats that of most canonized saints, but I'll let that pass. The fact is that the Father Mollinger Medicine Company is so willing that the good priest-physician should have all the honor of self-sacrifice that it is not, as might be supposed, giving away the tablets, but is selling them for a price.

Who knows anything about Father Mollinger? I am not concerned with the comparative value of the medicine ascribed to him, but has he as clear a right to his clerical title as Father John and Pastor Koenig? INTERESTED

NOTES AND GLEANINGS

—The War Department has issued a warning to the public against "solicitors of so-called historical books and publications of no historical value and published solely for commercial purposes."

—A bill has been introduced in Congress to ascertain how much American soldiers have been overcharged in France. Why not include the "United States," and extend the scope of investigation to the whole population?

—Lately the newspapers reported that Sir Douglas Haig, in his final report on the operations of the Great War, did not even mention the intervention of the Americans. Now a Mr. Werner Allen asserts in the June *National Review* that the imperfect staff arrangements of the American army retarded their advance and prevented the expected great victory of the Allies!!! Our British cousins are nothing if not grateful.

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REV. DIRECTOR

—The *Wichita Catholic Advance* (XXXI, 13) proudly arises to remark that, unlike the *Chicago New World*, which falsely claims to be “the largest Catholic paper in the U. S.,” it (the *Advance*) “is measured by kilowats and not by inches.”

—The women of the United States, after forty years of effort on the part of a small minority, have won their fight in Congress for the right to vote. If, within the next forty years, they learn how to vote with intelligence, they will have beaten by more than a century the best record heretofore made by man.

—Miss Naish, an English Catholic lady, writes to the *London Universe* (No. 3047) from Lourdes that in connection with the process of Bernadette Soubirous' canonization her body was exhumed, for the second time, last April and found to be perfectly incorrupt. Bernadette has been dead about forty years.

—We received a copy of a paper published in South Africa, which has, as a sub-heading on the first page: “Published under the direct inspiration of God.” We did not know that there were any newspapers possessing so great an advantage. We have seen some which might very well claim direct inspiration from the exactly opposite direction.—*The Casket*, LXVII, 26.

—Coal is such an important factor in the life of the nation, says *The Public* (No. 1109), that its output and price cannot be left, as they have been, to the determination of a peculiarly selfish monopoly concerned only to extract from the public “all the traffic will bear.” When the time for such investigation comes, the Congressional Committee will find some useful hints in the questions asked by its British counterpart now sitting in London. Even though we have no dukes, we can give the Britons cards and spades on “barons.”

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THE SISTER DIRECTRESS

—In the *Nineteenth Century* (June) Maj.-Gen. Charles Calwell insists on the necessity of a press censorship in war time and implies that, on the whole, the form of it from which the English press is not yet entirely released, has been wise and beneficent. Upon which the *Saturday Review* (No. 3319) curtly comments: "He surely knows that if the press were to let out a tithe of its grievances against the censorship, the public would come to a very different conclusion."

—Father W. H. Kent, commenting in the *London Tablet* (No. 4125) on the recent remarks of the Bishop of Salford concerning the study of German (*F. R.*, No. 9, p. 134), says: "These ultra anti-Germans who would fain banish the study of German from English schools, are unwittingly pursuing an unpatriotic and pro-German policy. For so far as they succeed they will injure their own people and give an advantage to their rivals."

—The average cost of food during May, 1919, as computed by the U. S. Bureau of Labor Statistics, was 17 per cent higher than in May, 1918, and 92 per cent higher than in May, 1913. The highest point reached in the history of the Bureau was December, 1918. There was a sharp decline immediately thereafter, but prices have been advancing steadily ever since. During May they were within approximately

one per cent of what they were last December.

—Mr. W. B. Wheeler, a Washington attorney-at-law, says in a letter addressed to the Rev. G. Zurcher and published by the latter in his bi-monthly leaflet, *Catholics and Prohibition* (No. 58), that the constitutional amendment in favor of prohibition does not prohibit the use of wine for sacramental purposes and that he will gladly give legal counsel in regard to the procuring of altar wine to any priest who may need it, free of charge. Mr. Wheeler's address is, 30 Bliss Bldg., Washington, D. C.

—The Gonzaga Union of St. Louis, which is affiliated with the Catholic Central Society and forms part of the Catholic Union of Missouri, now has a monthly organ of its own in *The Junior*, published at 202 Temple Bldg. The first number (June 1919) is small in size and modest in the announcement of its purpose, which is to aid our young Catholic men to build up strong religious convictions and thus to qualify for the responsibilities that await them. We wish *The Junior* a long life and abundant success.

—The *F. R.* has lost a life-long friend and occasional contributor through the death of the Rt. Rev. Abbot Bruno, O. S. B., of St. Peter's Abbey, Sask., Canada, who took sick suddenly on a confirmation tour, which he had under-

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THE REV. RECTOR

CONCEPTION, MO.

taken for his absent bishop, Msgr. Pascal of St. Albert, and died a few days later, June 12th, at Humboldt, fortified with the last Sacraments. Abbot Bruno was an able and a kindly man, a brilliant editor, and a true philanthropist. We ask our readers to remember him in their prayers. *R. I. P.*

—*Reedy's Mirror* (XXVIII, 25) quotes from an interview with General Pershing the following incident which, the General says, "illustrates the Yankee spirit." A doughboy had captured a German and on the way to camp discovered that the prisoner had a huge roll of French money. Immediately he conjured up visions of the delectable cafés of Paris and what he could do with that bank roll; but he could not bring himself to take the roll. Instead, he pondered for a moment, and then, bringing the captive to attention, faced him, saluted, and asked: "Kamerad, kanst du craps shutzen? [Comrade, can you 'shoot craps'?]"

—Readers of "A Pilgrim in Palestine," by Dr. John Finley (Scribner's) will be surprised to learn that one of the results of the Great War has been the fulfilment of the Arab legend that "not until the Nile flowed into Palestine would the Turk be driven from Jeru-

salem." Dr. Finley saw the plant at Kantara where the Nile water is filtered and "started on its journey through a twelve-inch pipe across the desert toward Gaza. The mound of sand that protects it is visible a few yards from the railroad all the way from the Suez to the edge of Palestine," and "nearly one hundred and fifty miles has the water of the Nile been led to break forth in the places of desolation."

—The London *Saturday Review* does not think the peace treaties will amount to much. "The treaties," it says (No. 3319), "will be broken or modified, if you prefer the word, in a few years, and the Germans and Austrians will say they signed them under duress. Remember the Black Sea clause in the Treaty of Paris, calmly cancelled by Russia fifteen years later, and the subsequent modification in the Treaty of Berlin. It is childish to imagine that any treaties made to-day will be binding on the democracies of to-morrow. The sentiment of honor, which had some (not much) force between princes, has none between democracies. The world is in ruins, there is no stable government in Europe, and you might as well try to bind 'time's fleeting river,' as Austria and Germany in their present form."

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THE REV. RECTOR

Literary Briefs

—The learned Editor of the *Bombay Examiner*, Fr. Ernest R. Hull, S.J., in a notice of Dr. Petrovits's book, "Devotion to the Sacred Heart" (Herder), says of the author's conclusion in regard to the "Great Promise": "His conclusion is the same as that which we arrived at in our own tract, now out of print. If the promise is authentic (which cannot be conclusively proved) at any rate it cannot be allowed any interpretation which gives a handle to superstition, unsound theology or presumption. Then he concludes: 'Prudence and good judgment would seem to dictate great caution in speaking of the efficacy of the twelfth promise. Unless the Church should give a different interpretation, no one is justified in going further than to state that the reception of the promised graces may be humbly expected by all who with proper disposition receive Holy Communion for nine consecutive first Fridays of the month' (p. 263). The author embodies in substance all the work of previous writers; and the result is the fullest, most complete and most satisfactory standard work on the point we have hitherto met with."

Books Received

- Life of Blessed Margaret Mary Alacoque, Religious of the Visitation at Paray-le-Monial, 1647-1690.* By Sister Mary Philip, of the Bar Convent, York. Preface by the Rt. Rev. the Bishop of Leeds. viii & 247 pp. 12mo. London: Sands & Co.; St. Louis, Mo.: B. Berder Book Co. \$1.80 net.
- First-Fruits.* A Series of Short Meditations. By Sister Mary Philip, of the Bar Convent, York. With a Preface by the Rev. J. B. Jagger, S.J. xi & 254 pp. 16mo. Same publishers. \$1 net.
- Christian Ethics.* A Textbook of Right Living. By J. Elliot Ross, C. S. P., Ph.D., Lecturer in Ethics to the Newman Club, University of Texas. xii & 469 pp. 8vo. New York. The Devin-Adair Co. \$2.15, postpaid.
- Mariology.* A Dogmatic Treatise on the Blessed Virgin Mary, Mother of God. With an Appendix on the worship of the Saints, Relics, and Images. By the Rt. Rev. Msgr. Joseph Pohle, Ph.D., D.D. Adapted and Edited by Arthur Preuss. Third, Revised Edition. iv & 185 pp. 12mo. B. Herder Book Co. \$1 net.
- Proceedings of the Tenth Annual Meeting of the Newark Diocesan Federation of the Holy Name Society.* April 27th, 1919. 27 pp. 8vo (Wrapper).
- St. Bonaventure's Seminary Year Book, 1919.* Edited by the Duns Scotus Theological Society. Volume III. 178 pp. 8vo. Allegany, N. Y.: St. Bonaventure's Seminary. (Wrapper). \$1.
- The Official Catholic Directory for 1919.* Complete Edition. iv & 1168 & xxxii & 224 & 152 pp. 12mo. New York: P. J. Kenedy & Sons.
- The Reasonable Limits of State Activity.* By William, Cardinal O'Connell, Archbishop of Boston. 32 pp. 16mo. Columbus, O.: The Catholic Educational Association. (Wrapper).
- For the Freedom of Education.* An Argument against the Townser and Smith Bills. 20 pp. 8vo. St. Louis, Mo.: Central Bureau of the Catholic Central Society. (Free leaflet).
- Convent Life.* The Meaning of a Religious Vocation. By Martin J. Scott, S.J. ix & 316 pp. 12mo. New York: P. J. Kenedy & Sons. \$1.50 net.
- The Irish Issue.* By William J. M. A. Maloney, M. D. 66 pp. 12mo. New York: The America Press.
- Saint Francis Xavier, Apostle of India and Japan.* By John C. Reville, S.J. iv & 91 pp. 16mo. New York: The America Press. (Wrapper).

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The Fortnightly Review

VOL. XXVI, NO. 15

ST. LOUIS, MISSOURI

August 1, 1919

Spiritism and Religion

Two important new books have lately appeared, which criticize Spiritism from the view-point of science, especially of theology. The first is by an Anglican, the Rev. E. W. Barnes. It is entitled, "Spiritualism and the Christian Faith" (Longmans).

The spirits and their communications, he says, give no "hint that Eternal Life is the crowning glory of the future state. Almost invariably they reflect the commonplace thoughts of commonplace minds. They are quantitative, not qualitative; they confuse eternal values and temporal facts. Shall we be wrong if we necessarily conclude that they are earthborn, dreams of fancies of the living men and women through whom they come?" (p. 31).

The writer holds that the communications are not made by evil spirits, and he cannot understand how anyone who has read Richer's "Etudes Cliniques sur l'hystéro-épilepsie," can retain any belief in diabolical possession. He points out, what all but the grossly ignorant knew, that the present outburst of Spiritism, far from being "a New Revelation," is nothing but the repetition of a phenomenon which has occurred time and again in the course of history. "I hold that all the well-attested evidence on which the theory of spirit communication is based will ultimately be explained by a fuller knowledge of the interchange of consciousness between living persons" (p. 44). Telepathy, then (in which he is a firm believer), plus the trickery of mediums, is the explanation of the phenomena.

A similar attitude is taken by the latest Catholic writer on the subject, the Rev. Johan Liljencrants, D.D., in his volume, "Spiritism and Religion" (New York, The Devin-Adair Co.; \$3 net). Dr. Liljencrants is a recent convert to

the Catholic faith and his book is a dissertation submitted to the Faculty of Sacred Sciences at the Catholic University of America. Four-fifths of its 300 pages are devoted to an admirably condensed and comprehensive exposition of the evidence. The author's conclusion is that "we lack positive scientific evidence for a single phenomenon being of a preternatural character" (p. 257). He does not deny the possibility of preternatural causation, but asserts that "over thirty years of careful investigation on two continents have failed to produce evidence for such a contingency" (p. 273).

The basic malice in Spiritistic practices, according to Dr. Liljencrants, is to be found "in their opposition to the virtue of religion, in that they explicitly attribute to creatures what belongs to God alone. For our knowledge of a future life and of those who have already entered it, can come only from God. To seek it from the spirits of the departed, then, is not only vain and useless, but is an explicit paying of divine honor and tribute to them." Besides this basic malice of superstition, he adds, the Spiritistic practices "involve a direct danger of religious perversion, in so far as the lucubrations of the mediums are accepted as revealed religious truths" (p. 279).

Prof. John A. Ryan says in a brief introductory notice that Dr. Liljencrants's book "is beyond doubt the best book on that subject in the English language." One need not agree with this estimate to perceive the value of the treatise and the necessity for those who dissent from its main conclusion, to re-establish their view on an equally high scientific plane.

We should like, particularly, to hear Mr. J. Godfrey Raupert's estimate of Dr. Liljencrants's book. C. D. U.

A Name in the Sand

By HANNAH FLAGG GOULD

Alone I walked the ocean strand;
 A pearly shell was in my hand;
 I stooped and wrote upon the sand
 My name, the year, the day.
 As onward from the spot I passed
 One lingering look behind I cast;
 A wave came rolling high and fast,
 And washed my lines away.

And so, methought, 'twill shortly be
 With every mark on earth from me:
 A wave of dark oblivion's sea
 Will sweep across the place
 Where I have trod the sandy shore
 Of Time,—and been, to be no more,—
 Of me, my day, the name I bore,
 To leave no track nor trace.

And yet with Him who counts the sands
 And holds the water in His hands
 I know a lasting record stands
 Inscribed against my name,
 Of all this mortal past here wrought,
 Of all this thinking soul has thought,
 And from these fleeting moments caught
 For glory or for shame.

The Opal City

By DEAN HARRIS

II

In another part of Querétaro, facing the attractive plazuela where rises amid palms and tropic flowers the statue of the Marquis de Aguilla, there is a long, low, ochre-colored building with a "portal" adorning its façade. It is now called the "Palacio Municipal," but to Mexican patriots it is something more than a municipal building; it is a national shrine surrounded by an atmosphere of consecration. For in this house the brave wife of Dominguez, the friend of Hidalgo, spent weary years of her honored life in close confinement. Arrested by the Spaniards while her husband was with the warrior priest and the volunteers in the mountains, she was imprisoned in this building, where eventually she died. There is a statue to the memory of the noble woman in the floral square overlooked by the historic building.

This plaza or square is, like many other plazas and streets in the republic, called Independencia. In the middle, as I have mentioned, is a statue of the Marquis de la Villa del Villar de la

Aguilla—to give him the long, sonorous title which he inherited with great estates. This statue is cut from onyx and is somewhat weather-worn now, but still furnishes a fair idea of the early Spanish grandee in his glory and isolation. A fountain bubbles near its base and a tablet states that the construction of a monument in memory of the Marquis was begun on the spot in 1843; that the statue was dismantled in 1867 by a cannon shot, when the city was besieged by the "Liberalists," and was afterwards restored and re-erected. Querétaro has a right to honor the memory of this rich and benevolent Don, for he was one of the founders of her excellent educational system and, at his own expense, built the famous aqueduct which brings pure and refreshing water from the neighboring mountain to the city. The work cost him \$100,000, and when it was finished, he had tablets inserted recording its beginning and end.

The man, however, whose name and personality dominate Querétaro is the unhappy Maximilian. Here was planned the movement which made the ill-fated Austrian Archduke Emperor of Mexico. Here are the churches, La Cruz and Los Capuchinas, where previous to their execution, were imprisoned the Emperor and his aides, Generals Mejia and Miramon. Here also is the Iturbide theatre where they were tried, found guilty, and sentenced to death, and the Cerro de las Campañas, where they were shot, and the Church of Santa Rosa, under which the bodies were buried for a time.

There is something profoundly pathetic in the nearness of the Llaça house, where the conspiracy against the emperor was hatched to this Church of Capuchinas where the sentence of death was pronounced. They are less than a hundred yards apart. The Llaça is a one-story residence, the walls painted in rose color and the windows barred with iron in the familiar Mexican style. The church of the Capuchinas is a magnificent structure dating from the palmy days of Querétaro, when the city was very prosperous and

its commerce large. Maximilian was confined in a room of the adjoining monastery, and to-day a broken pane in the window of that room attracts attention even from the heedless man passing by. It was in this room that Colonel Palacios refused \$100,000 to assist the emperor to escape.

The Church of La Cruz, where the emperor was imprisoned after his surrender at the Sierra de las Campanas, is on the outskirts of the city. It is an interesting experience to wander through the cool and spacious aisles and gaze upon a miraculous stone cross and on many quaint and interesting religious paintings. Every foot of the surrounding grounds and streets is memorable, for here Liberals and Imperialists fought desperately and their blood moistened them many times. La Cruz was the key to the defence of Querétaro, of which it formed a part, and it was a postern gate in its walls that the traitor or patriot Lopes opened to the enemy on that fatal night in 1867.

The vast college building attached to the church is now a barracks. An attendant courteously conducted me through the long, echoing and vaulted corridors, illumined by fan-lights high up in the solid walls. We ascended a flight of stone stairs to the rooms which Maximilian, Mejia, and Miramon occupied in the early hours of their captivity. Soldiers—Indians, Mexicans and half-bloods—were everywhere, many of them stretched on the flagstones fast asleep. The Emperor's prison is now used as a military office, and includes three rooms, only one of which opens on the corridor. Absolutely bare of decoration, the place is fascinating because it has remained architecturally unaltered since Maximilian occupied it. The walls in patches are scaling, but no paint brush ever touches them. The apartments remain as they were in the Emperor's day, but the furniture he used has long ago disappeared.

W. R. HARRIS

E. Toronto, Canada

(To be concluded)

A Prophecy of Leo XIII

The Bishop of Salford contributes the subjoined remarkable letter to the *London Tablet* (No. 4098):

"I wonder how many will remember at this tragic hour the strange fateful prophecy of the late Pope Leo XIII with reference to him who was up to yesterday Kaiser Wilhelm II? It impressed itself so vividly on my mind at the time, that it has haunted my memory ever since. The story is as follows:—During the reign of the old Emperor Wilhelm, his grandsons, Wilhelm and Heinrich, accompanied by Bismarck, paid a visit to Italy, and whilst in Rome had an audience of Leo XIII. The Pope received the two princes privately in his room, and it was said that the elder of the two had behaved in a very rude manner to the Pontiff, so that as the visitors left, the latter, turning to his attendants, said: 'That young man will come to a bad end.' The remarkable thing is that eventually William, as Emperor, became on most friendly terms with Leo, visiting him in great state on, I believe, three occasions, in 1889, 1893, and 1903, the last time in circumstances of special pomp and splendor. In fact, Pope and Emperor seemed to have become good friends. I was told by an eye-witness, a distinguished member of the suite of the Kaiser, that at the close of the last-named interview in 1903, the Kaiser, after bidding farewell to the Pontiff, suddenly turned round and, impulsively throwing himself on his knees, asked the Holy Father's blessing for himself and his family. Yet it is surely strange that the ominous prediction of Leo XIII has been fulfilled to the letter, fifteen years after the speaker's death, and well over thirty years after its utterance, when it has probably been almost entirely forgotten. 'Magna sunt enim iudicia tua, Domine, et inenarrabilia verba tua.'"

—Half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting, and in being served by others. It consists in giving and in serving others.—Drummond.

American Militarism Waning

Under this title the *Nation* (No. 2816) says, *inter alia*:

Most gratifying are the signs that come from various directions of the abating of the militarist mania in America. Particularly is there reason for profound thankfulness in the attitude of the returned soldiers. There is every evidence, despite the lawlessness of many men in uniform on May Day, that our troops have returned from overseas with a stomach-full of soldiering, with no love for the trade and none too much for their officers, with the greatest eagerness to get out of uniform, and with the minds of many open to new ideas. We meet on every hand returned men who insist that no future emergency could get them into uniform again. The *San Francisco Call* reports that the sentiment of the Seventy-seventh Division, in which there were many Western men, was largely opposed to universal military service and to parading; they wanted to get through with the whole thing. The *Call* is convinced, as a result of its observations of the returned soldiers, that "we shall not, and cannot have universal military discipline" until America is radically changed. Indeed, so great is the reaction from universal military service that the National Security League is really in despair about it. In a very frank letter to the *New York Tribune* its publicity director reports that in all high school and college debates the proponents of universal military service were "defeated at the ratio of practically two to one." He adds: "The League considers the results in these debates and the comments thereon most illuminating as an exposition of an enormous sentiment against universal military training which we will have to overcome." To the *Tribune* he makes a touching appeal: "We trust that you will keep up the fight," but the stony-hearted editor answers in the headline: "Let the League do it." This deliberate abandonment on the part of the *Tribune* of the one thing indispensable to keep all future "Huns" from our shores, is certainly amazing, but not more so than

the complete calm with which the country received the news that the army estimates have been cut so severely by Congress that in place of an army of 500,000 men asked by the War Department we are to have the beggarly one of 300,000, upon which we are to spend \$718,000,000, instead of \$1,100,000,000, and that after all we are not going to have the greatest fleet in the world.

It is interesting, too, that the army's recruiting campaign by means of appeals to meetings and groups of citizens has absolutely broken down; it is the gossip in Washington that returned soldiers have interfered. So the army has resorted to a new device—advertising! Some two hundred thousand dollars are being expended in proving that military service is not a military affair at all—bless your innocent heart, no!—but really a university extension course under most experienced teachers. The first page-advertisements which have appeared in the dailies—needless to say the dailies think very highly of this procedure—inform us that "being a soldier of the United States is the finest business in the world." It is obvious that the drafted men do not think so, or else it would not be necessary to advertise now for men to take their places; but perhaps they were not aware of what the advertisement tells us, that the soldier "meets agreeable people, including lots of nice girls, at the Hostess Houses, *et cetera* [very much *et cetera*]." He goes to dances, if he wants to. In fact, he usually has a better time than a civilian." Comment is surely superfluous save that Secretary Baker, who has told Congress he approves this girl-bait, has plainly reached the silly stage of his career.

Most gratifying of all is the decision of the American Legion, which refused to be stampeded into endorsing universal service at its St. Louis convention, to do away with all titles. Its members declare they will not make the mistake of the G. A. R.; for them every member, whether he be a young Roosevelt or plain Jim Smith, will have the title of Mr. and nothing else. Satisfactory as all this is, it is not time to declare

that all danger is over. The universal training bills are still before Congress and are to be pushed with all possible speed. Efforts are being made, moreover, to inculcate the spirit of militarism among the young boys. It behooves all opposed to Prussianism in America to fight vigorously all such proposals.

A Siav View

The V. Rev. Procopius Neuzil, O. S. B., rector of the St. Procopius Seminary, Lisle, Ill., writes to us apropos of the clipping from the *Nation* reprinted in our No. 14, p. 218:

"It appears to me that, using the pronouns 'they,' 'their,' and 'them,' as he did, President Wilson meant not only the Emperor and his cabinet, or simply the few who controlled the Austro-Hungarian government, but the people. The Slavs, the Jugoslavs, the Czechs, and the Slovaks revolted against Austria and Hungary as the thirteen American colonies revolted against England a little over a hundred years ago. Neither Mr. Wilson nor the American Congress has in any way dictated to these nations, but left their affairs in their own hands. The Slavs were only too glad to be left alone. Had it not been for the world war, neither the Kaiser, nor the Czar, nor the King of England would have consented to their emancipation. The fact that the Allies, grateful for the services of the Slavs on the great battle fronts, let them have their own way, made the partition of the Austro-Hungarian empire inevitable. Whether it was for better or for worse remains to be seen. Meanwhile we need not wonder that the Slavs wished to be free from Austria-Hungary, which they hated, seeing that even the 'big friends,' Austria and Hungary, did not find it advisable to cast their lots together. At any rate, the secession of the Slavs from the Austro-Hungarian empire was *their own work*. The Allies did little or nothing in the matter except that they left the Slavs alone, and consequently they were true to President Wilson's declaration of Dec. 4th, 1917."

About Father Mollinger

TO THE EDITOR:—

If the inquirer who signs himself "Interested" in your issue of July 15th really desires information about Father Mollinger, whose name is being abused by patent medicine venders, I volunteer the following.

Father S. E. Mollinger was a priest of the diocese of Pittsburgh, Pa., and died there some twenty-five years ago. He was a convert from Judaism. He made a practice of blessing the sick and afflicted who applied to him, with the relics of saints, in addition to giving them remedies. His church was, in a small way, a place of pilgrimage. He built at his private expense a beautiful chapel, which he enriched with precious reliquaries and rare relics. He was reputed to be very wealthy, but this turned out to be false after his death.

(REV.) E. MITSCH

Glen Addie, Belleville, Ill.

TO THE EDITOR:—

According to the "Schematismus der deutschen und deutsch-sprechenden Priester . . . in den Ver. St. Nord-Amerikas," begun by the Rev. W. Bonenkamp, continued by Msgr. Jos. Jessing, and edited by J. B. Müller (St. Louis, Mo., B. Herder, 1882), the late Father S. E. Mollinger was born in Holland. Father J. N. Enzlberger, in his "Schematismus" (Milwaukee, 1892) says he was born at Malines, Belgium, May 29th, 1830, came to the U. S. in 1850, and was ordained to the priesthood at Erie, Pa., April 30th, 1859. In 1892 he was pastor of the congregation of the Most Holy Name of Jesus, on Troy Hill, Pittsburgh, Pa. He died a few years later. The present rector of the parish, V. Rev. M. F. Mueller, P.R., could no doubt give additional information regarding Father Mollinger, who was quite a character and had a great reputation among the people of Pittsburgh and neighborhood.

A priest who knew Father Mollinger personally told me that he would no doubt, did he know of it, strenuously object to the manner in which his name and fame are being exploited.

C. D. U.

How America Got Prohibition

Archbishop Redwood, of Wellington, contributes to the *New Zealand Tablet*, May 15th, an interesting paper on the question: "Why Was National Prohibition Enacted in the U. S. of America?" The Archbishop, who knows this country well, begins by saying that the great majority of the American people are not in favor of prohibition but regard it as an incentive to hypocrisy and other worse evils.

What, then, caused so many State legislatures to ratify the prohibition amendment?

Two negative causes and one positive influence, in the Archbishop's opinion, made prohibition possible. The first negative cause was the abuse of the liquor traffic, and the second, the indifference of the masses. "As every experienced citizen knows, the basic characteristic of a democracy is the spirit of 'let-Harry-do-it.' People wake up only when hurt, and thus too late. In a constitutional nation the majority rule *theoretically*, but in fact, a militant and determined minority generally gets what it wants, especially in a land like America, where noise and bluster count for so much, and consequently a few can and do override the many. . . .

"The *positive* dominant influence was the incessant and insidious work of the forces typified by the Anti-Saloon League. 'Shrewd, persistent, blatant, bold, its members set an ideal before them, made it their gospel, and used every means, fair and foul, to achieve it. They stood out in word and action as the only true custodians of the nation's morality. . . . They were the most practical hypocrites ever seen in America. Close students of human nature, they understood that the average legislator's desire is to swim with the current, to be ahead of the next fellow in supplying what the people seem to want. With this conviction, the Anti-Saloon League set about creating in the mind of the legislator an 'atmosphere' of prohibition, to convince him that the people in his district really demanded prohibition. . . . They deluged the legislators with letters, tele-

grams, press clippings, pamphlets, and matters of all sorts calculated to persuade him that his constituents desired and demanded prohibition. . . . They threatened that, if he opposed prohibition, they would go into his district and do their utmost to break him for ever. And, in many cases, they carried out their threats. By grossly unfair means (witness their most disgraceful abuse of fair-play regarding Cardinal Gibbons) they entered into political fights solely for the purpose of defeating the man they could not control. They riddled with concentrated barrage some particular person until he was removed as a factor against them. . . . It is a far easier task to change the mind of 100 representatives than that of millions of people. Hence they opposed a referendum to the people. A legislator is a very human person, whose greatest desire is success as a means to continue in office. He is therefore most susceptible to what he deems the wishes of his constituents. The daily and hourly receipt of heaps of letters and telegrams demanding the enactment of certain legislation goes far to make him believe that so insistent a demand is real and universal. Add to this the snowball tendency of public officials to be in the 'van,' and you have some of the most potent reasons why the amendment was ratified and prohibition inflicted, without referendum, on the American people."

We have condensed Msgr. Redwood's article somewhat. Of course, there were other, minor influences, both positive and negative, at work in favor of prohibition; but the principal ones are correctly outlined in the Archbishop's paper.

As for the future, His Grace writes: "The battle is only just begun. Wait till the legislation framed to introduce and enforce prohibition begins to operate. . . . A mighty revulsion of public opinion is to be expected." In this prophecy, too, we think Archbishop Redwood is correct.



—One can be loyal to Church and State and yet call nonsense by its own name.

Catholics and the League Covenant

The London *Universe* (No. 3050), under the title, "The Exclusion of Catholics," comments on the systematic way in which the Pope, and Catholics generally, have been excluded from the Peace Conference and from the agitation in favor of a League of Nations.

The Catholics of the world, says our contemporary, "by the very nature of their religious profession, are pledged up to the hilt to the principles on which the Covenant is based"; yet the great Statesman who is Pastor as well, and whose moral authority is supported by the active zeal of millions, was not at the Peace Conference because he was told he was not wanted, and "the millions of Catholics throughout the world, who could have been enlisted as a solid force under their spiritual head, are not wanted either—as such."

The official organ of the cause in England has treated with consistent and apparently purposed silence what might have been its most potent ally. "Those who know the inner history which culminated in Cardinal Bourne's letter explaining the impracticability of official Catholic action in England in support of the League," says the *Universe*, "know what that silence really meant and means."

We do not know the inner history referred to, but there can scarcely be a doubt that the same reason which prevents official endorsement of the League by the English hierarchy, *i. e.*, the exclusion of the Holy See from the Peace Conference, has much to do with the silence of American bishops, many of whom, moreover, are opposed to the Wilson-Clemenceau-Lloyd George monstrosity because of its inherent unfairness. — a defect which Benedict XV would no doubt have cured, had he been consulted.

The *Universe* is averse to believing that the cause of international righteousness for which the Pope stands, and for which the League Covenant pretends to stand, will be lost. But it warns the British government that the League plan is in great danger and may go to nogginstaves if, for the sake of political

Protestantism, the co-operation of the Church and its earthly head is rejected — "just as," it significantly adds, "Anglo-American relations stand today in danger of being wrecked from the same cause."

British Propaganda in the U. S.

On this important topic the Rev. John Talbot Smith, one of our leading Catholic authors, says in the course of a vigorous paper contributed to the *Irish World* (June 21, page 5):

"With the advent of that most malign influence in modern journalism, Lord Northcliffe, the American press sold out to British influence in everything. The Anglo-Saxon idea became intensified in the Republic, later rampant, and at present it is toxic, through the lying and cajoling of the press agencies and the daily press. How powerful that lying and cajoling became may be seen in the common belief here that England was not prepared for the German declaration of war, that she was taken by surprise, completely unprepared, and would have perished but for her superhuman powers. Now that Asquith and Lord Haldane have declared that England was ready for the war, that it was expected for twenty years, and that the English armies and fleets were ready within twenty-four hours for action, the credulous public, stupefied with lies, can hardly believe them.

"That public is not to be blamed. With the Anglo-Saxon faction lying and intriguing all the time, with British gold circulating freely through all our channels of publicity, with the press and the press agencies dominated or directed or influenced by the Northcliffes and London finance, with the foolish marriages of our heiresses to English peerage bankrupts, with Wall Street or the Morgan buccaneers now allied with the predatory finance of London for the exploitation of the world, with President Wilson, his cabinet and the dying Democratic party basking in British sunlight, it is not to be expected that the common people can escape the contagion of such influence and example."

A Call to Americans

A "Committee of Forty-Eight" prominent citizens, including Robt. W. Bruère, Horace M. Kallen, and Prof. Chas. Zueblin, have issued a circular letter for the purpose of bringing about "a conference of Americans who are equally opposed to reaction and violent revolution."

They say that "we have come to be one of the worst ruled, one of the most completely controlled and dominated governments in the world — no longer a government by conviction and the vote of the majority, but a government by the opinion and the duress of a small group of dominant men. This control and dominance of the few has increased. Two years of ruthless censorship has added to its strength. The American press has not only refrained from printing the truth, but has wilfully misinformed the American people. A small group of dominant men who control credit, dictate the decisions of both political parties, and either directly or indirectly censor and inspire the news. The time has come for the people to meet together and discuss the real facts of American life, the issues which vitally affect the welfare of individual citizens, and decide on some line of action which will meet the situation."

The ulterior project seems to be the formation of an effective political organization of the manual and mental workers of the country for industrial reconstruction.

The call bears the signatures of a good many "radicals," but, so far as we can see, of no Catholics. Yet Catholics, it seems to us, ought to take a prominent and active part in every movement that tends towards a solution of the many political and social problems that are pressing upon us.

That a great deal along the lines of social reconstruction can be accomplished by organization, even without founding an independent national party, is evident from the successes of the Non-Partisan League in North Dakota, which simply obtained control of, and used for its own purposes, the machinery of the Republican party.

More About Those I. W. W. Deportations

What became of the group of alien I.W.W.'s whose journey in irons across the continent a few months ago in the "Red Special" was heralded so widely in the press?

Of the thirty-six persons — thirty-five men and one woman — three have been deported, preferring this to the longer period of confinement which would have been necessary had their cases been reconsidered.

For the remaining cases reconsideration by the Department of Labor was secured, in consequence of which fourteen men were released unconditionally. Writs of habeas corpus were issued for the remaining nineteen, and hearings before Judge Hand in the Federal District Court of New York resulted as follows: In one instance, taken as a test case, the writ was sustained, freeing the man at once, and leading to the withdrawal for another reconsideration by the Department of Labor of ten more, of whom five have since been released. The remaining eight, including the one woman of the party, have been considered individually by the court and are still, we believe, awaiting decision. (*The Survey*, Vol. 42, No. 5).

It seems then, that cases which appeared strong enough to hold the persons concerned through long months of confinement—six months, a year, a year and a half—to take them up to and past the Secretary of Labor, across the breadth of a continent and into the detention pen of the immigrant station, waiting only for ships to carry them off,—that these cases turned out, after scrutiny, to be too weak to hold at all in over one-half of those re-examined, and under considerable doubt in the remainder.

How has such a situation arisen, and does it indicate something wrong in our laws and procedure that should be changed, to avoid so much unnecessary expense to the government and hardship to individuals?

—We are always ready to furnish such lack numbers of the F. R. as we have in stock.

International Catholic Defense

Now that peace has returned, the London *Universe* (No. 3051) makes the timely suggestion that the scheme, which was in contemplation shortly before the war, for organizing Catholic resources in the important matter of Catholic defence, be again taken up. The idea (as our readers may remember, for we discussed the subject on various occasions in the *F. R.*) is to found an international Catholic defence organization, with well-equipped centers in various countries, by means of which any calumny against the faith, in any part of the world, could be swiftly traced to its source and effectively refuted.

"The scheme sounds ambitious," says our esteemed contemporary, "and to some it may appear difficult; yet in reality the initial steps are simple and easily secured, depending primarily upon zeal and good will, which we do not doubt would be immediately forthcoming. An index of docketed information, and the exchanging and filing of Catholic newspapers, would form part of the routine in each country; while pending an entirely independent organization of international bureaux, there are already a number of suitable Catholic societies which might be enlisted for the beginnings of the work, *e. g.*, in Great Britain and America, the Catholic Truth Society; in Germany, the Volksverein; in France, the Bonne Presse," to which we may add, in the U. S. the Catholic Central Society, through its Central Bureau.

A suggestive essay on the whole subject was published by the English Catholic Truth Society before the war, and we trust that its recommendations will again be taken in hand as a part of the first fruits of international peace. Organized defence of our common faith may perhaps be one of the means, under God, of healing among Catholics much of the enmity and bitterness which the war brought in its train.

Protestant Children in Catholic Schools

TO THE EDITOR:—

Apropos of the article, "Non-Catholic Children in Catholic Schools," in the July 1st issue of the *F. R.*, I wish to state that in my twenty years' experience as a parochial school teacher, I have not been able to see how we Catholics can gain any lasting benefit by filling up our school rooms with non-Catholic children. If we try thereby to gain prestige and the good will of non-Catholics, I think, we shall miss our purpose. In compromising with those of different belief, we Catholics are always the losers. If it is the financial support that we are looking for, then, I am afraid this money will work mischief among us. I see how one school is trying to outdo the other, especially when it comes to the "Grand Commencement Exercises." In this competition this very same "financial support" plays a doubtful rôle. I have sat at commencement exercises this summer in this city of about 150,000 inhabitants, that lasted for hours and hours, where the expense to the school and the parents ranged from \$1000 to \$2000, exclusively for the commencement, which, of course, is advertising on a large scale. During some of these performances, by Catholic school children together with their non-Catholic classmates, not one word relative to God, His saints, or religion, or virtue, or anything of that for which our Catholic Church stands, was heard from beginning to end. The trouble with most of us is that we keep our religion hidden within our hearts and outwardly act as 100% heathens. I have, at various times, been called an optimist; if there is a pessimistic side to this subject, I beg my guardian angel not to let me see it.

In regard to the Catholic parochial school in Goliad, Tex., "free to Catholics and non-Catholics" I absolutely fail to see any sense in it.

A TEACHER

—The appearance of a Motorists' Protective League suggests a new class division of society into petroletarians and pedestrians.

—How about that new subscriber you promised to send us last year? It is still time to keep your promise.

A Masonic Candidate for the Presidency

The *New York Times*, in a London cablegram dated June 27th, reported that "John W. Davis, U. S. ambassador to Great Britain, was appointed Senior Warden of the Grand Lodge of England at a session held in Albert Hall. This honor, unique for a foreigner, was conferred upon Ambassador Davis by the Duke of Connaught, Grand Master of the Lodge. Ten thousand [?] persons attended the ceremony."

Further along Mr. Davis is puffed as "excellent presidential timber," and the correspondent says that "on all sides Davis is here [in London] mentioned as the Democratic nominee" in the next campaign to succeed Wilson.

It will be well for honest Americans to watch this British boom for a man whose chief qualification seems to be that he is a high-degree Freemason.

Catholics in the U. S. Senate

To the discussion of this topic (*F. R.*, XXVI, No. 12, p. 189; No. 13, p. 204) an Idaho reader contributes the following note:

I attended the church at Silver City, Senator Nugent's home, for three years but never saw him at services. I hear the same from one who knew him at Boise.

Our correspondent adds:

"We Idahoans are prouder of Senator Borah than of Senator Nugent, who was only a 'dark horse' in the race for the senatorship. Mr. Borah is not a Catholic, I regret to say, but he is always ready to defend truth and justice and very favorable to the Catholic Church."

So far the net result of our inquiries has been that of the six U. S. senators reputed to be Catholics, Walsh of Massachusetts is a practicing Catholic, Ransdell of Louisiana is reputed to be one, Ashurst of Arizona has been occasionally seen at Mass in Washington, while the Catholicity of the other three remains doubtful.

Hence we were not very wide of the mark when we penned our original note in No. 12.

A Guild for Priests' Housekeepers

According to the *Universe* (No. 3051), a guild has been formed in England for priests' housekeepers. It is called Guild of St. Catherine of Siena and was organized by the Dominican Tertiaries at Leicester, with the approbation of the Bishop of Nottingham.

The following rules have been adopted:

(1) That the Guild shall be for priests' housekeepers.

(2) That members wishing to join shall send their names and addresses to the Directors of the Guild at Corpus Christi House, Leicester.

(3) That members shall desire to fulfil their duties in the spirit of service of Our Lord in the person of His priest.

(4) That members shall desire to make themselves efficient in the discharge of their duties, as do women taking up other branches of service for others.

In connection with the Guild a training centre will be established, at which members can learn any of the varied duties of a priest's housekeeper.

There is a wide and fertile field for an American branch of this timely organization, and especially for a training school of the kind St. Catherine's Guild intends to establish.

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There may be many things this country needs, but more espionage legislation is not one of them. Not more but less of that is what the situation calls for. Congress should repeal the existing espionage acts. The President should proclaim amnesty for all persons sentenced, convicted or still awaiting trial under those laws. It is time, too, to pardon all those conscientious objectors to war now in various military prisons. Ordinary law, as it has always existed, is competent to deal with crimes of violence. . . . This country should learn from the experience of revolutionists. The policy of "thorough" has availed nothing in the past in Russia, or Germany, or Spain. Where opinion is freest in Europe, there is the least trouble with violent outbreaks—in Great Britain and France. The thing to do in this country is to "take the lid off," to stop muzzling speech and press. It is the drastic suppression of opinions that produces explosions into revolutionary action. . . . The preventive measures recommended by certain statesmen do not prevent. The way to dispel discontent is to remove the causes thereof. And the chief cause of present discontent is too much strait-jacketing of the people's minds and even of their normal, innocent appetites. There is too much prohibition of all kinds. The slate should be wiped clean as to all war offenders. Let us get back to freedom and away from all the Prussianism that has been evoked here in order to destroy Prussianism elsewhere.—Wm. Marion Reedy in *Reedy's Mirror*, Vol. XXVIII, No. 24.

Official Organs and "Miraculous Remedies"

TO THE EDITOR:—

Referring to the note in No. 14 of the *F. R.*, page 221, about a paper in Africa "published under the direct inspiration of God," allow me to observe that perhaps the closest we get to that in this country is the *Poston Pilot*,—though, for all I know, "the largest Catholic paper in the United States" might dispute the *Pilot's* title.

It is not unfair to say of most of our "official organs" that they assume the "direct inspiration" attitude, even though they do not make the claim in so many words.

Apropos of the query regarding Fr. Mollinger (*F. R.*, XXVI, 220), have you noted the heading of the enclosed advertisement from the official organ of the Buffalo diocese:

Miraculous Remedies

Father Mollinger,

Eminent Priest-Physician's

Wonderful Legacy

to Suffering Humanity.

Celebrated Healer's Magic Prescriptions:

How misleading to good simple-minded folk! "Miraculous Remedies"!! And note the long list of them,—almost a quarter of a column,—for all sorts of diseases, from whooping cough to gall stones and St. Vitus Dance. They have not overlooked anything, apparently.

Father Mollinger may have been a priest, and a very good one; but the way in which his remedies are advertised and exploited is open to serious objections.

F. C. E.

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REV. DIRECTOR

The K. of C. and Our Colored Catholics

TO THE EDITOR:—

I have been reading different views expressed in the *F. R.* on the subject of granting councils of K. of C. to the Negroes. I am working among the colored people and naturally am very much concerned in every movement that would help the work. I am, however, not at all in favor of granting to the colored people councils of the K. of C.

The colored people have a Catholic Knighthood, the Knights of Peter Claver. True, this organization is not very strong and has a good many odds against it. But it has done well so far, in fact, I dare say the K. of C. could hardly have done better among the Negroes.

To my mind the difficulties the Knights of Peter Claver meet with are to be sought not in the order as such, but rather in the small number of Catholic Negroes and the peculiar condition of Catholic mission work among the Negroes here in the South.

Let me ask the Knights of Columbus to aid their colored brethren in their struggle to make the Knights of Peter Claver a success. The Knights of Peter Claver is a Negro organization, built up by the Negro, and you do no favor to the Negro if you tear down what he has built up himself and offer him a white knighthood in its stead.

(REV.) J. J. STEINHAEUER, S.V.D.

Little Rock, Ark.

The St. Louis Catholic Historical Review

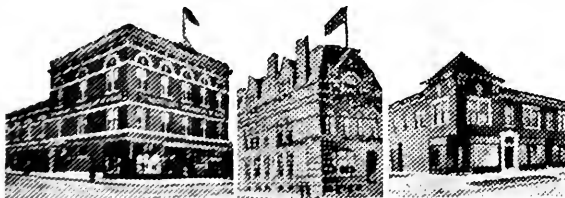
The *St. Louis Catholic Historical Review*, in its April number, which appeared in July, has a paper on "Missouri's Earliest Settlement and its Name" by Fr. L. Kenny, S.J., in which it is contended, with considerable verisimilitude, that the first white settlement on the Mississippi was made on the west side of the river, near the mouth of the River des Pères, by the early Jesuit Fathers, from whose presence the latter river derived its name.

The Rev. John Rothensteiner, in the same number, by the help of unpublished letters, throws additional light on the relations existing between Father Charles Nerinckx, the famous founder and superior of the Loretine sisterhood, and the diocese of St. Louis.

We regret to learn that the new *Review* is not finding the support which it deserves. It is well worth two dollars *per annum*, and we urge our readers, especially those residing in the Mississippi Valley, to send their subscriptions to the Catholic Historical Society of St. Louis, 209 Walnut Str., St. Louis, Mo.

—Senator La Follette, of Wisconsin, said in a recent address (see *The Public*, No. 1110), that if some great playwright would dramatize the evidence collected by congressional and government investigators of the meat packers and carry it to the people, it would cause a revolution.

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NOTES AND GLEANINGS

—In consequence of a recent decision of the attorney-general of Indiana, no teacher wearing the garb of a nun can be legally employed in the public schools of that State.

—We read in an Associated Press despatch that "the French government is considering action to reduce the price of necessaries." What is *our* government doing to bring down the H. C. L.?

—Catholic girls who wish to devote themselves to social service work are urged to communicate with the Director of the School of Social Work, Duquesne University, Vandergrift Bdg., Pittsburgh, Pa.

—The following notice was displayed in a saloon just before war-time prohibition went into effect:

"Hush, little bar-room,
Don't you cry;
You'll be a drug store
By and by."

—A new "Christian Prayer Book," published by the Protestant Society of SS. Peter and Paul and reviewed in *Catholic Book Notes* (London, No. 247), directs the user to ask God to "bless the Pope" and contains Visits to the Holy Sacrament, the Rosary, the Salve Regina and Memorare, together with reflections on Purgatory, Penance, and Extreme Unction!

—The Rev. Charles Nelson, pastor of Grace Chapel, Long Island City, N. Y., has introduced a jazz band and vaudeville as parts of his Sunday service. "I am going to mix life with the gospels," he is quoted as saying (*Globe-Democrat*,

July 10), "then the people will come to church every Sunday." It remains to be seen whether "the people" will take to what our contemporary calls the "sermon sandwich."

—Despite the agitation against the use of submarines by Germany in the late war we find Admiral Sims advocating the development of this barbarous instrument of warfare by the U. S., and the *N. Y. Evening Post* (June 3) says that "if another international conflict should occur, all participants would undoubtedly use not only submarines, but liquid fire, poison gas, and other weapons yet to be discovered, and still more horrible."

—The following tribute to the *F. R.* from the editorial page of the *Canadian Freeman* (July 3rd) is doubly appreciated by us because it comes from a quondam antagonist: "There is not a more scholarly little Catholic periodical published in America than Preuss's FORTNIGHTLY REVIEW. We may not always see eye to eye with its courageous editor but our admiration for his Catholic labors as editor is unqualifiedly sincere."

—The London *Saturday Review* (No. 3322) says that one of the greatest faults of Mr. Lloyd George is "that he cannot, or will not, prepare the words of a speech, no matter how important the occasion. He will not even read the notes prepared for him by others, but very often takes a sound sleep before going to a meeting, at which he speaks like an inspired preacher." This explains much.

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THE SISTER DIRECTRESS

—At the annual commemoration of Roger Bacon held at Oxford, June 11th, Father Joseph Rickaby, S.J., said in the course of an eloquent address that, had the Schoolmen listened to Roger Bacon when he urged them to widen the basis of their knowledge by experimental science, by the study of history, and the original texts of Sacred Scripture, there would have been no such decline of Scholasticism as actually took place in the fourteenth and fifteenth centuries.

—The *Western Watchman* says (Vol. XXXII, No. 11) that any international criminal procedure which would involve the late German Emperor in personal accountability for the crimes committed in Belgium—the strongest count against him—“will come dangerously near to preparing the way for the arraignment and trial of England’s present ruler for atrocities committed against his supposed Irish [and, we may add, Indian and Egyptian] subjects.”

—A woman writes to the *N. Y. Evening Post* to enquire how women, now that they have the right to vote, are to get their grievances and complaints before the public, as the newspapers refuse to print them. She says she wrote three times to certain newspapers that the building in which her son worked had no fire escape, but not a line was ever published, presumably because the accused corporation was a large and wealthy one that dispensed much advertising patronage.

—With the smoke curtain that the censorship and its ally, the capitalistic press, have thrown around Russian affairs, it is impossible for the ordinary reader to obtain a fair idea what the Bolsheviki and their policies really are, and it will probably take a long time and considerable fearless criticism before we can dispel this smoky cloud and be able to see the Russian revolution in its true colors. Meanwhile we must perforce content ourselves with whatever fragmentary evidence we can obtain.

—The *Saturday Review* (London, No. 3322) thinks that the enfranchisement of 8,000,000 women in Great Britain means that the female now outnumber the male voters. The change, says our contemporary, will have results little dreamt of. “No government now would dare to insist on women giving up their places to the men who have fought, as they ought to; no member of Parliament would dare to vote for any such legislation. The women wear the breeches now, and we are a press-and-petticoat-ridden nation.”

—The *Echo* justly censures the *Catholic Telegraph* for praising General Wood because in a recent speech he complimented the Catholic Church for having “always stood for law and order and turned its forces against the red flag.” — “It’s about time,” says our esteemed contemporary (Vol. V, No. 22), “for the Catholic press of the coun-

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try to accept some of these tributes with some critical reservation. If by law and order is meant the maintenance of a state of affairs that will guarantee capitalists undiminished profits, we demur. The Church is not the bulwark of plutocracy."

—The Rev. Dr. R. A. MacEachen informs the Catholic press that the Pontifical Commission of Sacred Archaeology is preparing to excavate more of the ancient Roman catacombs, wherein so many of the early martyrs were buried. Before the war the Catholics of Europe defrayed the expenses of this work; now they are reduced to poverty, and the Commission appeals to America. Dr. MacEachen, who is at present staying at the Catholic University, Washington, D. C., is ready to forward contributions for this purpose to the Cardinal Vicar.

—Charles E. Hughes in a recent speech protested against the curtailment of free speech during the war. "I do not think," he said among other things, "we can ever accomplish much for democracy by stifling the essential organs of democracy." Mr. Hughes did not open his mouth to complain about the suppression of free speech while it was being suppressed. And the same holds true of other prominent politicians who now stand up for constitutional

rights. They are strong for liberty when they can advocate it without danger.

—"Consumers are unconsciously working harm to themselves and livestock producers," says the Acting Secretary of Agriculture, "by now restricting their consumption of meat." Yet the Acting Secretary speaks of "excessive retail prices," which "are not justified by the wholesale quotations," and states that while dressed beef at wholesale has declined 15 to 30 per cent, retail beef "has been at a standstill in many cities, nay, has even increased as much as 20 per cent on some cuts in some cities." We are used to harsh treatment; but to be reproached by the government because we do not quietly submit to profiteering, is too much.

Literary Briefs

—"Your Neighbor and You," by the Rev. E. F. Garesché, S.J., has made its appearance in a second edition. Two new chapters have been added to the former eighteen; "In a Little While" and "Fasting Sans Headaches." The book well merits a wide circulation, containing as it does most helpful thought and guidance for men and women in every walk of life. Chapters like those entitled "Our Talk at Home," "Laymen's Retreats," should be read and pondered by everyone. (Benziger Bros.; 75 cts.).

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THE REV. RECTOR

—The well-known French *littérateur* Pierre l'Ermite (Peter the Hermit) has been mentioned repeatedly in this magazine, and some details concerning his activity will therefore no doubt be welcome to our readers. Pierre l'Ermite is the pen name of the Abbé Loutil, Vicar of Saint Peter's at Chaillot, near Paris. He was born at Mohon, in 1863, and in the excellent bibliography of French writers, by the Abbé Louis Bethlehem, he is listed as "writer, artist, and apostle." The latter term no doubt refers to his efforts in Christian social reform. Pierre l'Ermite has for many years been a contributor to the well-known Catholic newspaper *La Croix*. In this publication his novels, sketches, and dialogues have been printed every Sunday. Many of them have been reissued in book-form, under very engaging titles. They have the gayety and lightness of touch, the naïve simplicity and sometimes the rollicking drollery of the typical *conte* of the middle ages. This is the verdict of the eminent critic whom we have just mentioned—the Abbé Bethlehem. These works constitute the influence and the glory of their author, while "they render the soul of the reader susceptible to the highest influences." Some of Pierre l'Ermite's novels have been translated into English. One of them, entitled "Alberta," is an eloquent plea in favor of rural life. "Le grand Muflo" presents vividly a type which is unfortunately quite common in France to-day,—that of the priest-hater and reviler of Christianity. "The Mighty Friend," the work best known to English readers, has been crowned by the French Academy. "The Enterprise" is a social novel with a purpose. It turns on the strife of the farm with the factory, of the old-time land aristocracy against the wiles of "cosmopolitan Jewry." Amid poignant, melodramatic, and picturesque scenes it brings out the contrast between the benevolent, simple rustic, and the opulent city man. It is, in brief, a warning to the peasant to beware of the ways of the big cities.

—The Rev. A. M. Micheletti's "Constitutiones Seminariorum Clericalium ex Codice Piano-Benedictino Omnium Gentium Sacris Institutis Accommodatae." (Turin: Marietti; 245 pp., 4^o; frs. 12) is an excellent book intended for the government of clerical seminaries according to the genuine ecclesiastical spirit and law. As a preamble, the laws of the New Code relating to seminaries are set forth. Then follow the constitutions of seminaries: Part I, The Officials; Part II, The Students. The last section treats of the methods of studies. An appendix of thirty-three useful formularies completes the work. The author's long experience as rector of the Leonianum in Rome vouches for his thoroughness and solidity. The ideas of S. Charles Borromeo are much in evidence throughout the book, which may be heartily recommended to the rectors, spiritual directors, and prefects of our seminaries. The

students also can draw fruitful lessons from its perusal.—Fr. CHAS. AUGUSTINE, O.S.B.

—"De Censuris iuxta Codicem Iuris Canonici," by Felix M. Capello, S.J. (Turin: Marietti; 207 pp., lire 5.50) is written in easily intelligible Latin, and the exposition, with a few exceptions, is as clear and plain as the style. Concerning the solution of single questions, one might differ from the author in some points, for instance, with regard to *peregrini* (p. 11) and exempt religions (p. 12, where he might have mentioned can. 616; can. 1103, quoted on p. 18, has nothing to do with the matter). The book only treats of censures, not of penalties in the strict sense, and the treatment does not strictly follow the order of the Code. The print is very legible, though somewhat monotonous.—Fr. CHAS. AUGUSTINE, O.S.B.

Books Received

- Armchair Philosophy.* By Daniel A. Lord, S. J. iv & 112 pp. 12mo. New York: The America Press.
- A Practical Course in Latin Composition.* With Notes and References to the Author's "Aids" Designed for Use in the Freshman Class. By James A. Kleist, S.J., Ph.D., St. Ignatius College, Cleveland, O. 36 pp. 16mo. Chicago: Loyola University Press. (Wrapper).
- Year Book of the Diocese of Indianapolis 1919.* Issued from the Chancery with the approval of the Rt. Rev. Joseph Chartrand, D.D., Bishop of Indianapolis. 96 pp. 12mo. (Wrapper).
- The Priest's Canonical Prayer.* From the French of Rev. Charles Willi, C.S.S.R., by Rev. Ferreol Girardey, C.S.S.R. vi & 66 pp. 16mo. B. Herder Book Co. 50 cts. net.
- Sous le Poing de Fer.* Quatre Ans dans un Faubourg de Lille. Par Albert Droulers. 245 pp. 12mo. Paris: Bloud & Gay. 1918. Fr. 3.00. (Wrapper).
- Quand "Ils" Étaient a Saint-Quentin.* Par Henriette Celarié. 238 pp. 12mo. Paris: Bloud & Gay. 1918. Fr. 3.00. (Wrapper).
- Requiem Mass and Burial Service from the Missal and Ritual.* By John J. Wynne, S.J. 38 pp. 16mo. New York: The Home Press, 23 E. 41st Str. Self-covered, 5 cts.; in heavy black paper cover, gilt lettering, 15c.; in black cloth, gilt lettering, 30 cts.; in water grain buffing, 60 cts.

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REV. J. F. RYAN, C.S.V., President

The Fortnightly Review

VOL. XXVI, NO. 16

ST. LOUIS, MISSOURI

August 15, 1919

An Australian Voice on the Peace Treaty

The Sidney *Catholic Press*, Australia's leading Catholic paper, says of the peace treaty (No. 1220):

"The Holy Father since the beginning of the war urged a peace by agreement. A peace imposed by the victors on the vanquished he opposed, because such a peace, however settled, would only sow the seed of future trouble. He expressed these views when the triumph of Germany seemed probable. We can, of course, understand, if we can not appreciate, the attitude of France. Bismarck made the thoughts of France the thoughts of revenge, and the thoughts of the German government thoughts of conquest. Now, France has had her revenge. She sees her conqueror of 1871 humiliated. Her lost provinces are restored. But that is not the end. For Clemenceau and Foch, in 1919, hold the opinions of the Bismarck of 1871. There lies the difficulty, and not a difficulty only; but a very serious menace to the future peace of the world. France desires to inflict upon Germany every humiliation, every indignity, and every loss that Germany inflicted upon her in 1870. The peace terms show that she has succeeded. We must remember that we are dealing not with the Hohenzollerns, but with 70,000,000 Germans, besides the people of Austro-Hungary. If these people are enslaved, because of the crimes of their irresponsible rulers, what chance is there of a democratic peace? Victory for Clemenceau and Foch in the Peace Conference, we fear, means militarism in Europe for many years to come, with a further horrible war in the offing.

"The English people have had no voice in the Peace Conference. The peace terms have been made by the old Tory gang, the Balfours, the Curzons, and the Cecils, with Lloyd George as their catspaw. The Dominion represen-

tation has been farcical. Our 'ambassadors' have figured only on the doorstep of the conference chamber, or on the streets of Paris. Canada is already objecting to some of the clauses, for Canada is unwilling to get mixed up in future European rows, which do not concern her. Australia, too, is waking up to find that the war has only saddled her with a financial burden which she will find it difficult to bear, and that the peace terms and so-called League of Nations are entangling her in old-world responsibilities, the end of which no one can foresee."

Translating Horace

Sir Arthur Quiller-Couch, in an essay on Horatian translators in his "Studies in Literature," treats the old Latin poet much more flatteringly than did a recent study published by Sir Henry Newbolt. "Q" thinks that the best translator of Horace is Conington, though Theodore Martin surpasses him in occasional brilliance. Horace's secret is most defiant of capture in his Odes, the Satires and Epistles having been imitated with much success by men like Bishop Hall, Cleveland, Oldham, Dryden, Pope, Goldsmith, and Cowper. In the Odes lies "that witchery of style which, the moment you lose grasp of it, is dissipated into thin air and eludes your concentrated pursuit."

Sir Arthur admits that Milton's sonnets, and especially Marvell's Ode on Cromwell's Return from Ireland, breathe the very spirit of Horace, and are equals of the best of the Latin poet's work; but to sustain Horace's note he thinks has not yet been shown a possibility. If it is ever to be done, he believes that it will be through a rendering of the Horatian genius "in delicate metres divorced from rhyme," on the style of Campion and of Collins's "Ode to Evening."

Your Judgments

By DANTE (Wright's translation)

To your judgments give ye not the reins
With too much eagerness, like him who ere
The corn be ripe, is fain to count the grains:
For I have seen the briar through the winter
snows

Look sharp and stiff—yet on a future day
High on its summit bear the tender rose.

The Opal City

By DEAN HARRIS

III (Conclusion)

It was from the Convent of the Capuchinas — now a private residence — that Maximilian and his two generals were led to death to the "Cerro de las Campanas — the Hill of the Bells," on the morning of June 19, 1867. Half-way between the Hill and the Convent was an adobe wall against which the Emperor and his companions were placed, and a firing squad stationed eighteen feet in front of them.

Maximilian had asked and obtained as a favor that he might be shot through the heart, that his mother, when his body was brought to Austria, might view the face of her son unmutilated. He and his generals were attended to the last by their confessor, Father Soria, who wrote that the last words spoken by Maximilian before his death were: "I forgive all, and I ask that all may forgive me. I pray my blood may be the last to be poured out for the good of Mexico." Miramon and Mejia were killed by the fire first, and a second volley was ordered to put an end to the Emperor's life.

There is a tradition among the people of Querétaro, that Mejia assured the Emperor the day before the execution that his wife, the Empress Carlotta, had died in Vienna. This the General told him to comfort him in his last hours, and Maximilian believed him, consoling himself with the hope of meeting her in the world beyond the grave. His body was embalmed, enclosed in a rose-wood coffin with metal case, and sent to Austria to be buried at Miramar.

The place of execution was for some years marked by three stone pillars enclosed by an iron railing. A beautiful

memorial chapel, built by the Ducal House of Austria, now covers the ground where the unhappy Emperor sank to his death.

The United States government, through its Secretary of State, asked that the life of the Emperor be spared and banishment substituted, but the request was ignored. Many prominent and wealthy Mexicans pleaded in vain with the President, Benito Juarez, to stay the execution. The romantic Princess Salm-Salm, then touring Mexico, went on horseback one hundred and thirty miles, across a rough country, to San Luis Potosí, where Juarez had his headquarters, and implored the dictator to spare the life of Maximilian; but in vain.

During the siege of Querétaro the Empress Carlotta sailed for Europe, and after appealing in vain to Napoleon III for help, and for the intervention of the Supreme Pontiff, Pius IX, the broken-hearted woman became mad and until the day of her pathetic death never regained possession of her reason. For nearly fifty years she was tenderly watched and waited upon in a castle near Bruges.

In the National Museum, Mexico City, are the full-length portraits in oil of the Emperor and Empress, and of the fatalist Napoleon III. Here, too, are the state coach brought from Chapultepec, the landau of the Empress, the silver table service, and many interesting memorials and souvenirs of the young and fair Carlotta, when she reigned a queen surrounded by the valor and beauty of the Empire of Mexico and the Ducal House of Hapsburg.

They are one and all pathetic memorials of days of pleasure and humiliation, painful reminders of the insecurity and mutability of high hopes and aspirations, warning the proud and the ambitious that "The paths of glory lead but to the grave."

Querétaro is full of relics of Maximilian. The city was always loyal to him. Here are the gold-plated keys, very massive and deftly made, that were presented to him when he made his first imperial entry to the romantic

city; and here, too, are the table, the chairs, the pens, used at the court martial which met in the *Theatro Iturbide* and sentenced him to death. They are all—these souvenirs of the dead Imperialist—fascinatingly interesting, but profoundly sad with a suggestion of glory gone and hopes buried.

The State of Querétaro is rich in arable land, but agriculture languishes. The Federal and local governments have infused no enterprise into the great landholders and the tillers of the soil are without energy. The city largely depends for its support and prosperity on the agricultural districts surrounding it. Its chief manufactures are the weaving of rebosos (the cotton shawl worn by ordinary women) and the cutting of opals, both cottage industries. In the poorer quarters of the city almost every house is equipped with a loom and members of the family alternate in the weaving of the brightly colored yarns. Querétaro rebosos are of a superior make and in the picturesque market square they are spread on the ground for the inspection of customers.

The opal-workers bring the stone from the mountains and break the opals from the enveloping ore with tweezers. It is very interesting to watch the process. They wrench the rock away from the gem with reckless energy, but with a skill and deftness of touch which long practice has made perfect. The rough opal is fixed with wax on the end of a stick and ground smooth on a small grindstone. The polish is produced by sandpaper and fawn skin. The process is amazingly crude, but the results are beautiful. The opal-worker is conceded to be a master of his art if he turns out twenty gems in a day.

The opals which are found in considerable quantities and of brilliant tints in the surrounding mountains are said to be superior to any mined in Asia or America. They are classified as white, yellow, red, brown, blue, green, and gray. These Querétaro opals exhibit a beautiful display of colors when turned over in the hand, and the dealers are accustomed to show

them upon black paper, which contrasts with the play of light and shade. The finest opals are believed to come from Australia and from Hungary, simply because those from Querétaro are so little known. This land, however, produces fine varieties, and among them the wonderful fire-opal, distinguished by its fire-red reflections. The common opal has no color reflection from within. It is the opal of silicified wood and is known as wood-opal. Among the great variety of opals found here is the hyalite, a white transparent species. Then there are others of fine water and many varieties of hue appearing in veins of feldspathic porphyry. These are also found in trachytic rock with specimens showing a white ground and with a play of delicate green and red tints, while others have a dark ground, from which the light reflects its rays extremely red. Within quite recent years, an opal of the finest water, nearly eleven inches in length and five in width, from Querétaro was exhibited in San Francisco. It was valued at \$10,000. The best stones are found on the Esperanza estate, about one hundred miles from Querétaro. They are opals of great variety and rare delicacy of hue. They are mostly of violet tint, but also occur in dark blue colors, throwing out focal fire of great intensity.

W. R. HARRIS

East Toronto, Canada

—The *San Francisco Monitor* (XLI, 10) wonders what may be the purpose of our government in sending an armada of 175 fighting ships from the Atlantic to the Pacific coast, "after a war to end war by disarmament and a just peace." Evidently, it is the fear of Japan. "If Japan should go to war to retain Shantung," says our contemporary, "her first blow would fall on the western coast of America. At the same time Great Britain might find a good excuse to strike on our Eastern coast. Then the U. S. might rue the day it compelled democratic Germany to disarm so that now it is not permitted even to put down insurrection on its own soil."

Concerning a Prophecy of Leo XIII

The remarkable letter of the Bishop of Salford, as quoted in the *F. R.* (XXVI, 15, 227), seems to be based upon indistinct memories rather than definite reports. There is another version of the event, more kindly to the one-time Emperor William II and, I believe, more in accordance with the truth of history. The incident occurred in 1889, shortly after the youthful William's accession to the throne of the German Empire. The old chancellor, Prince Bismarck, was still the power behind the throne. The Emperor and his brother Henry were engaged in a round of visits to the Courts of Europe. Pope Leo XIII entertained a vague hope that his words would have a far-reaching influence for good on the pliant mind of the young sovereign. Germany was at the very head of the march of progress. Great things might result from the meeting of the two most powerful sovereigns, the old wise Pope and the young well-meaning and enterprising Emperor. The interview occurred, but was marred, not by any "rude manner" of William, as the Bishop of Salford states, but by the impertinence of Count Herbert Bismarck, the son of the old Chancellor.

I will give the contemporaneous account of one who certainly knew, as preserved in the *New Review*, of London, August, 1889. The article is unsigned, but is entirely trustworthy, as coming from some Vatican source. After describing the feverish haste manifested by William in all things, the writer comes to the meeting of Pope and Kaiser:—

"There is something almost touching in the way in which the young Emperor was jockeyed by Count Herbert Bismarck during the visit to the Pope. No incident in his brief reign—always excepting the way he outraged the respect due to his father's memory—created a worse impression than the apparent affront which he put upon the Holy Father. But its true significance, or rather its bearing upon the personal relations of Emperor, Pope, and Herbert Bismarck, has not been hitherto quite understood outside the Vatican. From a closer acquaintance with the facts, now for the first time authentically set forth on first-hand authority, it appears that the painful incident which took

place at the Vatican was none of his contriving. Count Herbert Bismarck, who personally conducted his Sovereign to Vienna and to Rome, did not wish that the Kaiser and the Pope should have any opportunity for intimate or private conversation. With a characteristic combination of cunning and audacity he contrived to gain his end, while apparently allowing the Emperor to take his own course.

The interview with the Pope was fixed to take place in private, and it was arranged that it should last half an hour. Count Herbert settled with Herr Schlözer, the German ambassador, that the Emperor's watch should be ten minutes late. The Holy Father was kept waiting till nearly a quarter past one, a discourtesy for which the Emperor should not be made responsible. As Count Herbert had delayed the arrival of the Emperor, he expedited that of Prince Henry. Accompanied by the Prince and Herr Schlözer, he pressed his way through to the private apartment of the Pope, immediately adjoining the chamber in which the Emperor and the Pope were conversing.

The astonished major-domo was addressed impressively by the German Foreign Minister: "A Prussian Prince cannot be kept waiting in an ante-chamber," said he.

"But," replied the major-domo, apologetically, "this is not an ante-chamber, it is the private apartment of His Holiness. I cannot interrupt the audience; you must wait until His Holiness—" "No," said Herbert Bismarck, "it must be now or never. If the Prince is not admitted immediately we shall at once leave the palace." Suiting the action to the word, he strode forward to throw open the door which led to the Pope's chamber. Prince Henry stood looking ill at ease and somewhat foolish. The major-domo hesitated for a moment as to whether to risk a fracas, and then deciding that it was best to avoid scandal, opened the door. Prince Henry's entrance abruptly closed the imperial audience which had only lasted ten or twelve minutes instead of thirty; in other words, it had hardly begun. The studied insolence of young Herbert Bismarck made a painful impression on those who witnessed it. His father, it was remarked, would never have been so brutal. The Chancellor can be violent, arrogant, and brutal but only on occasions. He was bred in the old school of diplomacy, and he would not have condescended to bullying major-domos and jockeying his princes. It is a curious circumstance and worthy of note, that after this little drama had been enacted the Count, talking to the ambassador in German, which he imagined no one present understood, chuckled over the skill with which he had shortened the audience. The ambassador rubbed his hands with glee. It was, no doubt, a clever trick, but a trick in which the Emperor played the part of tool. It is a fate which often befalls those who imagine that they are

carrying all before them by the sheer force of their own initial velocity. . . . The Pope, who is a keen judge of character, is said to have passed a most unfavorable judgment on the Emperor William, and to have prophesied that his reign would end in disaster."

This prophecy was made by Pope Leo XIII thirty years ago. To-day we see it fulfilled to the letter. Leo's words were surely words of peace. How different the course of history might have been, if the ruler of the German people and the foremost sovereign of the world had always been guided by the mild principles of the great Prince of Peace.

(REV.) JOHN ROTHENSTEINER

St. Louis, Mo.

Why Parish "Movies" Fail

Father R. Vernimont's suggestion (*F. R.*, XXVI, 14, p. 218) to produce clean "movies" under Catholic auspices in parish and school halls has been tried in four parishes I know of,—and found wanting. I myself, when stationed in the city of Dubuque, purchased two machines, one for motion pictures and stereopticon views, and the other for stereoscopic and post-card projections. The attendance at first was good, but soon diminished so that we hardly cleared enough to pay the rental for the slides and reels.

Inquiry among the people brought out the fact that they considered the pictures "too tame." The taste for good pictures must first be cultivated. At present our people want sensational and trashy films. For instance, pictures of the late prize-fight would draw a fair crowd. Also reels of cowboy and Indian life, and pictures of the war, no matter whether true or false. The main thing is that there be plenty of shooting, murder, "spooning," marital infidelity, etc. You cannot make expenses with films representing scenes from the lives of the saints or anything else which is clean, good, and instructive. Old and young, parents as well as children, desire "exciting features," as they call them, and insist on having them notwithstanding any "tame" production in the parish hall.

(REV.) AUG. BOMHOLT

Garner, Ia.

German Catholics After the War

The different Catholic social organizations of Germany have issued an appeal to the Catholics of the world, in which, among other things, they say:—

Relying on the assurances of our opponents and in expectation of a just though hard and painful peace, we laid down our arms. What is now placed before us as a peace offer means, not an end of the distress of the war, but a prolongation of it during men's lifetime; it robs us of all political freedom and vital strength, of every possibility of industrial progress, of every prospect of a fitting development of our culture-power among the whole of the human race, in colonies, missions, and foreign commerce.

The Catholics of Germany carried on the war in the honorable conviction that it was a just war of defence. They endeavored during the war to avoid everything which might disturb the spiritual associations of peoples and the unity of the Catholics. Their only consolation in and after the war was the hope that the idea of Christian justice and peace would triumph in a new people's alliance.

So much the deeper and more depressing must be our feeling now that we are undeceived. In the Paris treaty we find not the spirit of Christian morals and of the love of peace, but the most open desire for power, the spirit of unrestrained revenge and violence, from which can spring only the seed of new and disastrous dissensions. . . .

Let the power of the Catholic Faith and the unity of Catholic sentiment prevail in these dark days, so that the coming peace may not be a reproach to honor and truth, but rather may faithfully bring us what was so often promised, and thus prepare the way for a happy alliance of all mankind.

The *Ave Maria* (N. S., Vol. X, No. 5) sympathetically comments on this touching appeal as follows: "There is pathos for all who are capable of feeling in the appeal. . . . The situation described, . . . though indeed critical, is not so hopeless as it would appear. The spirit of revenge is weakening, and in time will be wholly subdued. The peace-thoughts of the Vicar of the Prince of Peace are now shared by many who hitherto refused to entertain them. Prayer will effect reconciliation, and patience will have its reward. It is significant that, with full realization of the evils that have befallen their country, German Catholics are still hopeful of the ultimate triumph of Christian forces in the world."

Producing Bolshevists

Commenting on the case of the deported and maltreated alien I. W. W., to which we referred in our last issue, Miss Kate Holladay Claghorn, member of the staff of the N. Y. School of Social Work and of the Carnegie Corporation for the Study of Methods of Americanization says in the *Survey* (Vol. LX., No. 5):

It may naturally be asked why these people have not protected themselves against this sort of trouble by becoming citizens? We do not always realize the hindrances in the way of going through this process. A workingman finds it difficult to take the time from his work for the long waiting in the court that is usually required. Migratory workers, like the western lumbermen and sailors, are not always able to establish a residence. Again admission to citizenship is discretionary with the examining judge. He may set up a standard of requirement so difficult that the ordinary workingman cannot meet it. He may also impose requirements that will exclude special classes. The record in one of the cases now under consideration shows that the alien in question applied for first papers but was refused them, one reason stated being his membership in the I. W. W. So he is first prevented from becoming a citizen, then ordered deported as an alien, for his membership in an organization, which, whatever its sins, is still permitted to exist under the law.

Furthermore, the foreigner is not sure of protection as a citizen even after he has obtained citizenship. His certificate of naturalization may be annulled and his citizenship cancelled through court proceedings, as has actually happened in a number of cases. In one of these (U. S. vs. Swelgin, noted in the U. S. Immigration Bulletin for July 1, 1918, and commended to officers of the Immigration Service for attention) the naturalized citizen was deprived of his citizenship on the ground that his certificate of naturalization was procured by "fraud and deception," in that he was not attached

to the principles of the Constitution of the United States, nor "well disposed to the good order and happiness of the same" nor "is he of good moral character" and that he "has been and now is a member of the organization known and entitled Industrial Workers of the World."

Even birth within the country may not always protect a man. In one of the thirty-six cases here discussed, the deportee claims that he was born in Cleveland, Ohio. This is disputed by the government.

It seems, then, that with the present trend of official practice and opinion an immigrant cannot in any way make certain of establishing himself here with the full rights of a citizen to free thought and speech, or to free association for the improvement of his condition. If this movement is furthered in the interest of "Americanization," or for the destruction of "Bolshevism," we may well doubt whether it will secure the results intended. Will not this chasing of aliens from pillar to post, this suspicion of pernicious designs on their part against society, result in producing the very thing we fear—a band of bitter enemies to a community that can so persecute and misunderstand them?

Ex-Supreme Court Justice Hughes has given a much better recipe for curing political and industrial unrest, when he says that "there is one thing that will disarm the agitator, and that is . . . the demonstration that democracy is not only a name but a way of life," and that the salvation of a democracy is "wherever there is fairness and justice and not a prating of fairness and justice."

—The Partito Popolare (Popular Party) of Italy, at a congress recently held in Bologna, announced its intention to "combat capitalistic Liberalism" and to substitute for the present wage system a "more humane and more Christian plan," under which "capital will be reduced to its purely material rôle and labor will receive the fruits which it produces."

Need of a Concerted Policy in Regard to the School Question

A prominent representative of the French-speaking Catholics of New England writes to us:

"Pardon my taking the liberty of telling you how right you were when, in the second June number of the *F. R.* (p. 186) you deplored the fact that there has hitherto been 'nothing in the way of authoritative guidance from the hierarchy as to what should be done' in regard to the menacing attitude of the State towards our Catholic schools. In New England, I believe, no two bishops have taken exactly the same attitude. Only the other week H. E. Cardinal O'Connell raised his voice in a letter which the *Ligue de Ralliment Français en Amérique* is about to publish in leaflet form for circulation among French-speaking Catholics. Of course, this is the opinion of one bishop only, and it seems to us that a collective letter of the American episcopate would have much greater force. You will see from a marked copy I am sending you of the *Canado-Américain* that the editor had arrived at pretty much the same conclusion as that expressed by yourself."

The paper in question, under date of April 25, in an editorial leader said among other things:

"In awaiting the determination of a general policy by the American hierarchy, it seems to us that the French-speaking Catholics should not split their forces by following the ideas of any one bishop in preference to those of another. By throwing our influence as a group in any particular direction, simply because such and such a bishop leans that way, we should run the risk of conflicting with neighboring bishops who hold different opinions. Until all the bishops come to an understanding in the matter, it will be advisable for us to do nothing. If the religious liberty of our schools is threatened, it is for the bishops to act, and for Catholic laymen to support them rather than to forestall their action."

The need of concerted action on the part of the hierarchy with regard to the

school question is becoming more urgent from day to day. No doubt our bishops at their quasi-plenary-council, to be held in September, will outline a policy.

The Fish Trust

Boston, Mass., because of the dominating position of its port, determines the price of fish for the whole country. By organizing a gigantic "fish trust," seventeen persons have been able, practically without any resisting power on the part of the consumer, to dictate ever rising prices, until the housewife in the hinterland of Massachusetts and even in far Missouri, wanted to know whether the Food Administration was fooling her in recommending a greatly increased consumption of fish and at the same time allowing the price of that article to rise sky-high! However, by one of those "revolutionary" acts of which the most stolid Americans are occasionally capable, Judge Sanderson, in the Suffolk Superior Criminal Court, a few weeks ago, pronounced jail sentences on the members of this trust, finding them guilty of conspiracy to raise the price of fish in war-time and creating a monopoly of the fish business throughout New England.

Starting as the Bay State Fishing Company in 1905 with a capital of half a million dollars, the corporation during the war transformed itself into a new company with a capital of eight million; and later one of the principal promoters formed the Atlantic Cost Fisheries, with a capital of twelve million to operate south of the New England coast, thus to prevent any effective competition that might have arisen there.

The case, which has been appealed, shows the helplessness of the public to prevent the growth of these gigantic combinations, so long as they remain "within the law."

—Have you renewed your subscription for 1919? The address label will show. Please attend to the matter if you have not yet done so.

The Tyranny of the Packers

Only part of the Federal Trade Commission's report on the packer tyranny has been published. The worst is yet to come. *Reedy's Mirror* (XXVIII, 28) sums up the situation aptly as follows: The packers are more powerful than the government. The combination taxes the poor man's breakfast, dinner and supper table and the clothes on his back and the shoes on his feet. Its profits stagger the imagination. Its power pervades the nation. Governmental departments can do nothing the combination does not approve. The press has to put the soft pedal on "exposures" while carrying advertising that celebrates the philanthropic achievements of the engrossers and forestallers of the people's food. The packers have land privilege, incorporation privilege, privilege in the nation's highways. They control both production and distribution. They direct the great warehouses and storage plants and the vendors from peddlers' carts. They take their rake-off on the drug store soda fountain and they get their bit off every banjo string. They have their profit in everything that is put up in cans. They own ship lines and chains of city butcher shops. They deal in every kind of grain that is edible in any form. If they have competitors in any line the competition exists only on sufferance. Often the competitors are only disguised subordinates of the trust.

What will be the result of the revelations in the Trade Commission's report? "Possibly," says Mr. Reedy, "nothing more than large, fat contributions by the packers to the campaign funds in the next presidential election."

Is there any popular indignation over the revelations? "Not so as you can notice it," he says. "The average citizen pays and says 'What's the use of kicking?' He doesn't care to listen to any remedy because *any real remedy would prevent his doing what the packers have been and are doing if he ever gets a chance.* His best approved remedy is to get into the big game himself, to become, if he can, an exploiter in

some way, large or small, instead of one of the exploited. He thanks God he's alive, and lets it go at that. He would stand for anything that obstructs 'the career open to talent' or that violates the sanctity of property, though he has neither talent nor property. He and his sons have gone forth and overthrown a kaiser, but he and they would not lift a finger against the packer potentates of plutocracy. 'How long, O Lord, how long?'"

The passage we have italicized in Mr. Reedy's comment contains the key to the situation. The spirit of greed and exploitation possesses practically the whole nation, and as long as it is not exorcised by the spirit of justice and charity, and an adequate social sense, there is no hope of betterment.

A Protestant Preacher's Appeal For a Christian Daily Newspaper

The *Christian Cynosure*, of Chicago (Vol. LII, No. 4), publishes an appeal in favor of a Christian daily newspaper from the Rev. J. Clover Monsma, whose address is 5843 Archer Ave., Chicago, Ill.

Mr. Monsma begins by saying that among the thousands of daily newspapers published in this country not one, so far as he knows, is positively Christian in character, and that, as the daily newspaper is the most powerful agency for the control of public opinion, Christians are neglecting a great opportunity. Worse than that, the worldly daily newspaper is continually undoing the work of the Church and the Sunday school by filling the minds of young and old with vile images and wrong ideas.

The only effective cure, he says, is a Christian daily paper and he exhorts all those who favor the establishment of such a paper, to drop him a postal card and tell him so.

It is encouraging to know that honest Protestants, too, are beginning to feel the need of a Christian daily press, and we sincerely hope Mr. Monsma will succeed in making a start in Chicago, which city, as he rightly says, "would be the logical point of distribution for such a paper" in the middle West.

The Fight Against Tobacco

Henry Ford has donned war paint. His latest crusade is against the "little white slaver," by which he means the cigarette, which, according to him and the authorities he skillfully brings together in his pamphlet, "The Case against the Little White Slaver," is the cause of untold mischief, misery, and disease.

Mr. Ford quotes Thomas A. Edison to show that "cigarette-smoking causes violent action on the nerve centers, producing degeneration of the cells of the brain, which degeneration is permanent and uncontrollable." Mr. Edison employs no person who smokes cigarettes. Mr. Ford's plea is made principally to the American boy on the basis of assertions which, he says, have been scientifically demonstrated: that non-smokers are more efficient; that the brains of cigarette smokers act more slowly; that the minds of many boys are wrecked by tobacco; that it enslaves them; that it injures them morally; that it increases disease and mortality; that it is direct kin to alcohol and opium. He finds that this important vice of civilization costs the United States more than a billion dollars a year.

Mr. Ford fails to mention in his case against "the little white slaver" that the fight against tobacco is not new, but, in fact, several hundred years old. As early as 1640, a King of England summed up the evils of tobacco thus: "Tobacco is the lively image and patron of Hell, and furthermore, he that picks tobacco sayeth he cannot leave it; thus it doth bewitch him and it is also like Hell in the very substance of it because it is a stinking loathsome thing and so is Hell." In seventeenth-century England, however, tobacco was regarded as essential to the health of children. Boys at Eton had to smoke every morning and were whipped if they did not.

Quixotic as the crusade against tobacco smoking may seem at present, especially after the increased consumption of tobacco—particularly of cigarettes—in the army, it is, as the *Survey* rightly says (Vol. 42, No. 8), a significant indication of the modern tendency

to regard habit-forming and health-destroying drugs as a public menace which requires state and social regulation. The hygienic aspects of tobacco, however, are not yet sufficiently cleared up. Many statements in Mr. Ford's pamphlet cannot be scientifically demonstrated. Let us have more real light on the subject!

De-Lousing the American Intellect

An American correspondent lately furnished the press with a two-column list of "Things Which Were Not So" in the Great War. He mentions the battle at Chateau-Thierry, the American troops at Sedan, the sky filled with Yankee aeroplanes, the German machine gunners chained to their guns, American soldiers in cages wheeled through Germany, and a few more of the "pep" reports furnished for American consumption.

The Little Rock (Ark.) *Guardian* (Vol. IX, No. 5) comments on this revelation as follows:

"Just as Barnum said, we American people fell for the most of it. It was efficient press work. Yes—probably so—but just now, since we are all wise to the 'publicity office,' may we not get back to saner minds and rid them of undesirable tenants. Every thing and body is now *deloused*, why not delouse the American intellect and free it from its bluff bacteria, which is so injurious to proper and just feelings. Hatred is of that growth in need of application of some Christian disinfectant. Let us be spared of its poisonous infections. The time when hatred would do any good is passed, if indeed there ever was such a time. The soldier boys all have to submit to a physical delousing, then let us civilians submit also to an intellectual delousing and get rid of itching fakes and bluffs and cleanse ourselves of un-Christian hatred."

—It is still time to keep that promise you made to yourself last year to help the REVIEW along by sending in a new subscriber.

—Force never changes ideas. If there be erroneous ideas about what Americanism is, they should be removed not by force, but by reason.

Indecency in Fashions

The London *Universe* (No. 3050) quotes a titled British lady as saying, in the course of a strong plea for decency in fashions, that male applauders of female shamelessness are in a decided minority and that most men disapprove out of respect for "their mother's sex."

What a pity that this *pars maior et sanior* of the male population does not make its voice heard in protest against the revolting freaks in female fashions now in evidence all around us! To do so frequently and loudly would seem to be an important duty of all good Catholics, who, moreover, both men and women, as our contemporary points out, can find a far higher motive than that suggested by this English lady in the religious origin of old-time Christian chivalry towards women,—namely Catholic veneration for the Blessed Virgin Mary, Mother of God, in whose person* the Divine Regenerator of society "exalted" woman out of the degradation and humiliation in which paganism had kept her. Thus they will be inspired by respect for the Virgin Mother's sex. In Mary, a perfect model of humble-minded modesty, Christian wives and maidens have a solid motive for making a determined stand and flatly refusing to swim with the muddy stream of certain vogues. This will be a real contribution towards true social reform.

The North Dakota Experiment

The demands and proposals of the Non-Partisan League, which have recently been enacted into laws in the State of North Dakota, provide for a system of State-owned mills, elevators, ware-houses, and marketing; a State bank in which all State funds are deposited and which will do a general banking business, extend loans to farmers at low rates, refraining from collecting interest on these loans in case of crop failure; a State-owned association, which will advance money for home building on condition of a small initial payment; State-owned and op-

erated lignite mines; and a new tax code which exempts from taxation farm implements and improvements.

The *Nation* calls these measures revolutionary. They may be so called without undue straining of language; yet, as Dr. Ryan has pointed out in the *Catholic Charities Review* (III, 4), not one of them can be condemned as necessarily in conflict with either good morals or sound economic practice. "None of them inflicts injustice upon any person or class of persons, nor unduly restricts the economic opportunity of individuals," assuming that the new measures will prove in practice, as they are designed to be in theory, helpful to the large and important groups of persons on whose behalf they have been enacted. In Dr. Ryan's words, "there is no intrinsic reason why these measures should not all work out successfully. Everything will depend on the manner in which they will be administered. . . . To denounce them as Socialistic will prove nothing and change nothing. The fair and prudent course is to take them for what they are, namely, very radical reforms in the interest of the farming class, and to observe carefully their practical operation and effects."

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Curbing the Packers

The support given from all sides to the Kenyon bill, now before Congress, for the control of the packing industry, shows that the people will not allow themselves to be fooled any longer. We see from the *Survey* (XLII, 18) that, as a matter of fact, *two* bills have been introduced, one by Senator Kendrick and one by Senator Kenyon. They are not antagonistic, but the last named goes further in the regulation of the packing industry. Its chief aim is that of separating the meat business from the grocery business and the innumerable other businesses which have threatened to make the great Chicago packing houses monopoly sources of supply for the retail trade. There is to be a strict system of licenses, such as has been recommended by the Federal Trade Commission, for the purpose of removing the stockyards from the control of the packers; of limiting the packers' control over industries producing unrelated food products; of putting refrigerator cars on the basis of common carriers and making them part of the carrying system of the country; and of establishing throughout the country storage and marketing facilities that will permit competition with packers' branch houses.

The bill was drafted after months of careful study and has the approval of bodies concerned with the cost of living on the one hand and the prosperity of farming on the other. The packers complain that this measure is "revolutionary"; but the American people are no longer afraid of revolutionary measures to curb profiteers.

Mr. Wilson's Capitulation

One explanation that has been given of Mr. Wilson's concessions to French, British, and Italian Imperialism and of his lamentable compromise on his principles is that he feared to precipitate a revolution in France if he retired from the peace conference. "It is possible," says Mr. Robert Dell in a letter to *The Dial* (No. 793), "that the explanation has some foundation and, if

Mr. Wilson had such a fear, there was some justification for it. But it is not a sufficient reason for his capitulation, for, if the fear be justified, the French government at any rate would have yielded rather than allow Mr. Wilson to withdraw. And Mr. Wilson's capitulation has only made the revolution more certain. Had he stood firm and secured a peace in accordance with the principles which he laid down and which the Allies and Germany accepted, he might have saved bourgeois society at least for a time. His failure is regarded as the final failure of the bourgeoisie and has convinced the mass of the people whose hopes in him have been so bitterly disappointed, that there is nothing to hope from a capitalist society and that only a radical change can make possible the ideals which Mr. Wilson aimed at and has failed to attain."

Perhaps the future will show that Mr. Wilson, by his weakness, drove the last nail into the coffin of European capitalism.

—The first air passenger-carrying service in this country to operate on a daily schedule was inaugurated on July 26th between New York and Atlantic City.

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REV. DIRECTOR

NOTES AND GLEANINGS

—Mr. Wilson is now trying to reorganize a country which was in danger of degenerating into a republic during his absence abroad.

—Had the recent race riots occurred in Moscow and Petrograd instead of Chicago and Washington, millions of Americans would unfailingly have hailed them as evidence of Russia's inability to govern itself.

—*Les Nouvelles Religieuses*, of Paris (No. 13), admits that the Peace of Versailles is "cruellement imparfaite," and ascribes this to the fact that the statesmen who made it, officially ignored God and the Church.

—How do those who genuflect before President Wilson as a master of English defend this sentence from one of his latest addresses: "Nobody supposed Germany would build up a great military machine like she did?"

—There has been some doubt as to Gen. Pershing's relation to Freemasonry. *The Builder* says (Vol. V, No. 1) that Pershing "was dimitted but has since been reinstated in the Blue Lodge, and is now in good standing."

—One reason why there is so much Bolshevism in the Slav lands of Europe, according to *Reedy's Mirror* (Vol. 28, No. 13) is that "so many of those people have returned home from this country with evil report of democracy,—that it is a mask for plutocracy, that it

is the government of exploiters, sweaters, and profiteers."

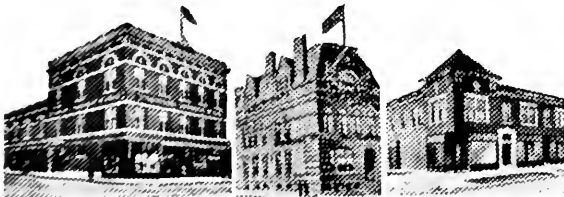
—Esperanto is not yet dead. Delegates from all sections of the North American Continent attended the twelfth annual congress of the Esperantist Association at Montreal, July 10th to 12th. In the discussions stress was laid on the commercial value of Esperanto as a common language.

—If the League of Nations is certain to make all future wars impossible, why did France insist on a special treaty with Great Britain and the U. S. to safeguard her against future German aggressions? asks *The Echo* (V, 25). Evidently France does not believe in the effectiveness of the League.

—We see from *Les Nouvelles Religieuses* (Vol. II, No. 13) that a new quarterly review of ascetical and mystic theology is to be established under the title, *Revue d'Ascétique et de Mystique*. Father J. de Guibert, S. J., of d'Enghien, Belgium, is named as editor-in-chief. The new review will make its bow Jan. 1, 1920.

—A correspondent of the *London Tablet* (No. 4130) says that Msgr. Bonzano will not return to the U. S., but will be elevated to the cardinalate and remain *in curia*. Msgr. Cerretti is mentioned as his successor. Our advices are that Msgr. Bonzano will return to Washington in September. We wish he were made permanent Delegate Apostolic with the rank of a Cardinal.

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SHENANDOAH AVES

—"Freedom of Speech in Wartime," by Zechariah Chafee, Jr., in the June issue of the *Harvard Law Review*, is a startling study in the Espionage Act, its history, constitutionality, and the decisions made thereunder. A copy can be had for 35 cts., postpaid, from the Harvard Law Review Association, Cambridge, Mass.

—The *Mount Angel Magazine* (St. Benedict P. O., Ore.) is receiving contributions for the relief of the poor clergy of the Tyrol, whose misery, on the strength of a letter from Bishop Sig, is described as heart-rending. Conditions are such in the Tyrol that it takes almost the whole of a priest's annual salary to buy him a suit of clothes.

—"Hasten to Trade with Germany," "Cotton for Hamburg"—so read the headlines on the morning after the blockade was lifted. And the leagues that had locked hands "Never to Trade with the Hun"? From them not a word of protest, despite the months of agitation, the brave defials, the lists of a million signatures, etc.! Why are they silent? A new commercial interest—or a new conviction that it is to the world's interest to have Germany healthy and at work? Let us believe the latter. Amid an eloquent silence died the first child of war hysteria.

—The National Education Association has suggested that the school-year be divided into four terms of twelve weeks each, with a vacation of one week at the close of each term. The scheme, if carried out, would increase by nearly one-fifth the number of days in a year during which a student may study and

a teacher may teach. There is much to be said in favor of the plan, and not a little against it.

—The University of Wisconsin lately granted diplomas to three young men who had failed to pass the regulation spelling test. *The Review* (N. Y., 1, 10) is "credibly informed" that the faculty of that institution is preparing an elaborate array of statistics from the records of the registrar, to prove that the failure of a student to spell correctly is unimpeachable evidence that he is "brilliant in every other respect." Hurrah for "the new education"!

—The growing fad of "no home study" in public school education, truly says the *Catholic Universe* (XLVI, 4), will destroy the educational advantages of thousands of children before "directors" and "superintendents" and "boards" and press scribblers will discover that there is only one road to a solid education—earnest study intelligently directed. The "push-the-button-and-we-will-do-the-rest" method in education will fail, must fail,—because the new fad removes the battery.

—There are from seventeen and a half to twenty millions of Catholics in the U. S. Surely they ought to have at least one daily newspaper of their own; and they will have one some day, when a larger number of them are convinced that quarterly reviews appearing months after being due, monthly magazines whose leading feature must be fiction, and weekly journals that are printed days in advance of date, don't fill the bill.—*Ave Maria*, Vol. X (N. S.), No. 5.

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THE SISTER DIRECTRESS

—Justice Greenbaum, in deciding the case of *Bennet vs. the N. Y. Globe*, in Part III of the New York Supreme Court, Aug. 1, declared that a newspaper has a right, and, in fact, that it is the duty of the press to criticize public officials as to their fitness for office and their conduct while in office. No libel can be established unless the charge of illegal conduct in office, or prior to taking office, is made when no such illegality occurred.

—The *N. Y. Nation* reprints from its London namesake for June 21 a letter by M. E. Durham, in which it is asserted that the bodies of Prinzip, Cabriniovic, and Grabez, the murderers of Archduke Ferdinand, were exhumed with great solemnity and sent back to Serbia. Thus, it appears, the Serbs are owning the assassins whose vile deed shocked the world. Mr. Durham thinks it is time that "a fresh investigation be made into the responsibility for the war."

—Dr. Charles Mercier, whose exposures of Spiritist pretensions have been so trenchant, has written to the *London Times* on the subject of hypnotism. "I studied hypnotism," he says, "under the late Professor Charcot at the Salpêtrière, and have not found much difficulty in throwing persons into the hypnotic state; but I have been at my wit's end to bring them out of it. Partly owing to this, but chiefly to the uselessness of hypnotism as a method of therapeutics, I abandoned the practice."

—Col. Callahan's fortnightly, *Good of the Order* (Louisville, Ky., Vol. XIV, No. 164), calls attention to the fact that the official K. of C. publication, *The Columbiad*, is costing the order over \$108,000 a year. As the magazine is poorly edited and seldom, if ever, quoted in the press, Col. Callahan thinks the money it costs is "a dead loss." The Colonel's own little fortnightly, we will add, is far more interesting and of greater benefit to the K. of C. than the dry-as-dust *Columbiad*.

—*The Builder*, a Journal for the Masonic Student, published monthly by the National Masonic Research Society at Anamosa, Iowa, is reprinting serially Father H. Gruber' article on Masonry from the Catholic Encyclopedia. That article ought to prove an eye-opener to honest Masons. Those who wish to supplement the information contained therein will do well to read "A Study in American Freemasonry," edited by Arthur Preuss and published by the B. Herder Book Co., of St. Louis.

—According to an Associated Press despatch the Women's Christian Temperance Union intends to submit to Congress, before March 20, 1924, a constitutional amendment forbidding the cultivation, sale, use, and export of tobacco for smoking or chewing purposes. Part of the \$1,000,000 which the Union is at present raising, will be devoted to propaganda towards this end. Already, we are told, school-books

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THE REV. RECTOR

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are being "doctored" and fathers who use tobacco are portrayed as "filthy and unfit for childish caresses."

—A printed petition is being circulated, asking Congress to impeach President Wilson, who is accused of "betraying the interests and cherished traditions of the U. S.," of "traitorously abandoning the American tradition of the freedom of the seas," and bringing disgrace upon the name of America by the manner in which he enforced the Espionage Act. The petition contains twenty-one charges. It is characteristic of the Wilson administration that the Department of Justice is trying to ferret out the originators. (See the *Echo*, Buffalo, N. Y., Vol. V, No. 25).

—The Pelman Institute validates its claim to an American branch by sending out its twelve lessons, constituting a "system of mind and memory training," to the newspapers for review. Those who are interested not merely in "Pelmanism," but in the various other memory-training courses, American and foreign, now so widely advertised, will find a series of articles discussing their claims in recent issues of the London *Saturday Review*. There is much exaggeration in these claims, and the most that can be said is that the courses illustrate some principles valuable in education.

—Prof. Giddings is quoted as saying that an amazingly skillful agitation on the part of the Anti-Saloon League is mainly responsible for the victory of prohibition. *The Review* (I, 10) thinks that the real cause is not "fanaticism and bigotry," but popular indifference to the ideal of liberty. "The erecting of democracy into the position of not merely one essential, but the be-all and end-all of national life, has shoved the idea of liberty almost completely into the background." The time may come when a juster balance will be restored; but at present there are few indications of any limit to the existing tendency.



—We were saddened to learn of the sudden death, at Willemstadt, Curaçao, July 18th, of the Rev. Fred M. Schneider, rector of Holy Trinity Church, Brooklyn, N. Y. Father Schneider was one of the most faithful and devoted friends the FORTNIGHTLY REVIEW had. No worthy cause ever appealed to his enlightened mind and generous heart in vain. *R. I. P.* It is not yet a year since the "silver jubilee" of the *F. R.*, and already three of our "life subscribers," Chevalier Jos. Frey, K.S. G., Abbot Bruno, O.S.B., and Father Schneider, have gone to their eternal reward. Three distinct and impressive memento mori's for the rest of us.

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Literary Briefs

—Mr. Arthur J. Penty, a leader of the Guild Socialists, says in the course of a recent paper in the *New Era* (No. 1393), that those who desire an accurate knowledge of the Protestant Reformation could do no better than read Cobbett's famous History. "No Englishman's education," he says, "can be considered complete until he has read it. It throws a flood of light not only on the past but on the problems of the present." Cardinal Gasquet, in his preface to a recent edition of Cobbett's book, has called attention to the fact that the author drew his evidence mainly from Lingard's "History of England," published not long before his own "History of the Protestant Reformation" was undertaken. "It is impossible," declares the Cardinal, "to compare the two without seeing that Cobbett must have had before him, and must have closely followed, Lingard's presentation of the facts with which he was immediately concerned. Not only is there a general accord between them, which cannot have been the result of mere chance, but in many places there is almost a verbal agreement."

—In "The Isolation of Japan, An Exposé of Japan's Political Position after the War," (Amsterdam: Langenhuisen) the "Ex-counsellor of Legation in the Far East" who wrote the "Problem of Japan," reviews with knowledge the recent political history and present situation of Japan in the belief that her isolation, "a direct result of the failure of her diplomacy during the recent war," must inevitably lead to conflicts. He regards the militarism and imperialism of Japan as a world-danger, and believes it to be absolutely essential to the interests of Britain and America that those powers should restore permanent order in Germany and Russia and secure these States as friends and allies.

—*Catholic Book Notes* (No. 247) says of "The Pilgrimage of Life" by our esteemed friend and contributor, Father Albert Muntsch, S.J., that it "departs from the conventional method [of spiritual reading] in favor of one more suited to present-day requirements" and "well deserves its subtitle, 'Helps for the Christian Wayfarer,'" because it deals "with various spiritual subjects in a simple straight-forward way, abounding in incidental references and illustrations which show that the writer is well acquainted with books and with the trend of modern affairs." Our contemporary adds that Father Muntsch's book is "eminently readable," affords "ample material for reflection," and therefore "may be heartily recommended to those in search of a new book of spiritual reading." Coming from the most critical of our Catholic book reviews, this is high praise indeed.

—"Preparation for Marriage," by the Rev. J. A. McHugh, O. P. (Benziger Bros.; 89 pp., 60 cts.) is a short treatise intended chiefly for priests who have to conduct examinations. The essentials are set forth clearly though perhaps not with sufficient fulness. This is an inevitable defect of all compendiums. Nevertheless, the splendidly printed booklet will prove serviceable to busy pastors. One remark: a notorious drunkard (p. 82) must not be classed with persons leading an infamous life. I for one am "sick and tired" of the hypocritical Methodist classification of sins.—FR. CHAS. AUGUSTINE, O.S.B.

—A little book of meditation that has a distinct appeal for such as do not enjoy the shelter of monastic seclusion, is Sister Mary Philip's "First Fruits" (B Herder; 254 pp., \$1). The points for reflection are brief, attractive, and practical. For a lay person who has the courage to set aside fifteen minutes a day for mental prayer,—and what resolve could be more laudable?—this is a very serviceable booklet to begin with.

—Father E. F. Garesché's latest book, "The Most Beloved Woman," though small in bulk (155 pp.), contains much that is interesting and instructive. There is a freshness about it and a suggestiveness that one looks for vainly in many more extensive and pretentious works. Lovers of Mary everywhere, and pulpit-speakers in particular will find this neatly printed little volume profitable reading. (Benziger Bros. 90 cts. net).

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The Fortnightly Review

VOL. XXVI, NO. 17

ST. LOUIS, MISSOURI

September 1, 1919

Walt Whitman — Poet or Freak?

Of the many estimates of Whitman published on the occasion of the centenary of his birth, that in the *Literary Supplement of the London Times* (No. 906) seems to us the justest.

Whitman, the writer says, has still to prove whether he is the begetter of a new way of writing and thinking or merely an interesting freak. About his very method we are doubtful. He succeeds with it often enough; but we are not sure, even, whether he made the best of himself with it, whether he was not wilful in his refusal to attempt a more difficult way. And, as it is with his method, so it is with his doctrine. As he tries to shout himself into poetry, so he tries to shout himself into faith and joy; but is there behind all this shouting a fear lest he would break down if he were to stop and think?

Reading Whitman again, one doubts indeed whether he has told the whole truth even about himself as known to himself. He must have had more misgivings; not merely misgivings of cowardice, but those searchings of the heart that make for subtlety, tenderness, faith itself, if overcome. A man can cut himself off in life, as in art, from infinity; he can aim at a lower success; and did not Whitman aim at a lower success in both? He resolves what he will believe, as how he will write, and then with an obstinate "will-to-power" carries out his resolve. He says to himself, and to all men, "Thy sins be forgiven thee." But the question asks itself—*Are they forgiven?* "Clear and sweet is my soul, and clear and sweet is all that is not my soul." Say that often and loudly enough, and it will be true; but will it? And if you make it true for yourself, have you not lost something? Not in Whitman's language nor in his mood

would it be possible to write 'King Lear' or 'Hamlet,' or any equivalent to them; what is more, he has cut himself, and any follower of his, off from the very possibility of writing anything in that vein or with that beauty, however inferior. He is different in kind from writers of the first order, as Rubens from Michelangelo, different not only in power, but in aim, in possibility. There are much smaller writers who yet have written a single lyric far beyond his best, because they had always the highest in mind. He had not; his way of writing, as of thinking and feeling, is a makeshift, a despair of perfection. He is at the opposite extreme to an epigrammatist in the Greek Anthology; but there is much to be said for Meleager and against Whitman.

Church Union by an Interchange of Pews

An Englishman in a letter to the *Daily Chronicle* says that church unity can be more effectively accomplished by an interchange of pews than of pulpits.

"I solved the problem years ago," he declares. "Last Sunday, for example, in the morning I went to a Roman Catholic Mass, in the afternoon to a Brotherhood meeting, in the evening took Communion in a Congregational church. I have been baptized in five different churches and am ready for another five if required. All religions are really one, all churches going different roads to reach the same goal."

The London *Universe*, to which we are indebted for this remarkable quotation, comments on it tersely as follows (No. 377):

"We can only say of this excellent well-meaning person that 'his heart is softer than his head is hard.'"

To Lady Mary's Chastity

By CHAS. J. QUIRK, S.J., Spring Hill College,
Mobile, Ala.

I think that God united all in thee—
The wonders of His mighty universe,
Blended and purified from primal curse
When moulding thy soul's glorious purity.

Spiritism

TO THE EDITOR:—

My attention has been drawn to a notice in the *F. R.* of Aug. 1st, of Dr. Liljencrants's "Spiritism and Religion." The writer expresses the desire that I would give an estimate of that book. I need hardly say that many similar requests have reached me from correspondents in various parts of the country, some of whom seem to be well acquainted with the most recent *scientific* literature on this subject and to whom Dr. Liljencrants's book has consequently caused a good deal of surprise and perplexity. In view, however, of the circumstance that I am myself a writer on psychical subjects and that I have, as a matter of fact, a new book on the subject now in the press, I cannot see how I can very well comply with your contributor's request. Such a criticism would not only be bad form, but the motive prompting it would inevitably be open to misinterpretation. My own standpoint on this subject, moreover, based upon many years of experimental investigation, has become sufficiently well known through my earlier books and through the lectures which I am at present delivering to the reverend clergy and thoughtful Catholic laity in various dioceses of the country.

Respecting the other book mentioned in your contributor's notice, "Spiritualism and the Christian Faith," by the Rev. E. W. Barnes, an Anglican, I may, however, say that the one reference quoted is sufficient to take from me any desire even to look at the book. It is evidently one of those numerous publications by men who write from mere book knowledge, who have probably never seen a genuine phenomenon, but who hide their lack of accurate information under a mass

of learned and high-sounding phrases. It is a wearisome thing for those of us who, after years of research have reached a definite conclusion on the subject, to be continually going back to its A B C, and to be called upon to reconsider standpoints fully and carefully considered by the best experts but abandoned years ago. And the matter, and indeed the present situation, are too serious to admit of our doing this. We must leave the belated productions of these scribblers to the judgment of "the man in the street," who often has accurate *experimental* knowledge of the subject and who, as the late Prof. A. R. Wallace pointed out, has been found to be the true scientist.

Mr. Barnes probably belongs to that class of persons who, in their estimate of psychical phenomena, allow themselves to become "podmorized." We knew them well in the old days of the Psychical Society meetings in London. The term came into use on account of the ludicrous attitude of the late Mr. Frank Podmore, who, while manifestly overwhelmed with the force of the evidence in favor of the Spiritistic theory, was nevertheless hindered from its acceptance by that form of scepticism which would seem to be constitutional with some persons, and which no evidence can overcome. Mr. Podmore's appearance on the platform at Hanover Square always created amusement, and as the enquiry proceeded and the evidence in favor of independent spirit-activity became more striking, it was suffered with good-humored toleration. Although claiming to be a sceptic, he could not leave the subject alone, and indeed produced one book on it after the other, manifestly suffering tortures of mind by reason of this inner conflict. As in many other cases known to me, that conflict terminated in suicide. I have always maintained, therefore, that, in spite of his intellectual acumen, Mr. Podmore was a man of unstable mind and cannot come into serious consideration as a reliable student and interpreter of the phenomena.

Mr. Barnes's statement that "the

spirits and their communications . . . invariably reflect the commonplace thoughts of commonplace minds" and that one may conclude "that they are earthborn, dreams of fancies of the living men and women through whom they come," is, of course, quite untrue as to fact and inference. One senses in such a statement as this the atmosphere of psychical research as it was fifteen or twenty years ago. It is now known that the contents of the medium's mind no doubt display themselves very largely when the trance state is not very deep, and when, as a consequence, the control of the operating intelligence is not very perfect. This disappears almost entirely when the deep sleep is induced and the control becomes perfect. Messages etc., then obtained, in many instances convey knowledge wholly beyond the reach and capacity of the medium's mind and completely revolutionize the recipient's views of life and religious beliefs. The present crusade on the part of former orthodox believers and the launching of "the New Revelation" are surely evidence of this fact. I hear that Prof. Crawford, of Belfast, too, has abandoned his Presbyterianism and embraced the Spiritistic creed.

As for Mr. Barnes's vague suggestion that the interpretation of the communications may be sought for in that last refuge of materialistic psychologists,—secondary personality,—I will quote the conclusions of several well-known scientific investigators, from which it will be seen that this theory, too, has been fully considered by them long before Mr. Barnes appeared on the scene, and that they have come to regard it as unscientific and obsolete.

Dr. Joseph Venzano, an Italian physician, well known in connection with Psychical Research, wrote some years ago:

"In this connection we have not thought it necessary to consider the theory of psychic dissociation of personality . . . Such a theory is in no way applicable to our case. Dissociation of personality, as Dr. Janet has shown, can give rise to real individualisations, but the resulting personalities are only secondary ones with limited intellectual faculties.

Moreover they are only portions of a disrupted consciousness, so that the greater the dissociation, the less is the psychic activity of the normal consciousness. . . . Nothing of this sort, as we see, is to be met with in the phenomena we have described. The personalities who manifest not only appear as materialized forms, visible and tangible, but are gifted with intellectual faculties which are the reverse of small, and which reflect the feelings and affections of the individuals whom they claim to represent, calling up with wonderful correctness circumstances and details of the facts *unknown to the medium*, known to a few of us, and sometimes long forgotten."

Mr. Ernest Bozzano, another scientific student of the subject, comes to an identical conclusion:

"It must not be supposed," he writes, "that these are instances of contrary personalities, such as appertain to many psycho-pathological subjects who, during the hallucinatory trance, are often in constant struggle with individualities which are merely the product of their diseased brains. The personalities described by us, with which the will of the medium is in conflict, are not the product of hallucinated brains: they are actual personifications, which can be rendered objective, either to sight or contact or hearing; they are real creations having the aspect of a human form."

Dr. G. B. Ermacora, of Padua, another Italian savant thoroughly acquainted with the subject, writes:

"The *subconscious* 'personalities' are wholly devoid of transcendental characteristics. They are scattered *fragments* of the person's mind and merely reflect its normal powers, although these are often overstrained in some particular direction. . . . The personalities [of the Spiritistic séance] convey information which could never have reached the medium or any person present at the communication: they sometimes predict future events with extraordinary accuracy, talk or write in languages unknown to any person present, and, according to the testimony of persons worthy of every confidence, produce the most marvellous physical phenomena," etc.

A statement of the final opinion of the late Professor A. R. Wallace, the naturalist, may also be in place here:

"I submit," wrote Dr. Wallace, "that the brief review now given of the various classes of phantasms of the living and of the dead demonstrates the inadequacy of all the explanations in which telepathy between living persons or the agency of the unconscious ego are concerned, since these explanations are only capable of dealing with a *small proportion of the cases that actually occur.*

Furthermore I urge that nothing less fundamental and far-reaching than the agency of disembodied intelligence, acting in co-operation with our known powers of thought-transference and spiritual insight, can afford a rational and intelligible explanation of the whole range of the phenomena."

It is scarcely necessary to add anything to these lucid statements, based as they are upon extensive and accurate knowledge. They speak for themselves and show how utterly worthless these belated vaporings are, and how hopeless it is, at this hour of the day, to attempt the defense of our Christianity by a denial of the truth of the Spiritistic theory in the wider sense, — *viz.*: that some sort of extraneous intelligence is at work behind the phenomena. Such vaporings are but calculated to hold back the progress of human knowledge. The verdict on this point, embodying the carefully considered conclusions of experts of many nationalities, and working on different lines, is practically unanimous. And the most recent and prolonged researches, such as those conducted by Prof. Crawford, of Belfast, very fully described in his book on "The Reality of Psychic Phenomena," amply confirm the accuracy of that verdict.

The burning question of the hour really is: What is the nature and the ultimate aim and purpose of this extraneous intelligence? In view of the seriousness of the situation, indicated by current events and by the communications constantly reaching me, and of the recently expressed wishes of the Holy Father, I am striving, by both voice and pen, to give to really serious minds what I believe to be the correct answer to this question. It is a constant source of grief to me that we allow the clearly established facts of Psychical Research, so forcibly illustrating the truth of many of the Church's teachings, to be turned, through ignorance and misinterpretation, into a most powerful weapon against her.

Apologizing for the inevitably great length of this letter, I remain, my dear Mr. Preuss, with sincere regards, very truly yours,

J. GODFREY RAUPERT
Chicago, Aug. 11th

Freemasons in the U. S.

The latest statistical table showing the number of Masonic lodges and Freemasons in the U. S., published in *The Builder*, of Anamosa, Ia., Vol. V, No. 7, is as follows. The figures refer mainly to the year 1917.

<i>Grand Lodge</i>	<i>Lodges</i>	<i>Members</i>	<i>Net Gain</i>
Alabama	546	29,681	1,085
Arizona	24	2,876	208
Arkansas	565	21,436	670
California	379	60,384	2,634
Colorado	132	19,123	948
Connecticut	110	26,954	977
Delaware	22	2,698	149
D. of Columbia....	34	10,526	355
Florida	243	13,364	640
Georgia	661	42,749	1,252
Idaho	64	5,112	307
Illinois	858	157,208	9,153
Indiana	564	77,847	4,127
Iowa	529	56,592	2,623
Kansas	416	48,157	2,473
Kentucky	593	44,437	1,050
Louisiana	227	18,314	546
Maine	206	31,855	527
Maryland	116	17,800	665
Massachusetts ...	262	72,499	2,245
Michigan	439	86,993	4,442
Minnesota	264	33,766	1,752
Mississippi	378	20,467	133
Missouri	639	70,144	3,291
Montana	104	9,902	921
Nebraska	270	25,044	1,380
Nevada	23	2,032	55
New Hampshire...	80	11,111	53
New Jersey	199	44,381	2,124
New Mexico	45	3,737	173
New York	861	203,716	6,293
North Carolina...	437	25,910	880
North Dakota ...	114	10,668	613
Ohio	546	114,293	7,254
Oklahoma	441	29,520	965
Oregon	142	15,204	425
Pennsylvania	497	120,546	5,086
Philippine Islands	38	1,839	1,128
Porto Rico	42	2,000	382
Rhode Island	39	9,832	364
South Carolina ..	268	17,397	617
South Dakota	143	12,226	522
Tennessee	462	29,258	958
Texas	901	68,324	2,515
Utah	20	2,605	132
Vermont	103	14,533	292
Virginia	328	26,244	697
Washington	203	22,573	875
West Virginia ...	150	19,693	865
Wisconsin	277	33,299	1,433
Wyoming	34	3,701	183
Total U. S.	15,038	1,850,570	72,432

—The most magnificent sign of wisdom is continued cheerfulness.

Der Kaiser

Dr. Walther Rathenau has just published a study of the personality of William II ("Der Kaiser: eine Betrachtung").

On the first page the author makes it clear that one purpose of his writing is to moderate the passions which he conceives the revolution and the flight of the Kaiser to have aroused. He maintains that in Germany the idea of the dynasty differed widely from that held in England. "It is not the Roman, the English idea. . . . This man we have of our own free will placed so high that we reverence in him the expression of our own supreme will. It is rather a childlike feeling of trust. Here we have had given us from heaven an earthly father; he is an example to us and we obey him."

This belief was ruined by the too intimate connection of the imperial dignity with the prosperous bourgeoisie and its tool, the National Liberal party. The Emperor was unconscious of this inner weakness. His training, the atmosphere of tradition, of the "divine right of kings," which enveloped him from childhood, was blinding. He grew up to believe that he was called by the Almighty, and that every "achievement of dynastic policy was a judgment of God."

There was, Dr. Rathenau asserts, no means of destroying this fatal illusion. A genius would have seen through the sham, but the ex-Emperor was no genius. "The nation, consciously or unconsciously, wished him to be as he was and not otherwise." For the most part it had no experience, no knowledge of other countries with less arbitrary dynastic sovereigns; it accepted the Emperor as it found him, and its occasional protests were never anything but superficial, leaving untouched the great illusion. "Not one day could authority have been exercised in Germany as it was without the concurrence of the nation. The nation is innocent, for it lacked the necessary standards of comparison and the impulse of distress, without which there could be no movement. . . . The feeling which was

arising in the country was not known to the Emperor; he was conscious only of agreement wherever he went. He reached the limits of his rights, but he did not overstep them."

Dr. Rathenau declines to call this condition of affairs a tragedy. The element of Fate is present, but the *dénouement* is not tragic. And yet here he is probably mistaken. The saying that "character is fate" was illustrated in the career of the ex-Emperor. Certainly the chapters of this little book read like the material for a drama. The end, perhaps, is not yet.



A New System of Penmanship

A new school of penmanship, or rather, a school so old as to seem new, has appeared in England and is rapidly winning converts among teachers and pupils.

The new school throws Spencerianism and all other existing forms of handwriting into the discard, for it is no script writing at all, it is print writing. The characters used are the ordinary printed letters, known as the Roman block letters, with some slight modifications made in *a* and *g*, which, for simplicity's sake, are preserved in their script form. The whole system practically marks a return to the script of the 15th century monasteries, in which so many extant manuscripts were written.

Those interested in the method will find a description of it, illustrated with print-writing specimens, in the *N. Y. Evening Post* magazine section for July 26th.

There is much to be said in favor of the reform. Print writing is easy to learn and always legible, and those who practice it say it is not necessarily slower than the old method. It does require a different tool though, *i. e.*, a pen that is soft and broader than the average "stub" pen in use to-day. A different kind of ink is also used, as the broad-nosed pen tends to blur and blot. Beginners in school use India ink diluted with water.

A Short History of Slavery in America*

I

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WHEN SLAVERY WAS A LAWFUL INSTITUTION

When Columbus discovered America, the trade in African slaves was sanctioned by all the governments of the then known civilized world. Columbus and his captains brought with them their retinue of black slaves; the discoverers that followed did likewise. When, in 1501, Bishop Nicolás Dovando (written also "Nicolás Duvándo" and "Fr. Nicolás de Ovándo") was appointed by the Catholic Kings to succeed Fr. Francisco de Bobadilla as Governor of the New World (See Vol. 30 of "Documentos Inéditos del Archivo de Indias," 512), excepting the two islands governed by Vicente Yañez Pinzón (Puerto Rico), and by Alonzo de Oxeda (Santa Cruz), he brought slaves with him to Santo Domingo, then the Capital of the Spanish possessions in the New World, and employed them in the cultivation of sugar cane, and the manufacture of sugar therefrom.

Diego Velázquez introduced negro slavery in Cuba when, aided by Hernán Cortés, he conquered that island, in 1511. Pedro Arias (known in history by the name of "Pedrarias"), Balbao, Córdoba, Grijalva, Cortés, Almagro, Pizarro, and their successors, also brought with them negro slaves. Ponce de León, Ayllon, De Soto, Narváez, and the other Spanish discoverers, who explored the North American Atlantic coast from Yucatán to Maine, also had

negro servants. Thus it is that slavery in the New World is as old as the discovery and conquest of America.

PROTECTION FOR THE INDIAN AND THE SLAVE

Anticipating the cruel and inhuman treatment some of the slave masters and "Encomenderos" (Commissionaries) gave their Negro and Indian charges, the Spanish Crown and the religious orders from the very beginning safeguarded the rights and personal safety of these helpless dependents, by royal instructions and otherwise. Columbus, the Friars Bobadilla and Duvándo, and nearly all the Spanish conquerors, gave strict obedience to the royal mandates; the Padres, of course, taking, at all times, the part of the Indian and of the Negro when these were oppressed or ill-treated by their masters. In March, 1530, the Catholic King issued a set of secret instructions to Bishop Duvándo, one of which required the Bishop to use all sorts of precautions to prevent the Indians from doing manual labor against their will.¹ Similar instructions had previously been given to Columbus and to those that followed him. These instructions were afterwards enacted into law by Cortés in México and by Pizarro in Perú.

THE IMPORTATION OF NEGROES BECOMES AN INDUSTRY

By the year 1518 the trade in African slaves, imported from South Africa and from the Congo region, Guinea, and the Island of Azamor (Marroco) had become an established industry in Hispaniola, Cuba, Porto Rico, and all along the settlements which had been

¹ "E porquen los capitulos de las hordenanzas Ymbiamos a mandar algunas cosas que comple para la buena manera del venir, rreximimiento de los Yndios, las quales cosas aunque sean buenas, por ser nuevas, a ellos podria ser que por agora non vyniesen a ello con buena voluntad o que se les faga agravio, abeys de therner todas las maneras e templanzas que podiere ser, atraer los dichos yndios a ello, de su gana e voluntad, e con la menos premisa que podria ser, porque non tomen rresabios de cosa alguna dello."

"Dada por Mi, la Reyna e por Mi, el Rey."
—Vol. 31, Doc. Incd., etc., 179.

* Acting upon a suggestion by the Editor of the FORTNIGHTLY REVIEW, I have deemed it proper to change the title of this treatise from "The Hydra of Slavery in the New World" to the title it now bears, thus avoiding the use of "two metaphors." (B. M. Read)

established by Pedro Arias, Balboa, and others along the coast of the Caribbean sea, and in Jamaica. Estevanico, the first African slave to set foot on New Mexican soil, (he belonged to Alonzo de Castillo Maldonado, who, in company of Alvar Núñez Cabeza de Vaca and Andrés Dorantes de Carranza, crossed the continent from Florida to México in 1535-6), was one of the African slaves that came to Florida with the ill-fated expedition of Pánfilo de Narváez, in 1527-8.²

Some of the Spaniards, that is to say, some of the military and lay conquerors, explorers, etc., treated the Indians so inhumanly despite the constant vigilance and interference of the Church and the civil authorities, that desertions among the Indians occurred every day. Conditions grew worse and worse, until the Jeronite Fathers, with the approval of the Governor General, appealed to the King, suggesting the importation of Negroes, on a large scale, to take the place of the worn-out Indians in the plantations and mines. On the 18th of February, 1518, Fathers Luis and Alfonso, superiors of the Order of St. Jerome in the New World, sent a formal appeal to the King, in the form of a memorial, praying for authority to send expeditions to Guinea, etc., to purchase Negroes.³ The petition was speedily granted, and soon the slave-trade grew to the extent that it more than kept pace with the rapidly succeeding Spanish explorations, discoveries, and conquests; the slave dealers bringing to the New World thousands upon thousands of Negroes.

² See my "Illustrated History of New Mexico" (1912 ed.), p. 70 sqq.

³ "Le abemos solicitado quiera facer merced a estas yslas, mandándoles favorecer con algunas cosas que convienen para el remedio dellas, en especial que a ellas se puedan traer negros bozales (untamed negroes newly purchased. B. M. Read), e para los traer, de la calidad que sabemos que para acá conviene, que Vuestra Alteza nos mande ymbiar facultad, para que dendesta Ysla se arme para yr por ellos a la Ysla de Cabo Verde e Tierra de Guinea, o o desto se pueda facer por otra cualquiera persona, dende esos keynos para los traer acá." (Doc. Inéd., *supra*, vol. 34. 279.)

In thus permitting the formal and officially authorized importation of slaves into the New World, the King limited the number which each slave dealer might introduce and sell. The royal limitation was strictly observed by some, but disregarded by the majority of slave-dealers. The infringement of the royal mandate having finally reached the ear of the officials at Santo Domingo, Licentiate Fuenmayor, Cuaco, and Cervantes de Loaysa, on the 20th of October, 1538, exposed the fraudulent conduct of these dealers, recommending that all of them be required to make the journey via Seville and to register at that port their cargo of Negroes.⁴ The recommendation was approved by the King, who issued a new decree accordingly.

BENJAMIN M. READ

Santa Fe, N. Mex.

(To be continued)

—In his new book, "From Cloister to Camp," Father Dominic Devas, O. F. M., writes of religion in the British army: "The prevailing ignorance not simply of Catholicism, which one might expect, but of Christianity and religion in general, I can only describe as abysmal beyond all conception."

—There is a determined effort on foot to repeal Section 211 of the Federal Penal Code, which makes it a felony punishable by a fine of not more than \$5,000, or imprisonment, or both, to give out by mail or otherwise any obscene literature, including printed or written matter which describes contraceptive methods.

⁴ "Muy poderoso Señor: El veedor Astudillo pretende haberse desfraudado a Vuestra Majestad en meter negros, e pide razones desde el año 26, en que se dió licencia general a los vezinos para meter 1,400 negros. Dicen que por la licencia de 100 que se dió despues á ciertos particulares Diego e Alonso Caballero, hermanos, han metido muchos sin licencia alguna. Todo es verdad, e Vuestra Majestad proveerá" "Cuanto a la delacion de que se traen dichos negros sin registrarse en Sevilla, no hay razon." "Lo regular es tomar registro en Sevilla de los que piensen tomar, llevar los que pueden." (Doc. Inéd., vol. 1, p. 548).

Proportional Representation and the Tyranny of Majorities

We are glad to see the London *Month*, the leading Jesuit periodical of the English-speaking world, agree with us on the subject of proportional representation.

"As R. P. [this is the current abbreviation in Europe for Proportional Representation] is the only means by which the electors can choose their representatives freely and secure representation according to their political strength, it is clearly, as the late election indicates, a reform long overdue."

Our contemporary adds, in full agreement with what we have repeatedly said in this magazine: "P. R. is a sure protection against the tyranny of majorities, the 'rule of the odd man' and, *since we Catholics are destined to be in a minority here for many a long day, it is a measure which deserves our consideration and support* [Italics ours.—*F. R.*]. Democracy will always be a comparatively inefficient method of government, in peace as well as in war; if efficiency, economy, speed and security were all, then we might pray for a wise and benevolent despot and yield him our liberty in exchange for these things. But we should make a bad bargain. Since freedom is necessary for the full development of man and humanity, we should not part with it, except to God who gave it to us as a loan, and who expects us to trade with it till He come. What we have to avoid is losing any measure of our lawful liberty without gaining as a recompense in our government any of those *good* qualities which characterize autocracy—a catastrophe which is likely enough to occur under our present system when the caucus, backed by secret party funds, the sale of 'honors,' and a 'tied' press, vitiates and degrades almost every election. By establishing in each constituency the minimum number of votes required to secure election (which, of course, will vary with the number of members assigned to the constituency and the number of voters) and by allowing each voter to indicate

the candidates to whom he wishes his vote to be transferred in case it is not needed by his first choice, every considerable party group in the constituency can, if it wants, secure representation according to its strength. Whether it will or not depends on its own activities—whether its members take the trouble to supply candidates and to indicate their preferences. In this way, whatever its disadvantages, a far greater measure of freedom and justice is obtainable than by the present crude and haphazard electoral system."

Unobjectionable Photo Plays

With the customary reservation we reprint the Pennsylvania State Board of Censors' 29th List of photo plays which "can afford those who view them clean and wholesome amusement."

- D.—The Warrens of Virginia, 5 reels; Famous Players.
 D.—The White Heather, 6 reels; Famous Players.
 D.—Rose O' the River, 5 reels; Famous Players.
 I.—Louisiana, 5 reels; Famous Players.
 D.—Nugget Nell, 5 reels; Famous Players.
 D.—In His Brother's Place, 5 reels; Metro.
 D.—The Man Who Stayed at Home, 6 reels; Metro.
 D.—Bare-Fisted Gallagher, 5 reels; Mutual.
 D.—The Better Wife, 5 reels; Select.
 D.—Dombey and Son, 6 reels; Triangle.
 D.—The Man Who Won, 5 reels; Vitagraph.
 C.—Bunkered, 2 reels; Famous Players.
 C.—Down Stairs and Up, 1 reel; Fox.
 C.—Shades of Shakespeare, 2 reels; Christie.
 C.D.—One Thing at a Time O'Day, 5 reels; Metro.
 C.D.—Fighting Mad, 2 reels; Jewel.
 C.D.—Cheating Herself, 5 reels; Fox.
 C.D.—The Praise Agent, 5 reels; World.
 E.—The Grand Canyon, 1 reel; World.
 E.—A Genuine Panama, 1 reel; Goldwyn.
 E.—Mr. Outing Instructs, 1 reel; Outing Chester.
 E.—Old Faithful, 1 reel; Prizma.
 E.—Put Your Cares on Ice, 1 reel; Outing Chester.
 "D." Drama; "C." Comedy; "E." Educational; "S." Scenic.

—There is fool for thought in the poet's declaration:

"Tis greatly wise to talk with our past hours,
 And ask them what report they bore to heaven,

The Masonic Overseas Mission and the Y. M. C. A.

Bro. George L. Schoonover, P.G.M., of Iowa, reports on the "Progress of the Masonic Overseas Mission" in *The Builder*, a "Journal for the Masonic Student," published monthly by the National Masonic Research Society at Anamosa, Ia.

The mission, — consisting of five prominent Freemasons, Messrs. M. W. Lay, G. S. Goodrich, Wm. C. Prime, Townsend Scudder, and Thos. Channing Moore, — after trying in vain to get recognized by the War Department as one of the official agencies in welfare work among the men of the army and navy, entered into negotiations with the Y. M. C. A. and finally was accepted as part of their welfare machine on foreign soil.

The members of the Mission sailed the week of Feb. 6, 1919, more than a year and a half after their original intention, and some of them returned to New York on May 5. Their report is not yet ready for publication, but Bro. Schoonover summarizes a portion of it.

It seems that the Masons in the A. E. F. were disappointed that nothing was done for them by their brethren of the Craft while the war was on, but that the members of the Mission soon convinced them that "the reason of Masonry's absence from the welfare activities on foreign soil was not one of choice."

The overseas officials of the Y. M. C. A. were at first unsympathetic and sceptical, but finally permitted Masonic meetings in the "Y" huts. More than sixty Masonic clubs were formed, and "once the Y. M. C. A. realized fully how catering to the desire of Masons to meet upon the level helped to revive its own usefulness in a considerable degree, they lent their full influence to these new and long-denied activities," nay, they even went so far as to adopt the Masonic plan of "club co-ordination" and, "on their own motion, assumed much of the expense of it," because they found that it was a

real addition to their own activities, and materially helped their cause. They became convinced that "the Masonic fraternal tie was the strongest tie binding men of the fraternity together — the best tie there is."

If this is true, and we have no reason to doubt it, then we shall probably soon hear more of co-operation between the Y. M. C. A. and the various Masonic bodies that sent this Mission to Europe.

Land Speculation

Land speculation has broken out in virulent form in the Middle West. According to *The Public* (No. 1110), farms in Kansas and Nebraska are changing hands at fifty to one hundred dollars more per acre than two years ago. Land at two hundred dollars an acre, several miles from town, no longer causes remark. The craze to get rich without working is spreading throughout the community, and people of the towns are taking "fliers" in real estate.

Land speculation is the worst of all forms of gambling because it affects others than those directly taking part. Betting on a game of chance or even on stocks has little effect upon any but those directly interested; whereas betting on the price of land affects those who use it. Whether stocks be up or down, the wheels of commerce go on just the same; but when the price of land goes up it means making homes more difficult to get for home makers, it means farms more difficult for farmers.

When the price of land has advanced beyond the point at which home seekers or farmers can buy, the market breaks and prices come tumbling, bringing ruin in their wake to those who have put in their little all and face a mortgage foreclosure. The same craze will break out in the East, particularly in and near growing cities, as soon as building is well under way. This experience has come to men many, many times, and always with the same result. Must the folly be repeated? Cannot men learn from experience?

The New Poetry and the Need of Self-Discipline

The impression one receives from a vast amount of present-day verse is that of an absence of mental training and discipline. The idea is poured out without the taking of pains to express it in the best possible manner.

Of the lesser men of the vers-librist movement Mr. Rollo Britten says in the *Dial* (No. 791), that writing paper is the target of all their thoughts, however incomplete, and before the printers' ink is dry these fragments and sketches are blown about the earth. Frequently the attitude seems to be: "This has come into my mind in this form. I should have failed my calling unless I were to express it precisely as it came to me."

But it is a rare soul to whom ideas do come already clothed in their final form. Mostly they are born naked. One thinks of the pages of unilluminated music of Schubert, which could never have gone down on paper had his intellect been actively selecting and arranging; yet he is perhaps the best example of one to whom the idea frequently came, complete, ready for the composer to play but the part of a clerk. The intellect, as Mr. Lowes says, must hold "imperial sway over the impressions received, selecting, clarifying, ordering, molding, filing, and refiling them." Were this the habit of more poets at the present time, magazine mails might be lighter, but there would be a wholesome check on the impulse to immortalize every precious thought of the poet, even if it is ultimately to be preserved only in the pages of a never opened volume.

Were the intellect—always working, it must be remembered, in and through the emotions—called upon to play the part indicated, there would be far less occasion to criticize the new verse for its frequent lack of good taste. The crying need is for self-discipline, which in a measure was given by the metrical form employed in the past. Free verse has made it so simple a matter to fill up a page with scratches that more than

ever before it is necessary to feel that genius is "the capacity for taking infinite pains." The exact expression of an idea may be the occupation of a lifetime—at least the poet who tires himself with "seeking an epithet for the cuckoo" need not envy him who writes a handful of poems of a morning.



An Example Worthy of Imitation

The Rev. V. Pilon, pastor of St. Albert, Ont., the other day sent \$1127 to the French Catholic daily newspaper, *Le Droit*, of Ottawa, with the following letter:

"Your request for subscriptions reached us just as we were debating the erection of a statue to the Sacred Heart. This plan pleased our people greatly because they all desire the Sacred Heart of Jesus to reign visibly among them. But your paper, which has for the past six years so valiantly championed our faith and our race, is also beloved in the parish of St. Albert. We could not shut our ears to your appeal. Let me tell you how my parishioners showed both their love for the Sacred Heart of Jesus and their attachment to *Le Droit*. Instead of erecting a monument of stone, they decided to take up a collection in honor of the Sacred Heart for your good Catholic paper. Practically every member of the congregation subscribed for *Le Droit*, and not a few added a donation to their subscription. As pastor I am well satisfied with my parishioners, and Jesus, too, is sure to be pleased because a journal like yours, which honors the Sacred Heart even in its printing shop, where a lamp is constantly burning before Its image, is a monument which preaches not only to the faithful of one parish, but to thousands of readers. May your paper prosper and find many generous supporters!"

Pius X, we are sure, would have applauded this letter and recommended it as worthy of imitation. In matter of fact, an efficient Catholic press to-day is of greater importance than monuments of stone.

The Clergy and the Cost of Living

In view of the high cost of living, a movement is on foot in Italy to institute centres where members of the clergy could live at a comparatively small *quota*, while enjoying many spiritual and material advantages.

The plan, which has been submitted to the Cardinal Secretary of State by Father Mortara, has the full approval of Cardinal Gasparri, who pointed out that it is recommended by the Code of Canon Law. His Eminence, after remarking that in the early centuries of the Church, priests used to live conventually with but few exceptions, concluded by saying: "The Holy Father approves of and blesses your initiative, hoping that it will meet among the clergy with as much favor as it deserves."

Abusing the Sacred Character of the Priesthood

The *New World*, the *Catholic Tribune*, and the Catholic weeklies generally have justly protested against the abuse of eliciting confessions from suspected criminals by means of detectives garbed as priests. Three such cases have recently occurred, one in Denver, the other two in Chicago. As Fr. Markert, S.V.D., says in a communication to Mr. Gonner's paper (No. 415), "the value of a confession of this kind obtained in a single case is so small compared with the loss of confidence otherwise shown in a Catholic priest in connection with the Sacrament of Confession, that such methods cannot be tolerated."

How this loss of confidence affects the inmates of penal institutions may be seen from a letter addressed to the *Catholic Tribune* (No. 416), by the chaplain of Joliet (Ill.) State Prison. He says that a number of Catholic convicts, after reading of the Chicago incident, were indignant and declared they would never go to confession again, as no one could henceforth be sure whether he was dealing with a real priest or with an impostor.

The impersonation of priests by de-

tectives is a grave abuse, which the Catholic press should combat with the utmost vigor.

Wilson the Politician

It was not Wilson the prophet and idealist, but Wilson the politician, who was defeated at Paris, according to Dr. Walter Weyl, writing in No. 240 of the *New Republic*:

"The man who was discomfited was Woodrow Wilson the politician, the man who thought he could play the European game, who was not afraid of the dark, who at times seemed to bargain for his own hand, for his personal prestige and his political party, instead of fighting always and solely, win or lose, for his ideals. A man can not both be celestial and subterranean; he can not at once stand on the mountain top and in the cellar. When the President of the United States who had stirred mankind as it had not been stirred for decades withdrew from the inspiration of the peoples of the world and agreed to a 'give-and-take peace' secretly arrived at by bargaining—when Mr. Wilson surrendered the rôle of prophet and accepted the rôle of opportunist politician—he became as one of the others, a little less than the others."

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NOTES AND GLEANINGS

—When a good thumping lie has got a start, it is almost impossible for the truth to catch up with it.

—War medals, according to the *Catholic Herald* (XII, 23), are a drug on the market, thousands of them remaining unclaimed.

—British newspaper reports indicate that the daily air service between Folkestone, England, and Cologne, Germany, is proving successful. Mail leaving Cologne is delivered in England and Wales within twenty-four hours.

—A "simple Englishwoman," writing to the *Saturday Review* (No. 3325), suggests that it would be greatly to the advantage of England to hang Lord Northcliffe and put Ex-Emperor William II in control of the British press!

—Whatever may be the outcome of the race between wages and prices, Mr. Dooley has crystallized the common experience into the pregnant phrase: "Good times or bad times, the working-man remains the same number of jumps behind the porterhouse steak."

—A newspaper writers' union has been formed in St. Louis. It is the third of its kind in this country. The first is News Writers' Union, Local 1, formed at Boston recently, and the second is one in Scranton, Pa. The St. Louis experiment was inspired by the success of the Boston and Scranton unions, which enforced every one of their demands.

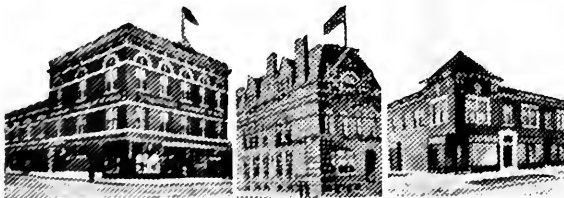
—France is organizing a general congress of sacred music to be held Sept. 21st sqq., at Tourcoing, under the presidency of the Bishop of Lille. It will be not merely a musical festival, but an exposition of the principles contained in the *Motu proprio* of Pius X.

—Mr. Edward Bing, United Press correspondent in Russia, declares that Lenin has given him "his first bona fide interview." The central point in what Lenin says is his statement that the Soviet government has "many times" offered peace to the Allied peoples. If that is true, the Allied peoples know nothing about it.

—If the *Chicago Tribune* conducted its defence of the Ford libel suit mainly for the purpose of making an end of Mr. Henry Ford as a public character, it undoubtedly succeeded. Never again can he be thought of as a candidate for high office. For him to attempt in the future to set up as a leader of the people, as a fount of wisdom in political, social, or even business matters, would only expose him to ridicule.

—Father H. Westropp, S.J., of the Poona Mission, is organizing a "drive" on behalf of the Bombay *Examiner*, which he considers is not sufficiently appreciated by Indian Catholics, in spite of its masterly grip of doctrine, history, and Catholic controversy. By making the paper better known he reckons to get several thousand more subscribers. The idea of a "drive" on behalf of the Catholic press should commend itself to our friends nearer home.

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—A decision of the Holy Office (*A. A. Sedis*, XI, 9) responds negatively to the following four questions: Can the doctrines now-a-days called theosophical be reconciled with the Catholic faith? Are Catholics allowed to join theosophical societies? to attend theosophical meetings? to read theosophical books, newspapers, and writings? "*Negative in omnibus.*" Catholics must keep away from Theosophy as they must keep away from Spiritism, because these movements are dangerous to the faith.

—Whatever the Germans do, they do thoroughly. Mr. Charles Victor writes in a correspondence from Hamburg to the *N. Y. Evening Post* (Aug. 12): "The demand for democratic institutions and reform in all the instrumentalities of life is a positive epidemic in Germany. Everybody is claiming the right of self-determination or 'co-determination' (*Mitbestimmungsrecht*) in something or other, till by now there is undoubtedly more democracy to the square inch in Germany than anywhere else."

—According to the *Catholic Transcript* (XXIII, 8), Mr. Frank P. O'Loughlin, who was at one time associated with Lord Northcliffe in newspaper work, told a Hartford audience the other day that the great Polypapist, as the *Saturday Review* calls him, spent no less than \$150,000,000 in propaganda work in the U. S. Compared with this the German propaganda before the war was mere child's play. The worst result of this expenditure of British money is the corrupting influence it has had upon our press.

—Col. P. H. Callahan, who as a rule favors ignoring anti-Catholic attacks, says in a letter written for the C. P. A., that Mr. Sherman's recent attack upon the papacy in the U. S. Senate, being a typical expression of what most Protestants believe, and being exploited by bigots throughout the country, should be exposed and refuted in some equally conspicuous form, say, by another U. S. senator, speaking in the same place and on the same subject. There are several Catholics in the Senate; why does not one of them discharge this obvious duty?

—The Holy Father, in a letter to the German episcopate (*Acta A. S.*, XI, 9), says that all Catholics ought to purge their minds of the hatred engendered by the war, and in its place cultivate the charity of Jesus Christ, which knows no national limits or intestinal wrangling. "Unless men and nations become united at last by the bonds of Christian charity," he says, "all peace conventions will prove useless." We of the *F. R.* are glad that, like His Holiness, we have preached peace and charity not only after, but all through the accursed war.

—Old Dr. Brownson wrote from bitter experience when he said that "the press cannot take its proper stand without loss of popularity" and that "the popularity of a paper is in an inverse ratio to its worth." It is popular by virtue of appealing to popular passion or prejudice, by encouraging popular tendencies, which are generally wrong, and by falling in with the *Zeitgeist*, the spirit of the age, against which Our Lord Himself so strongly

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warned us, saying: "*Nolite conformari huic sacculo.*"

—It is clearly unfair to interfere with brewers and distillers and yet to allow other persons a dangerous amount of license in supplying highly questionable "soft drinks" to the public. Adulteration of food often leads to prosecution, but a temperance drink is apparently sacrosanct. The effect of many of these drinks on the stomach is likely to make for chronic dyspepsia. One would imagine that good plain water could be provided more cheaply and on a larger scale than deleterious mixtures of God knows what.

—In the Egan will case in England, recently, it was decided that a gift of money in a will for masses is valid, not, however, as one might conclude from certain press reports, that a gift of money for masses in perpetuity is valid. This is a totally different matter. According to English law a gift of money in perpetuity is invalid unless it is made for charitable purposes. In Ireland it has been decided that a bequest of money in perpetuity for masses is a charitable gift, but as yet there has been no such decision in England.

—Lytton Strachey, reviewing Talentyre's translation of some letters by Voltaire says (*New Republic*, XX, 248) that it would be a mistake to judge the

famous French infidel by this selection. In matter of fact Voltaire was "a very ugly customer. He was a frantic, desperate fighter, to whom all means were excusable; he was a scoundrel, a rogue; he lied, he blasphemed, and he was extremely indecent. . . . There was a strong element of farce in his character which he had the wit to exploit for his own ends. At the same time he was inordinately vain and mercilessly revengeful." To those of us who have studied Voltaire's life from authentic sources there is nothing new in this truthful characterization; but we have never realized as vividly as we do in the light of Mr. Strachey's article that Voltaire would make a splendid "patron saint" for our lying, deceitful, farcical, vain and revengeful popular press!

Literary Briefs



—We are sorry to be compelled to say that "The United States in the World War," by Prof. John Bach McMaster, an otherwise reputable historian, is a mere scissor-and-paste compilation of the kind any literary hack could put together. Maurice Francis Egan's "Brief History of the Great War" (Wm. H. Sadlier) is even worse. It is a disgrace to the Catholic publishing trade, and we sincerely hope the managers of our parochial schools will keep it out of the hands of their pupils.

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THE REV. RECTOR

—We are indebted to the *Irish Theological Quarterly* (Vol. XIV, No. 54, pp. 174 sq.) for the subjoined kindly notice of volumes I and II of the Koch-Preuss "Handbook of Moral Theology" (B. Herder Book Co.): "This is rather an innovation in the Moral Theology line. There is very little mention of Canon Law; and for that very reason, many, we are sure, will give it [the Handbook] a very special welcome. It gives the rules for Christian conduct that are supplied by the natural and the Gospel law and by dogmatic theology, but says little of human laws that are anything more than declarations of obligations derived from the other sources. As a result we are kept strictly in the moral sphere, and are spared the perplexities of human legislation that sometimes make us almost forget that the natural law still exists. The original work is by Dr. Koch, who is, or was, professor of Moral Theology in the University of Tübingen, and the adaptation is by Mr. Preuss, well and favorably known already in connexion with the Pohle-Preuss dogmatic series, and with works like his 'Study in American Freemasonry.' Our own copy of the original is that of the third edition, published in 1910 by Messrs. Herder of Freiburg. Whether other editions have appeared since, or modified the original, we do not know. But, whether they have or not, there are obvious traces of the adapter's hand all through the English text. It is the work of a man who knows these countries, their needs and circumstances and their literature too, much better and more intimately than could be expected of even a German professor. If our readers take up the ordinary text-books and score out the Canon Law sections, they will have in the remainder the subject-matter of the present series. The first volume discusses the scope, sources, and history of Moral Theology, the subject and object of morality, and the 'norm'—including the ques-

tions of law, conscience, and duty. The second treats of sin and its various divisions, and of grace and its divinely-instituted means—including all the Sacraments. Three other volumes—on man's duties to himself, to God, and to his fellowmen, respectively—will complete the series. The subject-matter is familiar to all, but the method is new. In the text itself quotations are rare: those that occur are English or English translations. But in the notes we are given, in the original, the best expositions of Catholic thought from the days of the Fathers to our own. And, at the end of each chapter, we are referred to the books or articles, all very modern and recent, in which those who need it may get fuller information. We are strongly tempted to quote some passages—say, St. Bernard's statement on the love of God (I, p. 22), or the author's remarks on the 'social determinants of free-will' (p. 91), or the Abbé Hogan's explanation and defence of casuistry (p. 72). But it would be hardly fair. Scores of other passages are just as good. If the standard is maintained, the series will be one of real value. The authors have left the beaten track, and their work, in consequence, is full of a freshness and novelty that marks them off at once from all 'dull repeaters of an outworn tale.'—M. J. O'Donnell."

—The Year Book of the Diocese of Indianapolis for 1919 is a handsome specimen of the typographical art and a valuable record. It contains a likeness of the late Bishop Chatard; a short history of the diocese; brief sketches of its bishops and a list of their vicars general; a list of parishes, missions, and ecclesiastical institutions; a roster of the diocesan clergy, secular and regular, with the date of ordination of each (why not add other biographical data of public interest?); a list of deceased priests with the dates of their death; a brief record of important ecclesiastical events for 1918; certain prac-

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tical memoranda intended for the clergy; an elenchus of the *materia tractanda* in the theological conferences of 1919; an "Honor Roll" of those from the diocese of Indianapolis who were in the service of the U. S. in the course of the Great War; statistics of the parishes compiled from the reports of the year ending 1918 (1919 on p. 87 is evidently a misprint); and a summary of general diocesan statistics. This Year Book may well serve as a model for other dioceses intending to issue similar publications.

—"The Barrier," another story of the deservedly popular French writer René Bazin, has been done into English (Benziger; \$1.25). There is a quality about the characters of this author that makes them vivid, strong and enduring, a quality such as is found only in the masters of the art. Incidentally the reader will find in this book a key to the better understanding of the strange contrasts so often met with in the French nation—of consummate holiness of life and unmitigated worldliness and irreligion. Would that France, and America as well, could boast of more heroines and heroes of the exalted type set forth in this fine narrative!

—"Convent Life," by Martin J. Scott, S.J., is a frank, straight-forward exposition of the meaning of religious vocation. Because of its candor and simplicity the book is persuasive and convincing. The general Catholic and non-Catholic public, as well as the young who are deliberating on the choice of a vocation, may draw enlightenment and inspiration from its pages. Though religious bodies of women are primarily kept in view by the author, repeated foot-notes remind the reader that, *mutatis mutandis*, the truths here set forth apply equally to men. (P. J. Kenedy & Sons; 316 pp. \$1.50).

—For those who desire a variety of pulpittimes on the Mother of God, a book of sermons has been gotten out by Rev. Thomas Flynn, C.C., under the title, "Sermons on Our Blessed Lady" (Benziger Bros. 340 pp. \$2). The subject-matter is divided according to the thirty-two Marian feasts of the ecclesiastical year. The author makes copious use of the Scriptures and offers material not merely for panegyrics, but for practical sermons as well. The volume deserves to be recommended, but in propounding doctrines that merely represent private theological opinion, (e. g., that a supernatural miracle was necessary to enable the B. V. M. to bear the sorrows of Calvary) explicit statement to that effect should have been made.

—The press announces that next year the Pontifical Biblical Institute will issue a scriptural review, entitled, "Biblica," which will be published four times a year. Latin will be the "official language," but the editors will admit articles in English, German, French, Spanish, and Italian. The object of the new review is "to promote sound scriptural doctrine by scientific method and re-

search and by fidelity to the teaching and mind of the Church."

Books Received

- Crucible Island.* A Romance, and Adventure, and an Experiment. By Condé B. Fallén. 215 pp. 12mo. New York: The Manhattanville Press, 23 E. 41st Str.
- Bolshevism.* The Remedy. [A new translation of Leo XIII's Encyclical on the Condition of Labor]. 36 pp. 16mo. Published by the K. of C. War Activities Committee, New Haven, Conn., through the Home Press, 23 E. 41st Str., New York City. 2 cts. (Leaflet).
- Bible Stories for Children.* By a Catholic Teacher. With Preface by Rev. Augustine F. Hickey, S.T.L., Diocesan Superintendent of Schools, Boston, Mass. viii & 170 pp. 12mo. New York: Schwartz, Kirwin & Fauss.
- The Government of Religious Communities.* A Commentary on Three Chapters of the Code of Canon Law. Preceded by a Commentary on the Establishment and Suppression of Religious Communities. By Hector Papi, S.J. xiv & 200 pp. 12mo. New York: P. J. Kenedy & Sons. \$1.10 postpaid.
- A Treatise on the Disputed Points of the History of New Mexico.* By Benjamin M. Read, ii & 18 pp. 8vo. Santa Fe, N. Mex., The New Mexican Pub. Corp. 50 cts. postpaid. (Wrapper).
- Kirchliche Kriegshilfe—Paderborn.* Fünfter Tätigkeitsbericht über die Zeit vom 1. Okt. 1917 bis zum 1. Okt. 1918. 62 pp. 8vo. (Wrapper).
- Mémoire du Sénat de l'Université d'Innsbruck sur l'Unité du Tyrol.* 48 pp. 12mo. Innsbruck: Verlagsanstalt Tyrolia. (Wrapper).
- Das Licht der Welt.* Handreichung für neustamentliche Schriftlesung mit besonderer Berücksichtigung der Evangelien. Von Leopold Fonck, S.J. 80 pp. 8vo. Paderborn: Bonifacius-Druckerei. (Wrapper).

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The Fortnightly Review

VOL. XXVI, NO. 18

ST. LOUIS, MISSOURI

September 15, 1919

The Secret of Masonry

An interesting discussion has been going on in the pages of *The Builder*, a "Journal for the Masonic Student," published monthly by the National Masonic Research Society at Anamosa, Ia., on the question: "What is the real secret of Freemasonry? To what extent is it possible to tell it to the profane?"

Bro. Joseph Fort Newman started out with the assertion that the only secret thing about Masonry is its method of teaching. With this statement some correspondents agree, whereas others more or less strongly dissent from it. Nearly all, however, admit that the real secret of Masonry is enshrined in what is known as Masonic Symbolism, and more or less officially expounded by Pike, Mackey, and other leading Masonic writers. Some of the disputants evidently do not take much stock in this Symbolism, but the more deeply initiated realize that the less of it is made known to the "profane" public, the better it will be for Masonry. Thus Bro. F. W. Hamilton, Grand Secretary of Massachusetts, says that since the Masonic press is "to all intents and purposes open to the public eye," it "would do well to let the matter of public interpretation of Masonic Symbolism entirely alone." Bro. J. W. Eggleston, of Virginia, thinks that "monitors containing a part of our Symbolism are a mistake, and printed or even cipher rituals, are a crime." Bro. S. H. Shepherd, of the Masonic Research Committee of Wisconsin, advises "extreme caution in the discussion of the interpretation of the meaning of Masonic Symbolism by the Masonic press." Bro. H. R. Evans, of the District of Columbia, thinks that

the Masonic press should have all the liberty it desires in interpreting Masonic Symbolism, "so long as it does not reveal the methods by which one brother knows another brother in the dark as well as the light—the esoteric part of the ritual."

Bro. Evans, by the way, is one of the few contributors to this symposium (our quotations are taken from Vol. V, No. 8 of *The Builder*) who seem to be aware of the Cabalistic and Rosicrucian origin of many Masonic symbols and doctrines.

The reader will find much interesting information on this subject in our book, "A Study in American Freemasonry" (St. Louis: B. Herder Book Co.; 3rd ed., 1914). This book, of course, embodies the views of a "profane" critic, but though it has been noticed in several Masonic journals, no Mason, so far as we are aware, has ever disputed the genuineness of its source materials. As to the correctness of the interpretation, high-degree Masons who have since come into the Catholic Church have assured us that, though not exhaustive, and perhaps slightly inaccurate in the one or other detail, our view of Masonry is in the main correct. If it is, then Masonry stands condemned before every orthodox Christian believer, and we can understand why advanced and really well informed members of the Craft do not wish to see the Masonic Symbolism revealed in the public press.



—The "left wing" of the Socialist Party has split into two sections. One group, calling itself the Communist Party of America, has definitely withdrawn from the Socialist Party and is forming an organization of its own.

The Priest

By CHARLES J. QUIRK, S.J., Spring Hill
College, Mobile, Ala.

"Not my will, God, but Thine be done!"—
These sweet, these awful words are spun
Through all his life's oblivion,
From rise, ah yes! to set o' sun!

A Short History of Slavery in America

II

GERMAN SLAVE DEALERS VIOLATE SLAVE LAWS

During the reign of the powerful Charles V. Emperor of Germany and King of Spain, the Germans were given permission to import and sell 4,000 Negroes into the Spanish possessions of the New World. The price to be paid to them per head was fixed by royal decree at not to exceed 45 *castellanos*.⁵ The German dealers soon ignored the law and began to sell the Negroes ("bozales" or newly come and untamed) at 80 and 90 *castellanos* per head, each costing them, all expenses included, only 30 *castellanos*. Complaints having been lodged by the Spanish and Portuguese slave dealers against the Germans, the "Audiencia," through its officers, Juan Mosquera, Fernando Carmona, Diego Caballero, Alonso de la Torre, and Alvaro Caballero, on March 14, 1539, took upon itself the responsibility of fixing a new price on slaves decreeing that, until otherwise ordered by the Emperor, 65 *castellanos* should be the maximum price per head. The "Audiencia," on the same date, send a copy of their decree to the Emperor who approved it.⁶

⁵ An ancient Spanish coin, no longer in use. A *castellano* was worth 14 *reales*, or about \$1.75 of our money.

⁶ "Cuando a los Alemanes se dió licencia para meter 4,000 negros, se les obligó á que no vendiesen á más precio de 45 castellanos. Despues en otras licencias de otros no se ha puesto limitación, é los han ido subiendo, en vista de la necesidad que hay, hasta 80 é 90 castellanos, siendo bozales é no costándoles á ellos á 30 pesos. La Audiencia, por los clamores de los vecinos, ha mandado no se vendan á más de 65 castellanos, mientras Vuestra Majestad provee." (Vol. I, "Doc. Inéd.", I, 557).

ROYAL AUTHORITY USED TO STOP COR- RUPTION AMONG INDIANS AND NEGROES

The slave-trade was thus established and fostered in all the Spanish colonies of the New World, excepting New Mexico, just as fast as the respective countries were discovered and conquered. In South America the Spaniards had made Cartagena the principal port of entry for that part of the continent, and also the emporium of Spanish wealth and industries, making that city, from a commercial point of view, more attractive and important than any other city in Nueva Granada (now the Republic of Colombia), not even excepting the Capital of the Province, the ancient city of Santa Fé.

The Negro population in the Spanish provinces, from the Indies and Mexico to Perú, by 1580 reached 300,000. In Brazil it was even larger, the Portuguese, German, and Dutch traders having, from the time slavery was first introduced into that country (1563), found a better market and less restrictions, and besides, as Mr. Shepherd states, "the hot moist climate of the low lands and the life on the great plantations proved to be well suited to the blacks. Though often treated cruelly by their masters, they thrive abundantly."⁷

In the Spanish colonies the Negroes degenerated to an alarming extent. They had been allowed to mix with the Indians, and, on that account, became corrupt in their customs. The Negroes adopted the habits of the Indians without reservation, going much lower in their lascivious lives than the most savage of Indian tribes ever did, in other words, the Negroes not only retrograded to their original savagery, but dragged the Indians with them. Neither the exhortations of the Franciscans, Jesuits and other missionaries, nor the semi-brutal treatment administered to them by their masters, nor the severe corporal punishment inflicted by the officials, could change their debased way of living. The matter was finally

⁷ Shepherd, "Latin America," 37.

brought to the attention of the King, who, by a decree dated Badaxoz, September 23rd, 1580, ordered the separation of the Negroes from the Indians. In doing so the King recites the long list of crimes and abuses committed by the Negroes on the inoffensive Indians.⁸

Six years later (1586) the King was again constrained to issue to the Audiencia of the Province of Charcas a similar decree commanding them to provide means for the industrial teaching of the Negroes and prohibiting them from living and mixing with the Indians.⁹

STRINGENT MEASURES ADOPTED

The frequent sending by the Padres of protests, complaints, and memorials to the Pope and to the King of Spain, shortly after Mexico and Perú had been conquered, giving vivid pen-pictures of the terrible suffering and the injustice to which the Negroes and Indians were subjected by their masters, caused the Pope to request the King to order the Bishop of Chiapas, Mexico, Bartolomé de las Casas, (justly known in history as "the Apostle of Indians") and other prelates from Spain and Latin America to assemble in Spain, with a view of putting a stop to the shocking conditions of slavery and Indian servitude in all the Spanish colonies. In that nota-

ble assembly Bishop de las Casas was the leading spirit as well as intellectually the superior of the many nobles and Church dignitaries. His ingenuity, vast experience, and immense prestige readily enabled him not only to secure permission to found an exclusive colony of Mexican Indians, with a clause prohibiting Spaniards from entering the same for any purpose whatsoever, but to secure a royal decree embodying these provisions and commanding all the audiencias to enact ordinances in accordance with the provisions of the decree, but principally those relating to the moral, educational, industrial, and social uplift of the Negroes and Indians in all the Spanish possessions of the New World.

In obedience to this decree, ordinances were promptly passed and put in force throughout Spanish-America. The first paragraph provided that masters of Negro slaves should not ill-treat their charges but look upon them as fellow-beings, furnish them with a good Christian education, assist them in learning a useful trade, provide for them innocent entertainments and healthful recreations, and allow them to cultivate small parcels of land for their own benefit and comfort.¹⁰

BENJAMIN M. READ

Santa Fe, N. Mex.

(To be continued)

⁸ "Mandamos," says the King to the Audiencia of South America, then at Ciudad de la Plata, S. A., "que proveais y tengais mucho cuydado de ordenar que los dichos negros no viuan entre los dichos yndios y escusen los daños que dello sean seguido y siguen, y advirtiendo a todas las Justicias del distrito de esa Audiencia que cumplan precisamente lo que en esta conformidad les ordenaredes, con apercebimiento de que no lo haciendo seran castigados con rrigor, de lo cual se terná mucho cuydado. Fecha en Badaxoz a veynte y tres de Stiembre de mill y quinientos y achenta años." (Doc. Inéd., vol. 18, 136).

⁹ "Os mando que vos por vuestra orden, por la orden que vieredes que mas vonvenga procureis que los dichos daños se hevitén, y proueis que la dicha gente que houbiere en esa prouincia uiua en cristiandad y aprenda y tenga oficios, y queano hauite en lugares de yndios, como por otras cédulas Mias lo tengo proueydo y mandado. Fecha en Valencia a veynte y seis años. (Doc. Inéd., vol. 18, 165)..

¹⁰ "Primeramente se encarga manda y ordena, que todos los señores de negros tengan cuidado de hacer buen tratamiento á sus esclavos, teniéndo consideración que son próximos é cristianos, dandoles de comer é vestir conforme a razon, y no castigalles con crueldad, ni ponelles las manos, sin evidente razon, y que no puedan cortalles miembro ni lialllos; pues por ley diuina é humana, es proveydo á pena que pierdan el tal esclavo para S. M., y veinte pesos para el denunciador." (Vol. II, 82 seqq., Doc. Inéd.).

—Do not think of what may happen to you to-morrow, for the same eternal Father who cares for you to-day will care for you to-morrow and always. Either He will not send you trouble, or, if He does, He will give you the invincible courage to bear it.—St. Francis de Sales.

—Do not repeat calumnies. They are sparks which, if you do not blow them, will go out of themselves.

Hope for the Drama

The wail against the vicious drama never ceases. The theatre is regarded by some persons as one of the main causes responsible for depravity, corrupt ideals concerning home and marriage, and the general lowering of the standards of morality. But there is no reason why this should be so. The theatre, as is frequently maintained, had its origin in the liturgical plays that grew out of the solemn services of the Church. Instead of uttering complaints, would it not be better to work constructively, and to suggest to our Catholic men and women of insight and artistic ability, to write plays that bring out great moral truths, that are directly woven out of the throbbing life of today, and that present in artistic guise the great emotions and passions that are ever born in the heart of humanity?

That such plays still appeal to the multitude is evident from the nothing less than phenomenal success that greeted the repeated presentation of "Abraham Lincoln," a play by John Drinkwater, with an introduction by Arnold Bennett. (Houghton Mifflin Co., 1919). Mr. Bennett remarked that "we have contrived to make all London come to Hammersmith to see a play without a love-interest or a bedroom scene, and the play will remain at Haymarket." If this can be done in gay, pleasure-loving London, why not in our great cities in the United States?

Stating some of the reasons why this drama of the English playwright met with such unprecedented success, Mr. Bennett writes: "The author had the wit to select for his hero one of the world's greatest and finest characters. . . . He had the audacity to select a gigantic theme and to handle it with simplicity."

In other words, Mr. Drinkwater simply obeyed the canons of literary art, which are as old as Aristotle. We have great Catholic heroes, whose deeds deserve to live in song and story. Cannot some Catholic literary artist treat their lives and achievements with the "simplicity" that characterizes true art? Francis Xavier, Francis of Assisi, Co-

lumbus, Junipero Serra and the other pioneer missionaries of the Pacific coast, even statesmen like O'Connell and Windthorst, as well as the Irish martyrs of the Easter Rebellion in 1916, are noted for careers full of dramatic interest. At least the attempt to portray the splendid work of these men in worthy, dramatic form is well worth the venture.

ALBERT MUNTSCHE, S.J.

The Social Aspect of the Streetcar Problem

There is one aspect of the streetcar fare question that is not sufficiently stressed in the newspapers, and that is what may be called the social aspect. The *Public* (No. 1116) sets it forth as follows:

"The municipal lines of San Francisco and the almost municipal lines of Cleveland make money at five cents. Should a greater fare be necessary, the line should be taken over and the deficit made up if need be out of the public treasury. The higher fares carry too high a social cost. They mean close packed slums. It has been amply demonstrated before that expensive transportation means congestion. Low fares make the outlying areas with their light and air accessible to people as a whole. Where transportation is costly people buy it sparingly. They herd in thickly settled districts within walking distance of their work. It will pay those who think otherwise to consult the figures of the Children's Bureau and learn what is the price of congestion in terms of child life. If the companies remain in the hands of private owners the increase must be paid directly in terms of fares. If they are taken over and the higher fare should be deemed necessary, it can be paid out of the public treasury and considered as insurance against crime and disease."

It is not likely, however, that any such payment out of the public treasury will be necessary; for, as the same journal has all along insisted,—and we believe rightly, for experience seems to prove the contention,—a municipality with no watered stock can supply transportation at reasonable cost.

Prohibition and the League of Nations

At a recent meeting in Paris, called by the Ligue Nationale contre l'Alcoolisme, it was pointed out that some of the stronger nations which export liquor have been quietly coercing their smaller neighbors who wished to be dry, notably the temperate Scandinavian countries, and it was proposed that the matter be laid before the Peace Conference for action. Moreover, the question has reached to the covenant of the League of Nations itself through an ambiguity in clause XIX, which was drafted to guard the natives of Central Africa from debauching traffic in rum. It appears that the English text of the treaty used the term "liquor traffic," which in England includes all forms of alcoholic drinks, whereas in the French text the term is "traffic in alcohol," and *alcool* by French and general continental usage includes only distilled liquor or spirits. Thus does the covenant of the infant league carry in its wording the selfsame controversy that rages around our eighteenth amendment.



A Tribute to the German Centre Party

While the war was on, the Centre Party was hotly and, in our opinion, unfairly criticized in the British press. Even the *Tablet* did not scruple to be-fame it and one of its leaders, Mr. Matthias Erzberger. But the day of blind hatred has passed away, and English Catholics at least are again seeing more clearly. One of them, who signs himself "A Member of the Catholic Social Guild," writes to the *Tablet* (No. 4133):

"Mr. Erzberger and the Centre Party have come in for much well-merited [?] criticism by the Catholics of this country. But their good work should not be forgotten. It is they at the present moment who are doing most to save their country from the dissolution that has overtaken Russia. In the *Times* last Friday (July 18) there was printed General Smuts's considered statement that 'Ebert's republic has been for months standing in the breach, fighting

the battle of European order against the growing forces of anarchy. The great issue will probably be decided in Germany for good and all.' In the same issue of the *Times*, the Berlin correspondent of that newspaper said: 'It must be admitted that the Centre has utilized to the full the distressful position of the Democrats, who are absolutely dependent on it for the majority requisite for the conduct of business. It is not too much to say, indeed, that the Clerical Party goes as far with its demands as safely to be described as master of the situation. Not Bauer but Erzberger is really prime minister in Germany, and through Erzberger it is the Church which rules—the Church which knows quite well how to take care of its advantages. The Socialists have had to surrender point after point of their programme, painfully elaborated in the course of decades and promised to their electors. They have yielded to redoubtable threats from the Centre which is as ruthless as the erstwhile submarine war in its treatment of Socialist reform.'

"The *Times* correspondent evidently does not wish to eulogize either the Centre or the Church, but he lets us see that it is the Centre which is doing the work that General Smuts attributes to Ebert's Republic, namely, 'fighting the battle of European order against the growing forces of anarchy.' The Centre are serving well their country in its day of punishment and humiliation. They are able to do it not only because they have organization and numbers, but also because they have knowledge. They have devoted themselves for years to social study, and now they have loyal followers and capable leaders. M. Clemenceau's plea for social peace in presenting the Peace Treaty to the French Chamber indicates what is the need in all countries to-day. If we Catholics in England serve our country as well during this critical period as German Catholics are serving their country we shall not be unprofitable servants."

The same may be said of American Catholics.

Whence Comes this "Notable Tribute"?

TO THE EDITOR:—

Under the heading, "A Notable Tribute," the following paragraph goes the rounds of the Catholic press at intervals. It is more than fifteen years since I first saw it, and I have seen it many times since. The latest Catholic paper to reproduce it, and very prominently, is the *Catholic Union and Times*, of Buffalo, N. Y. The paragraph is always credited to the *New England Journal of Education*.

"There is one Church which makes religion an essential in education, and that is the Catholic Church, in which the mothers teach their faith to the infants at the breast in their lullaby songs, and whose brotherhoods and priests, sisterhoods and nuns imprint their religion on souls indelibly as the diamond marks the hardest glass. They ingrain their faith in human hearts when most plastic to the touch. Are they wrong, are they stupid, are they ignorant, that they found parish schools, convents, colleges in which religion is taught? Not if a man be worth more than a dog, or the human soul, with eternity for duration, is of more value than the span of animal existence for a day. If they are right, we are wrong. If our Puritan fathers were wise, then we are foolish; looking upon it as a mere speculative question, with their policy they will increase; with ours, we will decrease. We are no prophet, but it does seem to us that Catholics retaining their religious teaching and we our heathen schools, will gaze upon Cathedral crosses all over New England when our meeting houses will be turned into barns. Let them go on teaching their religion to the children and let us go on educating our children in schools without a recognition of God and without the reading of the Bible and they will plant corn and train grapevines on the unknown graves of the Plymouth Pilgrims of the Puritans of Massachusetts Bay, and none will dispute their right of possession. We say this without expressing our own hopes or fears, but as inevitable from the fact that whatsoever a man soweth that shall he also reap."

Now there is only one *Journal of Education* in New England. It is published in Boston. Its editor is Dr. A. E. Winship. In the pages of the *Journal* he has more than once made distinct and definite denial that this "tribute" ever appeared therein. Knowing the editorial policy of the *Journal* toward education, I should say, even though I

were not aware of Dr. Winship's repudiation of this "tribute," that his paper could not so express itself without extraordinary inconsistency.

It is strange how such alleged quotations live on in spite of repudiation. Editors are only human, and so long as a thing "reads well," its authenticity is not likely to be questioned. But it may read *too* well, as this one does; and thereby should arouse suspicion.

This is not the last we shall see of the "Notable Tribute" from the *New England Journal of Education*. Like the "chain-prayer," the spurious quotation is difficult to kill, reminding one of what Mark Twain said of the difference between a lie and a cat: "A cat has only nine lives."

DENIS A. MCCARTHY

Washington, D. C.

A Canadian Voice on the Peace Treaty

The *Toronto Statesman* says (Vol. I, No. 44):

"The principle of self-determination has gone by the board. With it has gone the whole basic idea of that new diplomacy of which we have caught a vision. So long as even one nation is denied that right, international law is being built up on unsound foundations. As a matter of fact, to quite a number of nations is that right denied by the terms of peace as formulated and as conjoined with the revised covenant of the League of Nations. The basic idea of the new diplomacy, as expounded by President Wilson, was that no nation or nations should take the fate of another into its or their hands. It was the application of fundamental Democracy. But since the big powers have arrogated to themselves that right, the settlement on which they insist, whatever its intrinsic merits or demerits, cannot be called a democratic one. For that reason we cannot believe that it is destined to be permanent. Heaven grant that when the day of the necessary re-settlement shall dawn, mankind will not be plunged again into a welter of blood such as that from which we have just emerged."

A Non-Catholic Fellow-Editor's Opinion of the F. R.

Our interesting contemporary, *El Palacio*, of Santa Fe, N. M., having arrived somewhat irregularly of late, we wrote to the editor, Mr. Paul A. F. Walter, for several missing numbers. In sending them, he called our attention to the fact that the little magazine, which was for a time published weekly in the interest of the Museum of New Mexico, the School of American Research, the Archaeological Society of New Mexico, and the Santa Fe Society of the Archaeological Institute, now appears only twice a month.

"It was my wish," he says in a letter, "that we could have maintained the weekly issue, but the limitations of small-town printing facilities, of funds, and of time amidst multitudinous duties made it impossible. All we shall attempt to do for the present is to give from 500 to 600 pages of reading matter a year."

"I marvel," he continues, "at times at your own industry, for I can readily see that you do the work single-handed, as each item has your loving and conscientious workmanship impressed upon it. The financial returns cannot be very large. The same amount of industry, energy, and thought given to industrial or purely business enterprise would certainly in the long run result in much bigger money returns. But then, your reward in shaping thought and moulding opinion, even though more intangible, is far finer and more lasting."

It is pleasant to receive such encouragement from a non-Catholic scholar who is himself a professional journalist and knows from experience what labor and sacrifice this sort of work involves. To the motive mentioned there is added, for a Catholic editor, the consciousness of serving his ideals in championing a cause which is the noblest that can appeal to any man's fealty and devotion,—the cause of Catholic truth and justice, to which this REVIEW has been consecrated for twenty-six years.

A Negative Result of the Great War for Democracy

We quote from the *Ave Maria* (N. S., Vol. X, No. 7) the following sane and timely observations:

"Slowly enough, though surely, the truth about numerous things connected with the war is coming out, and the public have now many opportunities of comparing sensational newspaper reports and hearsay evidence on certain matters with official statements and the sworn testimony of eye-witnesses. Before the return home of American soldiers there was no end to the charges of cruelty practised by officers in command of camps where deserters and other culprits were interned. That drastic action was sometimes resorted to by the officers in question, there seems to be no doubt. Their general defence is that in some places, and in a great many cases, severity was necessary. The assertion that large numbers of American soldiers were deserters is supported by the formal statement of Col. Edgar Grinstead, mentioned in testimony before the congressional committee in New York, as one of those responsible for alleged prison cruelties. He said: 'Everybody that was a soldier in France knew that thousands of our men were running away from the front lines; and that, had the war continued, many executions would have been necessary before these desertions could have been stopped.'

"The truth is that the war had become unpopular with a large percentage of the soldiers on both sides long before it ended. They were sick of the bloodshed and all; though an officer, who was at the front when the armistice was signed, says that when fighting the Germans had ceased, the allied troops were ready to fight among themselves. It is certain that the international bond of union, of which we used to hear so much, has not been established as a result of the Great War for Democracy."

—◆◆◆—

"He is a freeman whom Truth makes free,
And all are slaves beside."

Immigration for 1918-19

The government's report on immigration into the United States during the twelve months ending with last June shows that the number of immigrants arrived in that twelvemonth period, 141,132, increased considerably over the 110,618 of the fiscal year 1917-18, but that otherwise it was much the smallest of any corresponding period since 1878.

What the decrease means will appear from the fact that the high point of such arrivals in our history was 1,285,349, in the fiscal year 1907. Even in the twelve months ending with June, 1914, and therefore immediately preceding the war, 1,218,480 immigrants came in.

The contrast is rendered more impressive by the further fact that out of the 141,132 immigrants of the fiscal year just closed, 28,844 were Mexicans, or more than twice as many as came in from that country in the fiscal year 1914.

Respectable Newspapers

A professor at the Chicago School of Civics, discussing the causes of bad government, mentioned, among others, a corrupt press. He was asked whether there were any "decent" papers at all in our country, and in reply, he mentioned these four: the *Springfield Republican* (Springfield, Mass.), the *Kansas City Star*, the *New York Evening Post*, and the *Philadelphia Record*.

Others might disagree, and select other journals as representative of the best type of the American newspaper. But those mentioned are in reality above the average, and voice an independent opinion in politics. They do not make it a business to purvey "scandals," and regularly print interesting matter from the fields of art, literature, science, invention and current events.

As a matter of fact the FORTNIGHTLY REVIEW has often quoted from three of these leading papers. It has done so because the editor regards them as reliable, progressive, and independent journals.

But the question suggests itself whether Catholics are doing anything to elevate the standard of our "multitudinous press." Only four praiseworthy papers out of such an enormous number of daily publications! Surely, a vast field for the enterprise of an energetic, competent, and fearless editor! In the meantime we are poking along, discussing, writing letters, attending conventions, and drawing up "resolutions," and there the matter ends.

In the field of journalism the Catholic young man of ability, thorough training and sound scholarship will find vast and splendid opportunities for leadership. We are still waiting for him. It is to be hoped that those of our Catholic schools that have introduced "Journalism" will prepare some worthy and valiant champion for the coming years of political upheaval and social revolution.

A. M.

St. Bonaventure's Year Book

In comparison with its predecessors, St. Bonaventure's Seminary Year Book for 1919 (Vol. III of the series) has suffered somewhat from the war and the operations of the S. A. T. C. Of its contents "The Bible in Irish," "The Poetry of the Psalms," "The Philosophical Limitations of the Theory of Evolution," "Scholastic Notions of Sanctifying Grace," "Fr. Otto Skolla, O.F.M., Missionary among the Chippewas," and "The Litany of the Sacred Heart; Its Scriptural and Dogmatic Contents," appeal to a wider public and prove that the scholarly director of the Duns Scotus Theological Society, Fr. Thomas Plassmann, O.F.M., has managed to keep the academic lights a-burning at St. Bona's in spite of difficulties. Among the many illustrations are fine half-tone portraits of Archbishop Daeger and Bishops Turner (Buffalo), Walsh (Trenton), and Gibbons (Albany). Copies of this splendid Year Book, one of the harbingers of a new spring, may be had at \$1 by addressing St. Bonaventure's Seminary, Allegany (St. Bonaventure P. O.), N. Y.

A Federation of Spiritists

Readers of books on Spiritism will be interested to learn that a "Federation of Spiritists" came into being in London on July 1. There were over 100 Spiritists present in the flesh, and the reporters attending could not count the others. Officers were elected for not only the mundane federation but for a duplicate organisation on the other side, the late Mr. Stead being called upon to assume the presidency of the spiritual branch. He was averred by a medium there to have accepted, and he has power to appoint his own executive committee, which will decide on a variety of matters, including, doubtless, the size of the spiritual dues.

The dues of this world's federation are an important item, a writer upon it in *Truth* even suggesting that the organizers have a most worldly eye for them. Much indignation was expressed at the meeting over the small fees that mediums often get.

Jazz Music

Now that drinking must be done in private, "jazz music" is on the decline, or rather, as a writer in the *N. Y. Evening Post's* magazine section for August 23 says, "it is going back to the underworld from which it came."

The popularity of "jazz" was a disgrace to American civilization and morals. For "jazz music" is distinctly unesthetic and immoral.

"For centuries," says the *Post*, "jazz music has flourished in Hayti and Cuba, brought there by slave traffic from the west coast of Africa. For generations the denizens of the New Orleans underworld have known jazz music and the wild dancing which it engenders in both players and audience. Then a few years back it crept up the Mississippi until it landed at Freiburg's in South Chicago—and remember that Chicago likes its pleasures frank, direct, and unashamed. It was only a step to New York—where, by the way, a jazz craze had existed in 1847, although on that occasion it never got out of the underworld, to which it

is indigenous. For a while it has flourished in the white light of respectability."

Unfortunately, the phonograph companies are now "canning" jazz music for home consumption, and it is likely that it will survive yet a while in many otherwise respectable homes before it is definitively driven back to its natural habitat, "the underworld."

The Papal Archives

Cardinal Gasquet, who about a year ago was appointed custodian of all the records in the Papal Chancery and the Vatican Archives, said in a recent address before the Catholic Record Society, of which he is the president and patron, that when he took over the position, he found that beyond the twenty or thirty thousand bound volumes of registers which were more or less unindexed, but which were put into chronological order and were accessible to those who cared to search through them, there was a vast amount of uncatalogued and unarranged papers of all kinds. A hundred years or more ago they were returned from Paris. Napoleon, among the other little things he took away from Rome, took the archives of the Holy See—thousands of volumes of all kinds and all the "papers in use," representing the papers in use for about thirty years in the Secretary of State's department.

The Cardinal said that when he found a stack of unsorted and unarranged papers, something like a haystack, in which nobody could find any document, he determined to try to get them sorted. Consequently, during the three months in which the archives were shut, he induced the Holy Father to give him the money to pay the men to commence sorting. In four months the papers were sorted into thousands of boxes, amongst which there were a dozen boxes jammed with English papers. These Cardinal Gasquet has arranged in chronological order, and they now exist ranging from the 15th and 16th centuries down to about 1818, to which have now been added all kinds of papers up to 1845.

Senator Nugent Not a Catholic

TO THE EDITOR:—

In your issue of August 1 you say that of the U. S. Senators reputed to be Catholics "Walsh of Massachusetts is a practicing Catholic, Ransdell of Louisiana is reputed to be one, Ashurst of Arizona has been occasionally seen at Mass in Washington, while the Catholicity of the other three remains doubtful."

As to Senator Nugent (of Idaho) he resolves all doubts as to his religious standing in his speech of Aug. 25 (see *Congressional Record* of that date, page 4523), wherein he says:

"I appreciate the fact that the people of Ireland are torn asunder by dissensions that are largely the result of religious antagonisms. *As I am not a church member*, such differences do not concern me personally."

D. A. McC.

The Autocratic State at Home

Prof. A. F. Poillard, in "The League of Nations: An Historical Argument" (The Clarendon Press), says:

"The real enemy to civilization, as it is the real parent of militarism, is the autocracy of the State. . . . If the State can do what it likes, frame its own code of international conduct, and dictate its own conception of truth and morals, it is immaterial to those who suffer whether that dictation comes from a despot or a democracy."

The *Nation*, to which we are indebted for this quotation, comments upon it very forcibly as follows (No. 2824):

"It is questionable whether a democracy that 'dictates a conception of truth and morals' is the kind of democracy that the world needs to be made safe for; and perhaps before dealing with the autocratic State abroad, where it is the chief guarantee of anarchy, we ought to deal with it at home, where it is the chief menace to liberty, whether, acting as a State, it resorts to tyrannical and oppressive measures or whether it permits among its people a tendency to mob rule and violence

which are only the same tyranny under different aspects. At no point have we Americans graver cause for reflection than here. Long a nation with a democratic tradition, we have lived upon the tradition until we have thought ourselves into a confidence that we are the most democratic of nations, although the movement of the world elsewhere has made us in most respects highly conservative. For us, then, as indeed for other democratic nations, the need of correction at home is particularly emphatic and particularly obvious."

The Question of Color in the K. of C.

TO THE EDITOR:—

I find the following item in the *Republic*, of Boston:

"Ottumwa (Ia.) Council, Knights of Columbus, boasts of having the only Chinese member of the Order in the United States. He is John Yung, a native of Canton, China, 22 years of age, who was initiated last February, the occasion being marked by the presentation from his brother Knights of a gold medal, engraved with the emblems of the Order. Mr. Yung came to this country in 1913, and became acquainted with the Paulist Fathers, by whom he was instructed in the Catholic faith, becoming a member of the Church in 1917. He is the only Catholic member of his family, but he has three cousins with him at Ottumwa whom he is zealously endeavoring to bring into the Church."

This seems to indicate that the Knights of Columbus is not exclusively a white man's organization. If on the basis of his Catholic faith this Chinaman is accepted, why are not Catholic Negroes eligible for membership? Why start a campaign for new members, and move heaven and earth in an attempt to "boost" the membership to a million, and yet turn a deaf ear to the petition of Catholic colored men to become in some way affiliated with the Order?

To come back to the original point— if a yellow man may join the Order, why not a black man?

A K. OF C.

A True American Patriot

The *N. Y. Nation* (No. 2815) publishes extracts from a letter of a young attaché of the American Peace Commission,—one of the nine who sent their resignations to President Wilson as a protest against his abandonment of the cause of justice and fair-play.

"The treaty," writes this youth, "is a hideous travesty on the principles for which we went to war; a betrayal of every trust we put in the government."

In his letter of resignation he said: "The honorable fulfilment of my oath as a U. S. officer alone would constrain me to a statement that conclusion of the proposed treaty will not, in my judgment, serve either the idealistic or the material interests of America, or, indeed, of humanity."

The *Nation* comments on the conduct of this young officer as follows: "There spoke the true American spirit. Moreover, it was a brave act, for the writer did not know what the outcome might be. But there was apparently no fight in Mr. Wilson; nothing at least has been allowed to leak out as to any action by him in regard to these men."

As for this particular subordinate who takes his oath of office so seriously, we share the hope that he will yet be heard from publicly, for, as our contemporary truly says, he is of the fibre of which true American patriots are made.

The Non-Partisan League

A careful study of the results of the late election in North Dakota shows that the general public has once again been deceived by the capitalistic press.

The Non-Partisan League (see *F. R.*, XXVI, 16, 250) gained a very notable victory. More than 90,000 votes were cast. That is nine-tenths of the total vote cast in the last presidential election. Ordinarily, in any State, a referendum brings out less than half of the voters.

In the second place, the League's victory indicates that the stories, so assiduously spread, of the crumbling power of the League's leaders were not justified. The programme of A. C. Townley was approved by a majority of the

voters of North Dakota in the same week that a Minnesota jury found Townley guilty of "obstructing the draft law."

Finally, in the words of the *New Republic* (No. 246), "the result of the election shows that in America the most fundamental sort of economic changes are possible by use of entirely legal machinery. The League's victory is proof that 'propaganda' is a far more effective instrument than violence."

As we have already pointed out, in accord with Dr. John A. Ryan (*F. R.*, XXVI, 16, 250), neither State nor Church have anything to fear from the official programme of the Non-Partisan League as so far unfolded, for the economic measures proposed, and to some extent already introduced by it, though "radical," are morally indifferent and will have to be judged by their success or failure.

A somewhat alarming aspect of the situation is that some of the leaders of the League of late are beginning to preach distinctively Socialist doctrines.

Quit Calling Names!

Newman says somewhere that it is almost a definition of a gentleman to say that he is one who never inflicts pain,—or something to that effect. By this standard, many among us are not gentlemen. We do not consider how deeply we hurt others by using opprobrious terms. Negroes rightly resent being called "niggers." Jews dislike to be called "sheentes." Italians are offended when they are dubbed "dagoes." Mexicans, a helpless race here in the U. S., have their distress multiplied by being called "greasers." The German people are now passing through a veritable purgatory. Why double their pain by calling them "Huns," "dutchies," "Loches"? We have pity with a dog that has been wounded, why not have pity with our own kind?

As an American, I am sorry to say that our heart is callous. We still lack refinement, politeness, and the kind spirit of Christ. Yours for better days,

(REV.) RAYMOND VERNIMONT

NOTES AND GLEANINGS

—The programme of watchful waiting hardly seems adequate to a solution of America's present problems.

—It is to be hoped that a few eggs and other provisions will be left in cold storage for people who may get hungry two or three months from now.

—Mr. James Britten, of the English Catholic Truth Society, informs us that there is no foundation for the statement we recently (XXVI, 14, 213) quoted from the *Brooklyn Tablet* that Hawker, the English aviator who made the first attempt to cross the Atlantic Ocean in one unbroken flight, is an exemplary Catholic.

—Delegates of the National Federation of State Farm Bureaus showed in an interview with President Wilson that out of a dinner for five, taken in a "modest hotel" in Washington, and costing \$11, the farmer received only 82 cents for the food. The farmers put the responsibility for the high cost on the middleman.

—*Brann's Iconoclast* (XXIX, 8) informs us that "Judge" Gilbert Nations, chief lobbyist of the Guardians of Liberty, leading anti-Catholic lecturer and vice-president of the *Menace* company, was recently made a doctor of philosophy by the American University, Washington, D. C., of which Mr. Wm. J. Bryan is a director.

—Commenting on the actors' strike, the *Echo* (V, 28) says that, to judge from recent play titles (such as "Breakfast in Bed," "Too Many Husbands," "She Would and She Did," etc.) it was a good thing the actors went on a strike. If they would protest against the moral quality of the stuff given them to produce, the public would no doubt support them to the end.

—According to an A. P. despatch of Aug. 24th, the War Department has agreed to pay Great Britain \$81.75 for each American soldier transported overseas in British vessels. Not long ago some \$2,000,000 was paid to France for damage done by our soldiers. It is

a high price we American taxpayers are paying for the privilege of helping England and France out of the pickle.

—Bishop Hendrix said at a luncheon in Kansas City: "There are two types of marriage—the old-fashioned type, with its household of merry children, and the new-fashioned one, with its frequent divorces. An old-fashioned child said one day: 'We've got another new baby at the house.' 'Pooh! That's nothing,' a new-fashioned child answered, 'we've got another new papa at ours.'"

—According to the *Builder* (V, 9) twenty-seven Grand Masters, Past Grand Masters, and Grand Secretaries of U. S. Grand Jurisdictions attended the Peace Jubilee Meeting of the Grand Lodge of England in July. These delegates represented sixteen American Grand Lodges. The London Masonic conference, says the *Builder*, "was of deep significance for the future of English-speaking Masonry."

—Msgr. Hallé recently wrote to the editor of the Catholic daily *Droit*, of Ottawa (see *La Vérité*, XXXIX, 1): "It seems to me that those Catholics who are favored by fortune have a duty to aid, at least with their money, the writers who give their time and their lives to the battle that, as all now acknowledge, must necessarily be waged to save the principles of the natural law and the faith of future generations."

—Dr. Harvey W. Wiley, in his "Beverages and Their Adulteration," a companion volume to his earlier book on "Foods and Their Adulteration," shows how chemical acids and artificial colors are substituted for the native fruit juices in soft drinks. "Synthetic" lemonade is at least as common as the circus. Capsicum is the "ginger" in some ginger ales, and even the bottled waters are tampered with. Consumers are not sufficiently protected by the pure food laws, and one wonders if the soda fountain men, through the use of adulterants and habit-forming drugs, will run the same reckless course as did the liquor dealers.

—The August number of the *Lamp* contains the full text of the letter of resignation sent by the Episcopalian bishop of Delaware, Frederick J. Kinsman, to the Presiding Bishop of the P. E. Church of America. It is an interesting document and creates the impression that Dr. Kinsman is "on the way to Rome." He withdraws from the ministry because the Episcopalian Church takes a non-committal attitude towards the creed and the sacraments, particularly Holy Orders.

—Mr. Francis Hackett's "Ireland," now out in its third edition, two editions having been exhausted since May, is praised as "the best book on Ireland" by Miss Lucile Erskine in the *Irish World* (July 30). It is noteworthy that Mr. Hackett has abandoned his former solution of the problem—dominion home-rule—and now advocates an independent Irish republic. Mr. Hackett would be a still more powerful champion of Ireland's just cause were he not a notorious apostate from the faith of his Catholic forefathers.

—A St. Louis reader calls attention to the fact that small anti-Catholic "stickers" are posted in various public and semi-public places in the city. One of these "stickers" reads: "Roman Catholicism a Foe to Liberty, a Curse to the Nation. Americans Wake up!" Our correspondent says that "Catholics ought to take serious steps to apprehend the person or organization that prints and circulates these offensive things," and offers to contribute five dollars for the purpose. Unless there are evident signs of an organized movement, the matter hardly deserves public notice.

—The *Catholic Citizen* (XLIX, 40) reproduces from the Milwaukee daily *Sentinel* a report of what Father James J. Conway, of Kenosha, did to win an automobile in a subscription contest. He worked fifteen hours a day and visited practically every town in the southern part of the State, persuading hundreds of people (mostly Catholics, we presume), to subscribe for the *Sentinel*. The *Citizen* says that this incident "illustrates what the priest-

hood can do if they would for the circulation of the press." It also shows how sacerdotal zeal is sometimes misdirected. Southern Wisconsin lies within the radius of the Dubuque *Catholic Tribune*; may we ask how many new subscribers Father Conway has solicited for the forthcoming daily issues of that excellent Catholic newspaper?

—A Washington correspondence in the N. Y. *Evening Post* of Aug. 20th begins as follows: "Through lack of foresight and initiative the U. S. has been supplanted by Great Britain as the principal adviser and banker in Persian political and commercial affairs. The incident is illustrative of the lack of a foreign policy on the part of the U. S. as a world power and is a plain indication of the fact that if the U. S. is going into the world power business, other than as a mere altruist, the government itself must shake off its lethargy on world affairs and reorganize its policies, and, in part, its personnel, from top to bottom. Its rival in the world power business is Great Britain, which is an expert, while the U. S. is, comparatively, an unsophisticated amateur." Worst of all, the writer, in a two-column article proves his assertion.

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—The *Echo* (V, 28) complains that we Catholics are too slow in condemning social injustice, but leave this task, which is pre-eminently ours, to the Socialists. Our contemporary quotes Father Serpillanges as saying that "if Socialism contains excellent features, it is because it has possessed itself of our heritage after we had allowed it to lapse into desuetude," and adds: "More of the kind of spirit that animated the early Church Fathers is what modern Catholic intellectual leaders need in social matters."

—The "official organ" of a mid-western arch-diocese went out of its way to laud the late Andrew Carnegie. This brought forth a just protest from the Buffalo *Echo*, which is edited with greater ability than any "official organ" that we know. "Instead of being a talisman against Socialism and Bolshevism," says our contemporary (V, 28), "the 'success' of men like Carnegie is actually an indictment of our whole industrial system, and supplies conclusive evidence of the need of a new social order."

—Canon Huard's *Naturaliste Canadien* begins its XLVIth volume in a somewhat enlarged form, thanks to a subsidy from the provincial government of Quebec. The editor calls attention to the fact that, including the twenty-six volumes of the *Naturaliste* which have appeared under his direction, he has enriched the literature of French Canada with no less than one hundred separate and distinct books and pamphlets. This work was accomplished aside from Father Huard's

professional labors as a priest, professor, and scientific researcher. We may add that all his writings are distinctly worth while and that our French-Canadian brethren have reason to pray that this indefatigable author will be spared for many years to come. The *Naturaliste Canadien*, by the way, is the only scientific periodical in the French language appearing outside of France. It is published monthly at Quebec and the subscription price is \$1 per annum.

—From a friend in Norway the N. Y. *Nation* has received the following (No. 2825): "There is a joke on Wilson going all over Norway and Sweden. It runs thus: 'Have you heard that President Wilson is going to receive the Nobel Prize for Mathematics?' 'You mean the Nobel Peace Prize?' 'No, I mean the Prize for Mathematics. You see, he is the only man who ever made fourteen equal nothing!'" But the *Nation's* correspondent continues: "This jesting, however good, is still a sad jesting. For the Liberals in Scandinavia, the Nansens, the Brantings, and all their following, are heartbroken at Wilson's surrender in Paris. Like the English radicals they supported him to the uttermost. His Fourteen Points were their Bible, and they are utterly aghast at what has happened. A great hope for humanity's betterment is at an end."

—After reading the REVIEW, hand it to a friend; perhaps he will subscribe, and you will have done him a service and helped along the apostolate of the good press.

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THE SISTER DIRECTRESS

Literary Briefs

—In reviewing several so-called histories of the Great War, the *N. Y. Evening Post* says in its Book Section of Aug. 23: "No authoritative history of the war can be written: for a generation, and every attempt to present the facts at present must almost necessarily be colored by the prejudices of the moment."

—Fr. Joseph M. de Ercto, Cap., in his "Compendium Theologiae Moralis iuxta Novum Codicem," furnishes to the student of moral theology a welcome guide through the older treatises, enabling him to see at a glance when and to what extent anything new has been brought in by the New Code of Canon Law. (Turin: P. Marietti; fr. 5.50, wrapper).

—The first almanacs for 1920 to reach this office are St. Michael's, English and German. They are printed on an inferior grade of paper this year, but the contents are as well chosen and as variegated as ever, and there are many illustrations. The proceeds are destined for missionary purposes. (Published by the Mission Press of the Society of the Divine Word, Techny, Ill.)

—Dr. Nicholas Sebastiani has revised his "Summarium Theologiae Moralis" and brought the third edition, just published, into conformity with the New Code. This compendium, which received high praise from the late Pope Pius X, is noted for its rare combination of conciseness of treatment with fullness of doctrine. We are glad to have it in a new and up-to-date edition. (Turin: P. Marietti; fr. 8.50, wrapper).

—The late Fr. Chas. Macksey's, S. J., "Argumenta Sociologica" (Rome: Gregorian University Press, 1918) deal with social justice in general and such specific topics as labor, usury, interest, profit, and the just price of goods. The various chapters are mainly developments of theses contained in the author's treatise "De Ethica Naturali." Needless to say, he writes as a conservative and in harmony with the Encyclical "Rerum Novarum."

—Fr. J. Elliot Ross, C.S.P., describes his "Christian Ethics" in the subtitle as "A Text-book of Right Living." It is intended for Catholic schools and sets forth in didactic style but with much freshness the fundamental principles of natural ethics as developed by the Schoolmen. The references are not limited to Catholic authors. All in all the book is the most suitable one of its kind so far issued for the purpose to which it is devoted. Though one may not agree with all of the author's statements, his treatise is undoubtedly a step in the right direction, and we recommend it to the attention of those who are looking for a sound, concise, and modernly gotten up text-book of ethics. (New York: The Devin-Adair Co.; \$2.15 postpaid).

—A "Mémoire" of the Senate of the University of Innsbruck, under the title, "L'Unité du Tyrol," pleads convincingly for unity, liberty, and self-determination for that valiant Catholic mountain nation. We said, "convincingly"; but alas! the Peace Conference was *not* convinced. Yet the Tyroleans should not lose hope, for their cause is just and, as the German poet says, "Wer im Recht ist und Geduld hat, dessen Zeit kommt auch."

—"The Irish Issue" is discussed by Wm. J. M. A. Maloney, M.D., in a booklet bearing that title under five different "aspects," to wit: the American, the English, the Irish, the Ulster, and the international. The plea is, of course, for a free Ireland, and with it we heartily sympathize; but we think the booklet would attain its purpose more effectively if it were less offensive in tone, especially in its reference to Germany and the Germans. (New York: The America Press).

—Some Catholic weeklies have been praising John McCormack's reminiscences ("John McCormack: His Own Life Story, Transcribed by Pierre V. R. Key." Small, Maynard & Co.), but the *N. Y. Evening Post* (Aug. 22) says of it: "It would be hard to find a book of the same kind worse written than is this one; the early chapters especially are fatuously gushing and eulogistic." Too bad Mr. McCormack did not get some really competent writer to "transcribe" and edit his notes.

—Mr. Benjamin M. Read, of Santa Fe, author of an "Illustrated History of New Mexico" and divers other important historical works, in a recently issued pamphlet discusses certain "Disputed Points of the History of New Mexico." These points concern principally Cabeza de Vaca's visit to Zuñi, the origin of the name "New Mexico," and the founding of the first colony by Oñate on the west side of the Rio Grande. The brochure is of interest mainly to historians and students of history, who will be particularly thankful to the author for his discussion of Oñate, Villagrà, Torquemada, Salmerón, Civezza, Fréjes and the other ancient authors relied upon by those writers who affirm that Oñate founded the first colony at the confluence of the Rio Grande and the Chama rivers. (Paper; 50 cts., postpaid).

—Each new novel of Isabel C. Clarke is greeted with unalloyed pleasure by the reader of Catholic fiction. In her eighth story, "The Elstones" (Benziger; \$1.35), this gifted authoress had with much skill introduced the topic of religious conversion—a death-bed reception into the Church early in the book laying the seed for interesting developments that follow. And now another new story is off the press with the all-absorbing theme of Spiritism as a background ("Whose Name is Legion"; Benziger; \$1.35). In much that it latterly written on this vexing problem,

the tendency unfortunately is to lure the uninitiated on to personal experiment and investigation. It is the merit of this story that it instills into the reader a salutary horror of exposing himself in any manner whatsoever to the dangers that are most certainly, though not always in so fatal a form as sketched in this story, lurking in the path of Spiritistic séance work. It goes without saying that this latest of Miss Clarke's stories is not only instructive, but artistically wrought and interesting as well.—J. P.

—All who appreciate the difficulty confronting the student who feels that his knowledge of words and syntax alone is not sufficient to enable him to turn his Latin author into adequate English prose, or to perform the more difficult task of clothing properly the thoughts and expressions of modern speech in the garb of an ancient tongue, will find a great aid to its solution in "A Practical Course in Latin Composition," by the Rev. James A. Kleist, S.J., Ph.D. (Loyola University Press, Chicago). Its 46 pages contain twenty-five exercises for translation, mostly selections from Stevenson, Hazlitt, Newman, etc., with a few translations from Cicero. The style in the unsigned exercises, running from page 6 to page 18, does not move on the same high level as that of the other selections. The notes are full and contain valuable hints on the ways and means of expression peculiar to the best Latinity, as well as frequent reference to "Aids to Latin Prose Composition" by the same author; and the whole is interspersed with several comparative studies in Latin and English idiom, based on Caesar and Cicero. There is no table of contents or introduction; but the title page tells us that the booklet is "designed for use in Freshman Class." It may be used to great advantage in any college class.

Books Received

- The Ethics of Medical Homicide and Mutilation.* By Austin O'Malley, M.D., Ph.D., LL.D. x & 273 pp. Large 8vo. New York: The Devin-Adair Co. \$4 net.
- Catechist's Manual.* First Elementary Course. By Roderick McEachern, D.D., Instructor in Catechetics at the Catholic University. 356 pp. 8vo. Wheeling, W. Va.: The Catholic Book Co. \$1.75.
- Soteriology.* A Dogmatic Treatise by the Rt. Rev. Mgr. Joseph Pöhle, Ph.D., D.D. Adapted and Edited by Arthur Preuss. Third, Revised Edition. iv & 171 pp. 12mo. B. Herder Book Co. \$1 net.
- Moments with the Consoling Christ.* Prayers Selected from Thomas a Kempis by Rev. John A. Dillon, LL.D. With Foreword by Rt. Rev. John J. O'Connor, D.D., Bishop of Newark. viii & 159 pp. 32mo. New York: Schwartz, Kirwin & Fauss. 75 cts., cloth; \$1.25, leather.
- Lehrbuch der Dogmatik in sieben Büchern.* Für akademische Vorlesungen und zum Selbstunterricht von Joseph Pöhle, Doktor der Philosophie und Theologie, der letzteren o. o. Professor an der Universität Breslau. Hanspralat Sr. Heiligkeit. Dritter Band. Sechste, verbesserte Auflage. xvii & 825 pp. Paderborn: Ferd. Schöningh. 1916.
- Golden Jubilee Souvenir of the Congregation of the Sisters of Charity of the Incarnate Word, Alamo Heights, San Antonio, Tex., 1869-1919.* Richly illustrated.

Bargains in Second-Hand Books

- Rickaby, Jos. (S.J.)* Moral Philosophy. London, 1908. \$1.50.
- Pöhle-Preuss.* Christology. 2nd ed. St. Louis, 1916. \$1.25.
- Blackmore, S. A. (S.J.)* The Riddles of Hamlet and the Newest Answer. Boston, 1917. \$1.50.
- Brugier, G.* Abriss der deutschen National-Litteratur. Freiburg, 1895. \$1.
- Robison, W. F. (S.J.)* "His Only Son." The Truth of the Divinity of Christ. St. Louis, 1918. \$1.
- Baart, P. A.* Legal Formulary, or, A Collection of Forms to be Used in the Exercise of Voluntary and Contentious Jurisdiction. New York, 1898. \$2.
- Gillington, M. C.* A Day With William Morris. New York s. a. Richly Illustrated. \$1.
- Lanslots, D. J. (O.S.B.)* Handbook of Canon Law for Congregations of Women under Simple Vows. 8th ed., Revised to Conform With the New Code. N. Y., 1919. \$1.
- Hartmann, L. M.* Theodor Mommsen. Eine biographische Skizze. Gotha, 1908. \$1.
- Pöhle-Preuss.* The Divine Trinity. 3rd ed., St. Louis, 1919. \$1.25.
- "*Aguecheck.*" My Unknown Chum. With a Foreword by Hy. Garrity. N. Y., 1917. \$1.
- Hoerber, Karl.* Friedrich Wilhelm Weber, sein Leben und seine Dichtungen. Paderborn, 1894. 50 cts.
- Ferreiras, J. B. (S.J.)* The Decree on Daily Communion. A Historical Sketch and Commentary. Tr. by H. Jimenez, S.J. London, 1909. 65 cts.
- Bourassa, Henri.* Le Pape Arbitre de la Paix. Montreal, 1918. 75 cts. (Wrapper).
- Cécilia, Madame.* Outline Meditations. N. Y., 1918. \$1.25.
- Koch-Preuss.* Handbook of Moral Theology. Vol. I. St. Louis, 1918. \$1.
- Koch-Preuss.* Handbook of Moral Theology. Vol. II. St. Louis, 1919. \$1.20.
- Augustine, P. C. (O.S.B.)* A Commentary on the New Code of Canon Law. Vol. II, Clergy and Hierarchy. (Canons 87-486). St. Louis, 1918. \$2.
- Schrader, Herman.* Der Bilderschmuck der deutschen Sprache. Einblick in den unerschöpflichen Bilderreichtum unserer Sprache und ein Versuch wissenschaftlicher Deutung dunkler Redensarten und sprachlicher Rätsel. Berlin, 1886. \$1.
- Demony, Wm.* Eight-Minute Sermons. 2 vols. N. Y., 1918. \$2.50.
- Sprigler, Aug.* Our Refuge. A Practical Course of Instructions on the Holy Eucharist. St. Louis, 1917. 60 cts.
- Labauche, L. (SS.)* God and Man. Lectures on Dogmatic Theology. N. Y., 1916. \$1.25.
- Lambert, L. A.* Notes on Ingersoll. 12th ed., Buffalo, N. Y., 1891. 50 cts.
- Joyce, G. H. (S.J.)* Principles of Logic. London, 1908. \$1.75.
- Kleist, J. A. (S.J.)* The Dream of Scipio (De Re Publica VI, 9-29). With Introduction, Notes, and an English Translation. N. Y., 1915. 50 cts.
- Wüstmann, G.* Allerhand Sprachdummheiten. Leipzig, 1891. 50 cts.
- Harris, Dean W. R.* Essays in Occultism, Spiritism, and Demonology. St. Louis, 1919. 85 cts.
- Sabetti-Barrett (S.J.)* Compendium Theologiae Moralis. 21st ed., N. Y., 1915. \$1.65.
- Pöhle-Preuss.* Graec, Actual and Habitual. 2nd ed. St. Louis, 1917. \$1.50.

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The Fortnightly Review, St. Louis, Mo.

The Fortnightly Review

VOL. XXVI, NO. 19

ST. LOUIS, MISSOURI

October 1, 1919

An Appeal of Pope Benedict XV to the Catholics of America

At the convention of the Catholic Central Society in Chicago, Sept. 14th, a letter was read from the Cardinal Secretary of State, which contains high praise for the American Catholics of German descent and appeals to all American Catholics without distinction on behalf of their suffering brethren in Germany.

"Now that the Central Verein takes up its labors anew," writes His Eminence, "the Sovereign Pontiff desires to pay it the tribute of praise it has well earned by the work it has so successfully accomplished in the past, and also to send to its members his fatherly greetings as a harbinger of an even happier future.

"His Holiness has no doubt whatever that such a bright future is in store for them, because of those remarkable qualities which the German-Americans have given proof of on every occasion, and particularly during the recent war. While keeping alive the love they bore for the land of their fathers, yet this has not hindered them from doing their full duty towards their adopted country, and nobly indeed have they responded to its different calls, pouring out for it lavishly their money, their service, and their lives.

"But now that the war has at last come to an end, there is offered an even more promising field for their beneficent zeal. It is alas only too true that this cruel war which had so completely divided the human race into two opposite camps, has left behind it a trail of hate among the nations. And yet the world cannot possibly enjoy the blessed fruits of peace for any length of time

unless that hatred be entirely blotted out and all the nations be brought together again in the sweet bonds of Christian brotherhood.

"To bring this about, the Catholics in a more particular manner must lend themselves, since they are already closely united in the mystical body of Jesus Christ, and should therefore constantly give others an example of Christian charity. And in accomplishing this result the work of the German Catholics in the United States, who are united by the closest ties to both of the lately warring races, ought to be particularly successful.

"Consequently, the Holy Father, to whose heart there is nothing dearer than the real reconciliation of the nations, and who has already addressed Himself on this subject to the Bishops of Germany, now appeals to you in order that you, too, may cooperate in this noble mission; knowing, moreover, the dreadful conditions under which our brethren in Germany are now living, the Sovereign Pontiff implores you most fervently to lend them every assistance, material as well as moral, in the quickest and most effective way, especially by facilitating the early resumption of commerce and all those benefits that naturally follow in its wake. To this invitation the Holy Father feels certain that not only you will gladly respond, but all the children of your generous country without any distinction whatever, for surely they will be mindful of the great services their fellow-citizens of German birth and descent have rendered their country during this war. In this way they will become real benefactors of the human race and draw down upon their own nation God's choicest blessings."

A Sonnet

By IRIS TREE

I can but give thee unsubstantial things
 Wrapt as in rose-leaves between thought and
 thought,
 No gems or garments marvellously wrought
 On ivory spools with rare embroiderings.
 Nor for thy fingers precious, fabled rings
 That cardinals have worn, and queens have
 bought
 With blood and beauty. I have only sought
 A song that hovers on illusive wings.

Accept from me a dream that hath no art,
 I give my empty hands for thee to hold,
 Take thou the gift of silence for my part.
 With all the deeper things I have not told.
 Yet if thou canst, decipher in my heart
 Its passions writ in hieroglyphs of gold.

A Short History of Slavery in America

III

AN IMPARTIAL HISTORIAN

Quite often one comes across spurious books of "history" written by men who, regardless of the sacred duty imposed upon and assumed by honest historians to tell the truth and leave the reader to draw his own conclusions, give free reign to their imagination. These, with the view of making their books emotional, almost invariably blame the Catholic Church and the Spanish monarchs and monks for the horrifying conditions which obtained in Spanish America during the slavery period. The upright, impartial, and careful historian, on the contrary, always takes pains to make diligent researches, in order to find the first and authentic source so as to give facts only and thus do full and impartial justice without taking into consideration the nationality, means, standing, or rank of the parties affected. To that latter class, or rather school, belongs Professor W. R. Shepherd, who, in dealing with the charges above referred to, says:

"Whatever may be said of the conduct of the early adventurers, the Spanish government itself was very solicitous about the welfare of these two dependent peoples [the Negroes and Indians]. It prohibited the enslavement of the Indians, and recognized them legally as subjects of the crown, though standing on a somewhat lower plane than those of Spanish descent. This was designed

to protect them against exploitation and oppression, while it restrained any tendencies on their part to relapse into the ways of barbarism. The laws enjoined the officials to take care that both the Indians and the Negroes should be kindly treated. Had the enactments been consistently applied, the lot of the humblest folk in the colonies would have been much happier than it was."¹¹

PETER CLAVER, THE SLAVE OF THE SLAVES

Peter Claver was born at Verdú in the province of Cataluña, Spain, in the year 1585; joined the Jesuit Order as a lay Brother at the age of seventeen; was sent to Carthagena, Nueva Granada (now Colombia), in 1610, from which city he was ordered to Santa Fe, then the Capital of Nueva Granada, to finish his studies for the priesthood. He was ordained at Carthagena, in 1615, and immediately appointed as successor of the Rev. Alonso de Sandobal, S.J., who since 1605 had been engaged in missionary work among the Indians and Negroes at Carthagena or, as Father Peter Claver states, "in the meritorious work of looking after the protection and uplift of the Negroes and the degraded class of the Spanish element." Commenting on the life and works of his saintly predecessor Peter Claver says:

"Many, and rapidly succeeding each other, were the apostolic excursions with which he [Father Sandobal] visited the towns and hamlets of New Granada. His heart was pained at the disorders which he witnessed among all classes of people, but nothing grieved him so deeply as the state of utter degradation and depravity into which the imported Negroes had been allowed to sink."¹²

Such was the field that awaited the endeavors of Father Peter Claver, who forthwith entered upon his arduous labors with zeal and piety, voluntarily taking the name by which he is known in history, *i. e.*, "Peter Claver, the Slave of the Negroes Forever."

HIS LABORS AND DEATH

The unknown author of Peter Claver's life, citing a French writer, thus depicts the condition of the Negroes at

¹¹ "Latin America," 30-31.

¹² "Life of Peter Claver," pp. 33-34.

the time Father Claver assumed his apostolic duties among them:

"When, under a heaven of molten lead, beaten by tropic storms that will wither the stoutest frames exposed to them, season after season, by day and by night, the imported African had wasted the best years of his existence, he was cast away by his master, like a wornout tool, to die a death of despair, as he had lived a life that had no hope."¹³

Upon their arrival at Carthagena, says Father Claver, the Negroes were "bartered away in exchange for a few pieces of silver, a gallon of rum, or the horns of a bull."

Father Peter Claver had inherited a large fortune, which he used in purchasing slaves as fast as they arrived at the port of Carthagena; in providing them with the necessary wearing apparel; in establishing for them sanitary and comfortable quarters and provisions; in instructing them until they were able to read and to understand the truths of religion, and, finally, in placing them in the hands of humane masters. In other words, he adhered to, and faithfully practiced, the motto of his chosen vocation, to do all the good he could to the "forlorn negro." The accomplishment of this end "became the very life of his soul." Thousands upon thousands of Negroes were saved, christianized, civilized, educated, and protected by the labors and endeavors of this "saintly man of heroic virtues."

After an apostleship of thirty-nine years (1615-1654), the last four of which he was confined to his bed, suffering excruciating pains, the consequence and aftermath of a life of martyrdom, Father Peter Claver died in Carthagena on September 6th, 1654. Describing his last moments his biographer says:

"September 6.—For a last time Peter Claver wishes to receive the Holy Sacrament on his knees before the altar of that church where he had labored so faithfully and for so many years of his precious and devoted life. Long did he remain in intimate communion with his God in prayer. From the church he was carried and laid on his couch; he spoke no more."

(To be concluded)

"Casey"

"Casey," in recent press reports, stands for "Knights of Columbus." Obviously, the nickname is simply a phonetic way of writing the initials K. C. The London *Tablet* (No. 4138) explains the origin of the name as follows:

"Armies sometimes accept, sometimes reject, official labels. Just as all chaplains become *padres*, so the Knights of Columbus and their huts became 'Casey'—the whole concern as it stood or any of its members and little branches got the one name. It is said they were first so called during the Argonne drive, when the trenches were supplied with the usual cigarettes. Some one shouted, 'Keep on coming, Casey.' The call caught on up and down the line and among all ranks."

Machine-Made Prose

It is easy to understand the machine-made quality of much modern writing when a text-book of English in use in reputable schools advises students to use stereotyped phrases and sentences rather than the form, however crude, in which their thoughts may come to them. A long list of such familiars is printed in the text-book for the pupils' use, — "thrilling moment," "muffled sound," "scarcely dared breathe," "persuaded myself," "almost paralyzed with fear," etc.

Some of us used to think that the Complete Letter Writer and the Rhyming Dictionary discouraged originality, but this recommendation, in all seriousness, that the art of prose writing is an open secret to be accomplished by any rubber stamp adept is well-nigh incredible. Have the text-bookmakers never heard the term *cliché* applied to what passes for literature? Do they realize that no copy or imitation, however worthy, is equal to "a poor thing, but my own"?

Coleridge spoke of "the wonderfulness of prose." But his vision did not foresee the day when prose might be put together for all the world like a picture puzzle.

¹³ *Op. cit.*, p. 9.

The Land Boom

Permit me to add a supplement to the article on land speculation (*F. R.*, XXVI, 17, 265). Kansas and Nebraska, the States mentioned, are far behind Iowa in this respect. During the recent artificial "boom," land here has gone from \$175 to \$350, and as high as \$500. This "boom," here as elsewhere, is a game inaugurated by those speculators and agents who make it their business to drag our farmers across the country, north, south, east, and west, as long as they are not completely "broke." The immediate occasion is, of course, the abnormally high price of farm products, partly, as in the case of wheat, guaranteed by the federal government. But these prices cannot remain at their present high level. If they drop, what will become of the man who has purchased land at top price and finds himself unable to meet his payments?

At a meeting of bankers in several Iowa cities, recently, it was decided to advise prospective land buyers that, unless they are able to pay at least half the purchase price, they had better not buy. I cannot understand why the pastors of rural communities do not warn their people in time, to protect them against loss and ruin, and refer them to other priests if they are determined to move away. The writer in some cases caused his people to purchase the land of their neighbors who wanted to sell, rather than permit it to go into the hands of bankers and speculators.

The only ones who have profited by this "boom" are those who sold at top prices, and the agents, who engineered the deal at a commission of from \$25 to \$50 an acre. The buyer invariably lost, unless he had money enough to protect himself against the uncertain future. In another year production will be resumed and increased in Europe, exportation will decline, domestic markets supplied, the cost of living materially reduced,—and then what? Speculators have admitted to the writer that, by the first of March, when settlement is to be made, some people will find themselves in a tight place.

If they know this now, they must have been aware of it when the deal was negotiated, which shows that they were bent only on filling their pockets.

Truly, instead of bettering the situation, the "boom" has helped to make it worse, inasmuch as it has made some few men rich and richer, and many others poor and poorer. Incidentally it should be mentioned that the ownership of six or more farms of high priced land by one individual is an evil, especially if the owner has but one or two children. Why not investigate this evil, whilst we are having so many investigations? In time, Iowa farms will be reduced to eight acre tracts, which is quite sufficient to support a family of ordinary size, according to the statement of farmers themselves. And extraordinarily large families are the exception. But what will happen if we should drift into State Socialism?

FR. A. B.

A Spiritists' National Memorial Temple

Sir Arthur Conan Doyle, in a letter addressed to the Spiritistic journal *Light*, of Aug. 16, announces that the National Spiritualists' Association of America is about to erect "a splendid and commodious National Memorial Temple in Washington." "That temple," he says, "with its administration building, library, reading room, séance rooms, record vaults, auditoriums for conventions, meetings and lyceum, will indeed become a world benefit."

In England itself, according to the same journal, a "Spiritualists' National Memorial Church" is planned "to the memory of the brave men of our movement who have given their physical lives in the sacred cause of liberty."

These two notices show what is going on in our midst and ought to open the eyes of all who are not totally blind to the increasing peril.

Is it not lamentable that, while such a movement is in progress at Washington, the authorities of the Catholic University of America are not yet sure whether there are any Spiritistic phenomena?

C. D. U.

What the German Catholics Did for Enemy Prisoners

Soon after the Holy Father had established the Vatican Bureau of Information for the relief of prisoners and missing soldiers, a branch of this beneficent work was founded through the instrumentality of the German bishops at Paderborn. The fifth official report of the "Kirchliche Kriegshilfe," as it is called, which we have received through the kindness of a Jesuit friend in Holland, shows that the work has been carried on not only amongst Germans, but "on principle and efficaciously" for the benefit of all prisoners and missing soldiers of the belligerent powers, including those at war with the German Empire.

"Kirchliche Kriegshilfe" was, in fact, the only relief service to devote itself to the needs of the war victims of all countries without discrimination. In addition to tracing the missing, it extended its good offices to the wants of the prisoners. Additional rations of food were sent to prisoners of all nations, libraries were furnished to the prisoners of war interned in Germany, amusements and games provided, etc.

In the spiritual care of the Catholic prisoners many obstacles were overcome, in order that each nation might have its needs supplied. Chapels were built in the camps, prayer-books were published in English, French, and Italian, study courses were instituted for seminarists and members of religious orders, Catholic literature was freely distributed, and so forth.

The "Fünfter Tätigkeitsbericht der kirchlichen Kriegshilfe" embraces only one year, Oct. 1, 1917 to Oct. 1, 1918, and no doubt only a small proportion of the work done is recorded in it. Nevertheless it has made such a good impression even in enemy countries that the London *Universe* does not hesitate to say (No. 379):

"It is a pleasant task to be able to record the above to the credit of our fallen enemy, showing as it does that Catholicism in its legitimate representatives not only held aloof from the prevailing spirit of Prussianism, but gained

a very honorable distinction in its method of dealing with victims of the world-wide tragedy in the spirit of papal neutrality."

How the Germans Are Suffering

The world knows little of what the German people have suffered from hunger caused by the food blockade of the Allies; it knows less of what they will suffer for the next generation. Children leaving their desks at school to vomit un nourishing breakfasts and staggering back to put their heads down on their desks and cry; a little girl crying joyously that peace had come when her father brought home a small bottle of milk, on which she could only feast her eyes because it was for her sick baby sister; old people dying and many others acquiring permanent dyspepsia from a constant diet of white turnips; the fight of forty years against tuberculosis lost in a rising death-rate that will continue to mount for some years: these are some of the things seen within the past two months by a party of Americans, among whom were Jane Addams and Alice Hamilton, who tell the story in the *Survey* (Vol. XLII, No. 23).

The two ladies say towards the end of their heart-rending paper: "In common gratitude we feel we must not close without referring to the fine spirit of courtesy with which the Germans received us. Doctors, nurses, men and women who are working against tuberculosis, to keep babies alive, to keep children healthy, to prevent youthful crime and foster education, these people are way past the point of bitterness. What they are facing is the shipwreck of a nation and they realize that if help does not come quickly and abundantly, this generation in Germany is largely doomed to early death or a handicapped life. For what Germany needs is more food for her children than normal children need, and more public care for her sick than she had before the war, more research, more experts. What she faces is a dearth of food and a crippling of all her institutions of relief and of learning."

The Psychology of Mr. Wilson

Lincoln Colcord says in the *N. Y. Nation* (No. 2828) that the President is — well, mistaken, when he says that he did not know about the secret treaties between the Allies in 1918 when he formulated his fourteen points as the basis of peace. Mr. Colcord says that he himself brought those treaties to the attention of both the President and Colonel House in June, 1917, after Balfour had declared in the Commons that England would stand by those treaties. Mr. Colcord sent the President and his *alter ego* the newspaper clippings about the incident and pointed out very fully its bearings. "I can recall dozens of conversations with Colonel House about the secret treaties going as far back as the summer of 1917," says Mr. Colcord, who then specifies all the matters upon which he advised the American commission. His advice was not heeded. The League covenant was framed in disregard thereof. But Mr. Colcord cannot believe that the President can have forgotten what he told him.

"What shall we think of this amazing charlatan, this man who himself expressed America's ideals, and who, now that he has brought back nothing but the secret treaties, blandly tells us that these are the ideals? The psychology of Woodrow Wilson, at least, will be a study for the ages. The source of his power lies in a capacity for complete self-delusion. He is not disturbed at the terrible thing he has done; he is quite contented in his mind. He has persuaded himself that the secret treaties are the Fourteen Points. He cannot be caught by argument, because he immediately leaps into another plane. He wins by foot-work, while the world thinks it is head-work. He possesses the supreme gift of making himself believe that he is always right. Sincerely insincere, he can see black as white.

"And now he is willing to play upon the country's lack of information, which lack of information he himself brought about through the bureaucratic engines of censorship and suppression. He has robbed America of

its true and independent Americanism. He has prostituted the soul of a nation — the most sacred charge that can rest in the hands of a leader of men. It will take America years and maybe generations to recover from the blight of his hypocrisy, from the deep wounds of his autocratic designs."

Danger to the Catholic Missions

Father Bruno Hagspiel, S.V.D., editor of the *Little Missionary*, in a circular letter to the Catholic press calls attention to the fact that not only have several hundred German Catholic missionaries been driven from their fields of labor in pagan countries, but the Allies are about to bar all German missionaries from foreign fields. The consequence, says Fr. Bruno, will be "the irreparable loss of millions of souls to the Church"; for while the Protestant missionary societies of England and America are working with might and main to take possession of the abandoned German missions, there are no Catholic American, French, Italian, or Belgian missionaries to take the places of their expelled German confrères.

Fr. Bruno attaches to his letter a programmatic declaration adopted at a meeting of forty superiors of Catholic missionary societies and congregations at Düsseldorf, July 23rd. This declaration is timely and filled with the true Catholic spirit. It points out that only the combined efforts of the Catholics of all nations can bring about the Christianization of the pagan world, that the building up of the kingdom of God is too important to be made dependent on changing political conditions, but is a solidaric task that concerns all missionaries and the whole Catholic Church.

Every influence ought to be brought to bear upon the Allied and Associated governments to induce them to listen to this appeal and to reopen to German missionaries not only the mandatory territories of the League of Nations, but also their former fields of labor in Africa, Asia, and Oceanica.

—If you do not bind your REVIEW, hand the copies to others after you have read them.

Those Michigan Tablets

Most of our readers have doubtless heard of the curious copper plates discovered in various parts of the State of Michigan by Dean Savage of Detroit and others. We had an opportunity to examine some of these tablets, together with a good deal of the literature that has been published on the subject, at St. Joseph's Abbey, Louisiana, last winter, and were confirmed in the impression, long since formed and once or twice, we think, expressed in this REVIEW, that the tablets are fraudulent. In the current *Ecclesiastical Review* (Vol. XLI, No. 3) Father Walter Drum, S. J., who is something of an archaeologist, expresses the same view, namely, that the tablets discovered by Dean Savage "bear the earmark of fraud."

"Pre-Abrahamitic scenes of Bible history," says Fr. Drum, "are rudely sketched after the fashion of the American Indian. They are crude suggestions of the Biblical narrative, and not of a degenerated tradition, such as pagan documents invariably, if at all, bear witness to. The chief proof of a hoax in these finds is the clumsy and impossible agglomeration of Sumerian pictographs, Babylonian ideographs, Egyptian hieroglyphic signs, and Hebrew square letters of the alphabet. Such a *mélange* of odds and ends from the written monuments of B. C. 4500-500 is an epigraphical salmagundi that whets the taste of no scientific scholar. Just when the fraud was perpetrated, is matter of little moment. The copper plate inscriptions are said to have been imbedded with the roots of very old trees. The burial may have taken place in the early years of the nineteenth century, at the time of the Mormon migration westward."

That has been precisely our idea. The tablets have every appearance of being a piece of Mormon propaganda.

Those interested in the Michigan tablets will perhaps thank us for some references to the literature of the subject. Fr. Drum gives only two: *viz.*:

Savage, Rev. James, Notes on Pre-

historic Discoveries in Michigan, Detroit, 1911.

Russell, John A., Prehistoric Discoveries in Wayne County, Michigan, Detroit, 1911.

To these we can add the following:

Smith, Harlan L., The Saginaw Valley Collection. Supplement to the American Museum Journal, Vol. 1, No. 12, Nov.-Dec., 1901.

Talmage, James E., The "Michigan Relics," A Study of Forgery and Deception. Deseret Museum Bulletin, New Series, No. 2, Sept. 16, 1911, Salt Lake City, Utah.

Etzenhouser, Rudolph. Engravings of Prehistoric Specimens from Michigan, U. S. A. Detroit, John Borunman & Son, *s. a.* [Published after 1909, as this date is mentioned in the Introduction].

Dean (now Msgr.) Savage, has quite a collection of such tablets in his house in Detroit. Prominent among the discoverers and defenders of these tablets are Daniel E. Soper, 1110 Ford Bdg., Detroit, and R. Etzenhouser, 57 Selden Str., *ibid.* Both these gentlemen, we suspect, know more about the origin of the tablets than they have yet told the public.

Competent archaeologists who have been at various times requested to make a study of the Michigan tablets, have refused to do so on the ground that their time was too precious to waste it on such a palpable forgery.

A young Benedictine Father of St. Joseph's Abbey had devoted much time to the study of these tablets. He believed in their authenticity and thought he had been able to decipher some of the inscriptions on them; but he died last winter of the influenza before having been able to complete his investigation and to publish the conclusions at which he had arrived.

—From the *Chicago Examiner* we learn that on the occasion of Mr. Wilson's recent visit in Columbus, O., the newspapers of that city bore the motto in big type: "Shantung goes to Japan—But where did the Fourteen Points go?"

British Labor and the Peace Treaty

Five prominent leaders of the British Labor Party, among them Mr. Robert Smillie, have addressed the following protest to the newspapers:

"We, the undersigned, declare our most emphatic repudiation of the action by which Germany has been forced to put her signature to what all sane men know is destined to be a scrap of paper. Germany has been forced to sign a peace pledging herself to hand over enormous indemnities and at the same time to give up those mineral and agricultural resources which alone would have made possible not only the payment of indemnities but the barest sustenance of millions of her own people.

Germany has, in fact, been forced to promise the impossible. Had she not done so, the food supply on which the lives of her people depended would have been ruthlessly cut off. In other words, we put the women and children into the firing line, and the Germans had to give in. One hundred thousand persons, mostly women and children, have already perished since the armistice as a result of the blockade. Our government was, and is, prepared to sacrifice countless more, to treat the German or any other recalcitrant nation as one vast Lusitania. In any event, one of the first fruits of the Peace Treaty will be a massacre of babies, who, by the cession of cows, are to be deprived of their milk. Thousands of others will perish as their fathers find themselves deprived of the means of earning a living.

Labor has had no part in the making of the treaty. It is a settlement opposed to every ideal for which Labor stands. Even the League of Nations is a league of governments and not of peoples. It must be Labor's task to democratise it. Labor all over the world is familiar with the hunger weapon, which for centuries has been used against it by the governing classes. For the enforcement of the terms it is today being used against the women and innocent children of working people. Labor, with all its power, can, and

must, once and for all put an end to this crime."

W. S. Lilly, "The Missionary of the Magazines"

Mr. William Samuel Lilly, who died near London, Aug. 22nd, at the age of seventy-nine, was a convert and one of the ablest Catholic writers of his time. He wrote on religion, history, and politics, and practiced with success a form of writing which is perhaps commoner in France than in England or America—something between history and journalism. He was a frequent contributor to the secular magazines, in fact the *Tablet* (No. 4139) calls him "the Missionary of the Magazines," and most of his well-digested articles were afterwards collected and published in book form. His chief works are: "Ancient Religion and Modern Thought," "Chapters in European History," "The Claims of Christianity," "Christianity and Modern Civilization," "Studies in Religion and Literature," "On Right and Wrong," "Idola Fori," and "The New France." An article from his hand appears in the September number of the *Nineteenth Century*.

"The man of letters," Mr. Lilly once wrote (in his volume "On Right and Wrong") "has a cure of souls." That was the spirit in which he addressed the more reflective men of his age. He was an unwearied and effective defender of the faith, and when he tried his hand, as once he did, on a novel, it was a novel with a religious purpose.

Hot gossamer as he was, he had, nevertheless, a keen personal kindness for men and women outside his own cherished communion. *R. I. P.*

—Recommending the reading of the Declaration of Independence together with the Constitution on Constitution Day (Sept. 17) the *Ave Maria* said (N. S., Vol. X, No. 11): "There are no other documents (besides the Ten Commandments and the Sermon on the Mount) about which our people have stronger reasons for refreshing their memory."

An Insult to the Holy See

We see from the *London Tablet* (No. 4,138) that the *Avvenire d'Italia* has published the true text of the famous Article XV of the Pact of London with a guarantee of its authenticity. It reads as follows: "La France, La Grand-Bretagne et la Russie appuieront l'opposition que l'Italie formera à toute proposition tendant à introduire un représentant du Saint-Siège dans toutes les négociations pour la paix et pour le règlement des questions soulevées par la présente guerre."

At first sight there does not seem to be much difference between this text and the translation of it published by the press of England and America. But a closer comparison shows that there is a difference. When the question was asked in the Italian chamber: "Whether there was a clause in the London agreement excluding *a priori* and absolutely any intervention of the Holy See," the answer was that no such clause existed. That was not a direct lie, but it was a quibble. In the British House of Commons the government declared in reply to a similar query that there was a clause, but it referred only to opposition that might be raised by Italy to a representation of the Holy See at the peace conference. This statement was literally true, but amounted likewise to an evasion.

There is no use now in going over the merits of the case again. The *Osservatore Romano* was plainly right when it declared that Article XV was "an insult to the Holy See."

The Elusiveness of Psychic Phenomena

A careful reading of such an honest essay as that of Mr. L. P. Jacks in the *August Atlantic Monthly* on "Adventures of Psychical Research" will remind many a reader of the words of Christ, "The truth shall make you free." Dabbling in Spiritistic phenomena or attending "séances" gives anything but the truth. They produce the most distressing uncertainty and confusion of mind.

Mr. Jacks shows that the very pos-

sibility of arriving at definite conclusions in the whole business of "talking with spirits" is almost eliminated. Referring to the uncanny atmosphere that generally surrounds all "adventures with ghosts," Mr. Jacks concludes his excellent article as follows:

"Under these peculiar conditions one's normal psychology is apt to be dislocated, and the mind can play the strangest tricks upon itself. The boundaries between truth and falsehood become blurred, our very conscience gets out of hand, and we may tell the most egregious lies almost without consciousness that we are lying. Such certainly has been my own condition more than once, when in actual contact with these phenomena. It is only by an effort that I can avoid yielding to the excitement of my first impressions and bring myself to tell the sober truth about them. If the reader, after hearing my confession, turns the tables on me by refusing credit to my testimony, I should hardly be disposed to quarrel with him. I would only beg him to try his own hand and see if he can do better. He will not find it easy to tell the truth."

The Church is wise in forbidding her children to expose themselves to the manifestly evil influence at work in Spiritism. A. M.

As Others See Us

A Chinaman recently asked the *New York World* whether the League of Nations would rest more securely on President Wilson's Fourteen Points than on the Ten Commandments.

Strange that a pagan should teach us such a lesson! How can China respect Christianity when we shed one another's blood, steal, cheat, commit suicide, and deprive little children of their most precious inheritance,—faith in their Heavenly Father?

Let us see ourselves as that heathen Chinaman sees us! It will crush our pride and lead us to repentance. China and the other pagan nations can not be converted unless we love God above all things and our neighbors like ourselves.

(REV.) RAYMOND VERNIMONT

Rumor-Killing

From an article under this title in *Collier's* (Vol. 64, No. 11) it appears that our government during the war employed a man (Mr. J. W. McConaughy, the author of the article) for the purpose of tracing false rumors and stopping the gossip caused by them.

Mr. McConaughy tells interestingly how a number of rumors (about fake naval battles, glass found in candy, suicides in the A. E. F., etc.) were "run down," but he does not tell why the innumerable fake stories about German atrocities published almost daily for months by the newspapers of this country, were never officially denied or refuted. It seemed to us and to many others that these stories were, if not invented, at least fostered by governmental agencies, and so far as we are aware, the general public has never learned the truth with regard to them. Even now we meet with people who continue to believe that the Germans cut off the hands of Belgian babies and cruelly mutilated American prisoners of war.

Mr. McConaughy deserves credit for "killing" these and other savage rumors now; but he would have deserved far greater credit had he "killed" them whilst they were doing the most harm.

Carnegie Libraries

"Few millionaires," says the *London Saturday Review* (No. 3329) "have done so little good with their money [as Andrew Carnegie], for we regard the empty libraries he scattered about as a foolish hobby."

They are worse than a foolish hobby. They are a detriment to culture and good morals.

"A large percentage of the reading matter in our public libraries to-day," says the *Providence Visitor* (Vol. XLX, No. 47), "is light fiction. Most of it is modern and the hall mark of salaciousness is branded upon it with the names of the authors responsible for its existence. The most trivial, the most poisonous, the most bizarre and the most demoralizing of this class of books are

the most popular. In face of such a fact the library has ceased to be an un-mixed benefit. Its utility may now be brought into question and it has certainly passed if it is to be allowed to degenerate into becoming the purveyor of literary garbage. Without proper surveillance what should be a great public ameliorator, can become a public detriment. Better there should be no libraries than that they be made agencies for the propagation of vice."

"Better," indeed, "a thousand times," in the words of the *Ave Maria* (N. S., X, 10), "that an innocent child should never open any book but a catechism than that he should be allowed, by criminally negligent parents, to roam at will through the poisonous swamps of the cheap literature of the day."

An Abuse Criticized

The *Pastoral-Blatt*, in its September number, prints a letter of complaint against a practice which, the writer says, is growing in the U. S. and developing into a grave abuse. It is the custom of offering a priest a monetary consideration for services rendered on "sick calls." This, says the writer, leads to the idea, on the part of many of the faithful, that there is an obligation to make such an offering, and lukewarm Catholics easily advance this as an excuse for their failure or neglect to call in a priest when needed. In matter of fact every pastor is in duty bound to serve the sick of his parish gratis. In sparsely settled mission districts, of course, where a priest sometimes has to travel many miles to visit a sick person, and the journey entails considerable expense, it is proper that he be reimbursed for his expenses; but even in instances of this kind the administration of the Sacraments should not be made conditional upon the expected reimbursement.

It seems this abuse flourishes in some of the big cities of the East. Hereabouts we have never heard of it.

—We are always ready to furnish such lack numbers of the F. R. as we have in stock.

A Crying Injustice

The jailing of I. W. W. members in Kansas under the Espionage Act is bringing to light the fact that the soul-deadening effect of the law's delay is increased by the nerve-racking strain of greswome and unsanitary prisons. According to the report of Winthrop D. Lane in *The Survey* (Vol. XLII, No. 23), the federal prisoners in Kansas jails have not only been held nearly two years without trial, but they have been confined in jails that have undermined the health of the men. It has been the boast of English and American law that a man is held innocent until he has been proved guilty. Yet here men have been arrested on suspicion, thrown into jail, and made to suffer all the pain of prison punishment, and at the long delayed trial have been declared innocent.

True, an attempt has been made to avoid this by admitting the accused to bail until conviction, but the terms of bail are such that, though easily met by those having property-owning friends, they are unavailable for those whose friends are poor. Thus, a rich man, though the veriest scoundrel, is given his liberty pending trial, while the poor man, though the soul of honor, must languish in prison.

The experience of the government's political prisoners calls for a remedy that will admit something besides property as surety for the accused. And pending this relief the prisoners should have a speedy trial and decent internment.

"A man who believes the laws of this country are for the benefit of the rich, and that the only relief lies in revolution," justly says *The Public* (No. 1119), "is apt to be confirmed in that belief by the experience of the political prisoners in Kansas jails."



—A "Catholic Photoplay Pre-Review Service" has been established under the auspices of the Knights of Columbus in New York City. This service is at the disposal of every Catholic congregation, society, or organization desiring clean films for exhibition.

NOTES AND GLEANINGS

—Now that the chorus girls have got "a raise," teachers and preachers are indulging in anticipations.

—England, we see from the newspapers, is developing rivals to our American "movie stars." We hope she will reclaim Charlie Chaplin.

—The Chicago *New World* (XXIX, 9) says: "Let us remember that damning Kultur was never necessarily a sign of good Americanism." Then why did the *New World* indulge in the practice? Is "damning Kultur" perhaps a sign of good Catholicism?

—The Liverpool *Catholic Times* (No. 2716) is officially informed that Father Alban Goodier, S.J., has been chosen archbishop of Bombay. Father Goodier used to be a member of the professorial staff at Manresa, Roehampton, but was called to India early in the war. He is known as a writer and as editor of "The Catholic Library."

—The war debt with which the Wilson administration has saddled this country, according to Louis F. Post, in the *Public*, amounts to about 20,000 million dollars. This means \$180 for each man, woman, and child in the U. S., or, measured by families, more than \$900 for every family, estimating the family at an average of five persons.

—Sir William Barrett, who holds that Spiritism is to be regarded as a branch of psychology, and not as a religion, nevertheless, in a recent interview in the London *Weekly Dispatch*, says that "telepathy between minds here or beyond the veil is the true explanation of inspiration and the communion of saints in which all Christians believe."

—The London *Universe* (No. 3058) says: "It is expected that three further American cardinals will be created in the autumn. The name of Archbishop Giennon, of Chicago, is mentioned among the probable recipients of the honor." While we should like to see the red hat descend upon the head of our genial Archbishop, we demur to his implied transfer to the "Windy City" on Lake Michigan.

—A N. Y. *Times* correspondent in Geneva recently interviewed Cardinal Gasparri "in the presence of Cardinals Jacobini, Franchi, and Rampolla." As the three latter are dead, we should be tempted to conclude that the correspondent must have been at a Spiritistic séance, were it not for the fact that Cardinals, living or dead, do not attend séances.

—Commenting on old Dr. Brownson's dictum that "true patriotism expresses itself in deeds, not words," the *Are Maria* (N. S., X, 11) says: "We sincerely hope there is more of true patriotism among us than is realized either by ourselves or outsiders. It must be admitted, however, that the kind of patriotism which expresses itself in words rather than in deeds is a little too much in evidence just now."

—The same papers that ridiculed the German Crown Prince and dubbed him "Clown Quince," are now making a great fuss over the Prince of Wales, heir apparent to the British throne. "It is queer," observes the *Echo* (V, 31), "how these journals which have been sounding the praises of democracy and the death knell of royalty, have suddenly become monarchical in sentiment when British royalty is concerned."

—The *St. Joseph's Blatt*, published by the Benedictine Fathers at St. Benedict, Ore., re-appeared on Sept. 10. It had suspended publication in April, 1918, because of threats by "little cliques whose patriotism was absorbed by fanaticism." The paper is as lively as ever, and we hope it will continue for many years to defend Catholic truth and justice with its old-time vigor. Altogether it is one of the most ably edited of our Catholic weeklies.

—Bishop Byrne, of Galveston, in a pastoral letter, exhorts his clergy to "give wider use to the English language in school and pulpit," as the necessity for "foreign" languages is passing away and the best interests of our children are not served by obliging them to learn their prayers and gather the knowledge of their religion as well as the knowledge necessary for their worldly wel-

fare in a "foreign" tongue. Besides, he says, in many places in the diocese the "foreign tongue parish" is the sole representative of the Catholic religion in the surrounding country, and it is not conducive to conversions if Sunday after Sunday the gospel, prayers and instructions are heard only in Italian or Polish, German or Bohemian. The full text of the Bishop's letter will be found in the *Southern Messenger* of Sept. 4th.

—A man just returned from Paris told Mr. W. M. Reedy (see *Reedy's Mirror*, XXVIII, 36), that President Wilson asked a caller to send him information on a certain subject to Washington, in an envelope inscribed "For the President," inside another envelope addressed to, "Mrs. Woodrow Wilson, Personal."—"Talk about secret diplomacy," said the man who told the story; "why, it is evident the President doesn't even trust his secretary." The story fits in well with Secretary Lansing's admission of his ignorance of what was going on at the Peace Conference while he was a member of the U. S. delegation. Mr. Wilson has no confidants.

NEW MISSALE ROMANUM RATISBON EDITION

According to advices just received TWO (2) SIZES of the NEW MISSALE, RATISBON EDITION, will be ready for the market simultaneously with the original Vatican Version, about April 1920.

At present, we cannot quote prices for these Missals, owing to the unsettled conditions of the European Market.

Further information with regard to bindings, prices, specimen of paper etc. will be announced as soon as possible.

It would be well not to be hasty in placing an early order for the New Missal before seeing what PUSTET will be in a position to furnish.

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—According to a despatch printed in the St. Louis *Globe-Democrat*, of Sept. 14, censorship of the press still exists in France. Commenting upon a law which it believed to be wrong, a French newspaper recently published an article beginning: "One need not obey unjust laws and decrees." The censor ran a blue pencil through the sentence. For several days the paper attempted to put that sentence into print, crediting it, in turn, to St. Thomas, Leo XIII, Solon, Lycurgus, and Aristotle, but the censor crossed it out every time.

—Mr. W. M. Reedy, who has been in New York lately, says that he finds plenty of discontent, but very little Bolshevism. He thinks "the discontent in the country will go just about to the extent of electing a Republican president next year," and adds: "All the revolution the people want is 'a change.' When they get a change of men in office, they will sit down and wait for a change in conditions—and they will be disappointed." Yes, but this process is not likely to go on forever, is it?

—Rabbi Freuder, of Philadelphia, according to the *Catholic Herald*, tells a good story on himself. He was invited one day to dine at the house of a "gentile" friend. The host's wife went into the kitchen to give some final orders and incidentally remarked: "We are to have a Jewish rabbi for dinner to-day." For a moment the cook surveyed her mistress in grim silence. Then she spoke with decision: "All I have to say is, if you want to have a Jewish rabbi for dinner, you'll have to cook it yourself."

—A new referendum petition is under way in Michigan to destroy the parochial schools. Among the 7,500 signatories so far obtained, according to the *Michigan Catholic* (Vol. XXXVI, No. 37), are some Catholics. That is an alarming phenomenon. But does our Detroit contemporary really hope to defeat the enemies of the Catholic schools by such violent diatribes as that signed "Magister," in its issue of Sept. 4th? *Moderata durant*, is an Augustinian motto well worth keeping in mind just now.

—Zechariah Chaffee's article, "Freedom of Speech in Wartime," to which we have already referred (*F. N.*, XXV, 16, 253), has been reprinted in pamphlet form and can be had from the Dunster House Bookshop, Cambridge, Mass., for 35 cts. It is a pregnant criticism of the Espionage Act. The author concludes, after an examination of numerous cases in point, that "in our efforts to silence those who advocated peace without victory, we prevented at the very start that vigorous threshing out of fundamentals which might to-day have saved us from a victory without peace."

—*Collier's Weekly* has been acquired by the Crowell Publishing Co., and it is said that the new owners are going to give the *Saturday Evening Post* "a run for its money" with *Collier's*, as they do to the *Ladies' Home Journal* with their *Woman's Home Companion*. Mr. Reedy, in his *Mirror* (XXXVIII, 36), regrets the multiplication of such periodicals. "It is making a lot of money for some people, but it's doing no good for literature. It is nothing but manufacturing—it's canned stuff. There's nothing vicious about it, of course, but good Lord! what a standard of mentality and taste it is establishing."

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ST. LOUIS, MO.

—Apropos of Father Muntsch's recent article (*F. R.*, XXVI, 18, 276), "Hope for the Drama," we may mention as a commendable specimen of a clean and up-to-date comedy-drama, "Down Limerick Way," by Anna Nichols, which Mr. Fiske O'Hara is at present producing with a company of nine able actors. It is one of the good "old-fashioned" Irish plays of the period of 1793. The love story that runs through the three acts is clean and wholesome. Such plays do much to offset the vicious sex-plays that degrade the contemporary stage.

—A dear old friend of mine passed away when Mr. Hugo Klapproth, former editor of the *St. Paul Wanderer*, died at Lucerne, Switzerland, Sept. 10th. He came into the Catholic Church from Lutheranism some ten years after my father, largely through the influence of Janssen's "History of the German People," and from 1883 to 1899 made the *Wanderer* one of our leading Catholic newspapers, which position it has retained under his son-in-law, Mr. Joseph Matt. Mr. Klapproth generously befriended me when I was a "cub" editor, and I bespeak for him the pious prayers of my readers. *R. I. P.*

Literary Briefs

—Doubleday, Page & Co., publishers, of New York, are to open an up-to-date bookstore in St. Louis shortly. It will be located in the new Arcade Building.

—We hail with pleasure a new (the 27th) edition of Sabeti-Barrett's "Compendium Theologiae Moralis," which deservedly enjoys such a high reputation in English-speaking countries. The book has been largely reset and the canons of the New Code have been skillfully worked into the text wherever necessary. We regret that the process of revision did not include the references to civil law enactments and literature, which are some forty years behind the times. Thus, in referring to "Prescription" in some of the States of the Union, the data are incorrect and antiquated, much briefer periods of time having been established by later legislation. Such works as Wells's "Everyman His Own Lawyer" are hopelessly out of date. With this one exception Sabeti-Barrett in its new form deserves the highest praise. (*F. Pustet Co., Inc.*, \$4.50 net).

—Another volume of the Pohle-Preuss Series of Dogmatic Text-Books, "Soteriology," has just appeared in a third edition. The text has been revised and additions have been made to the bibliographical apparatus. (*B. Herder Book Co.*; \$1 net).

—A complete account of the hearing granted the Friends of Irish Freedom by the Committee on Foreign Relations, in Washington, has been printed in book form and a copy will be sent upon request, without expense, by the Irish National Bureau, Washington. The report contains the addresses of Commissioners Walsh, Dunne, Ryan, Murphy, Bourke Cochran and others; the official correspondence between the Irish American Commission and the Peace Congress (now made public for the first time) and other data and facts bearing upon the question of Irish independence and British misrule.

—Less than a week after "St. Michael's Almanac," of Techny, the "Catholic Home Almanac" for 1920 reached this office. It contains the usual quota of fiction and general articles, among them one by Abbot-elect Michael Ott, O.S.B., on "Subiaco, the Cradle of the Benedictine Order." (Price 25 cts.) Two other almanacs reached us early in September, *viz.*: the "St. Joseph's Almanac," published by the Benedictine Fathers, St. Benedict, Ore., and the "Mount Angel St. Josephs-Kalender," published by the same. In the former we note an article on "How Jerusalem Was Captured"; the latter is especially rich in humorous fiction.

—The Rev. John A. Dillon has collected a number of prayers from the writings of Thomas à Kempis and arranged them under such topical headings as "The Cross of Christ," "Christ Our Future Glory," "Christ Our True Friend," etc. The little volume forms an apt introduction to the writings of à Kempis. It is published by Schwartz, Kirwin & Fauss, under the title "Moments With the Consoling Christ," and has a commendatory foreword by the Bishop of Newark. (Cloth, 75 cts.; leather, \$1.25).

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"We await the day of revenge." "I would sacrifice ten millions of lives." "Peace is Hell." Quoted from sermons by prominent clergymen in New York. But contrast all such tongue-souled utterances with the following from THE HELIOTROPIUM:

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REV. J. ELLIOT ROSS, C.S.P., Ph.D.

A saintly Jesuit of Sixteenth Street said: "A copy of THE HELIOTROPIUM was given to me by a very young woman. I liked the work so much that I read it through—and use it for my meditations. I urge my penitents and others to read THE HELIOTROPIUM, for it is a book that makes saints."

My dear ———:

I have gone nearly through THE HELIOTROPIUM and find it a most extraordinary book, one to thank God for. I do not know any book on the spiritual life more valuable. The one truth in it is, of course, a central fact in life, and the old Bavarian hammers at it, hammers at it after the skilled manner of the classic rhetorician, with an amplification worthy of Cicero, until he gets it into one's soul. The English, too, is worthy of the original text.

Read the book yourself slowly two or three times and it will correct your liver. It is worth any fifteen books of the so-called classics.

Yours sincerely,

AUSTIN O'MALLEY, M.D., Ph.D., LL.D.

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✠ BENEDICT PP. XV.



"I am the Immaculate Conception"

CARDINAL GIBBONS' Appeal

NOVEMBER 20, 1918.

The trustees of the Catholic University, profoundly grateful to Our Divine Lord Jesus Christ for the victory which has crowned our united efforts in the cause of justice, freedom and civilization, appeal to our Catholic people to join with them in the erection of a memorial monument of thanksgiving at the National Capital on the grounds of the Catholic University. We appeal without reserve to all our Catholic people, notably to our Catholic women, whose love and devotion are known to the world.

✠ JAMES CARDINAL GIBBONS, Chancellor.

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NAME.....

ADDRESS.....

ADDRESS: REV. BERNARD A. MCKENNA, Catholic University, Washington, D.C.

The Fortnightly Review

VOL. XXVI, NO. 20

ST. LOUIS, MISSOURI

October 15, 1919

The War and That "Linguistic Renaissance"

Those who anticipated a renaissance of linguistic interest and knowledge among Americans in consequence of the Great War, have been grievously disappointed.

With a few exceptions, according to the N. Y. *Evening Post* (Aug. 22), the soldiers in France have learned no real French. They picked up *beaucoup* and *tout de suite* because these words are easy to pronounce and reminded the soldiers of bulk and rapidity at home and the lack of them in France. *Vin rouge* won popularity for human reasons. And the verb *comprendre* was frequently used, though owing to the fact that the past participle was always made to do duty for the second person plural in asking questions, even this word was distorted almost beyond recognition.

"The trouble has been due to the soldier's inclination to take any language other than 'American' as a joke. French and German appealed to him as amusing media of expression. There was a round of banal puns. In France *centimes* became "sentiments"; *pfennige* in Germany were known as "fin-nigans." The town of Aignay-le-Duc in France was christened Agnes the Duck; the delightful watering place Bad Bertrich in Germany was known as Bad Bertha. Also the Paris editions of the New York *Herald* and London *Daily Mail*, with the *Stars and Stripes*, were so easily obtainable that it rarely occurred to the soldier to read the French papers. If, then, he was transferred to Germany after a long stay in France he was no more affected by the change than a teetotaler is by prohibition."

The Tyranny of Prohibition

The fundamental fallacy of prohibition is that it proposes to make a crime of a thing which the conscience of the great mass of individuals refuses to consider as such. It violates here the principle on which, and on which alone, a criminal code can be based. If I steal another man's money, if I rob another man's house, if I take another man's life, I do not need the law to tell me that it is wrong. My own conscience tells me that. But if I take a glass of beer, my own conscience, in spite of all the laws of forty-eight states and nine provinces, refuses to give a single throb.

It is, of course, inevitable that a legislative code resting on so false a basis cannot last. Prohibition will not last. Sooner or later there will be a return to common sense and common justice. But the end will not come for a long time perhaps. Organized tyranny is difficult to break. Especially is this true of the United States, where an amendment to the Constitution, once accepted, requires for its removal an intricate and prolonged process of legislation. Without the war, national prohibition would never have been voted even by the politicians. It has swept through the legislatures on a false wave of agitation masquerading as patriotism. It owed much to the fact that Germans are supposed to like beer, and that such names as Anheuser-Busch and Schlitz and Pabst do not sound altogether British. But as it came, so it will go. The unexpected will happen again. In course of time some unforeseen contingency will send a new amendment rippling through the American legislatures, and social life and individual liberty will be freed from the incubus that now lies on them.

Autumnal Masquerade

By CHARLES J. QUIRK, S.J.,
St. Charles College,
Grand Coteau, La.

Now red-masked Autumn and his band
Will dance in masquerade,
Transforming with their magic wand
The landscape into faery-land
With colors overlaid,
Wee, unseen elves climb lofty trees
And touch their boughs with ruddy gold,
Meanwhile they twang weird melodies
Upon the harp-strings of the breeze,
Now soft, now overbold.

Each shrub and bush they deck anew,
In gorgeous finery untold,
While others sweep the cloudy blue
And burnish it to deeper hue—
The sun to brighter gold,
And when the purple Night comes down,
They hang for Chinese lanterns high
Big swaying stars, and o'er the town
A crimson moon that climbs the sky
To throne itself in majesty.

Then faery folk do gambol light,
Ecstatic, on swift flying feet,
Waving aloft with joy beight,
Their Jack-O-Lanterns' glow to greet
The mystery of night,
But when the Morning rises fair,
And rides with roscal wings the air,
They hurry to their tasks again,
Amid the wind-kist rye and grain,
For brief they know is their bright reign.

L'Envoi

How lavish is sweet Autumn's store!
How provident for times that come,
When charioteered by Winds that roar
White Winter rushes ruthless o'er
The earth and strikes it dumb!

A Short History of Slavery in America

IV

(Conclusion)

THE PADRES IN NEW MEXICO, ARIZONA, TEXAS AND CALIFORNIA

The labors and sacrifices of the Franciscan Friars in New Mexico, Arizona, Texas, and the two Californias, and of the Jesuits in Arizona and Lower California (1540-1821) on behalf of the Indians are so well known that it is unnecessary to rehearse them here. We all know that the soil of the vast territory covered by the Apostolic labors of these Christian heroes is bedewed with the blood of many of them who

died the death of martyrs, giving their lives for the moral, spiritual, and material uplift and salvation of the Pueblo Indians as well as for the salvation of the wild nomadic tribes whom they undertook to bring into the fold of Christ.

A good pen-picture of these holy monks is reproduced by one of their successors in missionary life, the Rev. Fr. Zephyrin Engelhardt, O.F.M., from the writings of a non-Catholic author, J. F. Farnham ("Early Days in California"). He says:

"Indeed, these old Franciscan Friars, who entered this wilderness clad in their grey habits, with sandals on their feet and the cross in their hands, were men for whose equals in mental power, in physical courage and moral intrepidity, we shall seek in vain in these days of vapid benevolence."¹⁴

Just what the Franciscan Friars had to contend with in California, in their efforts to protect the Indians, Rev. Fr. Zephyrin Engelhardt tells as follows:

"For the offences which the white people [the Spaniards] considered small, or as nothing among themselves, those Indians are placed over a cannon and given one hundred blows on the naked bodies."¹⁵

"Hence," the Father says, "it was charity to protect the Indian against himself as well as against white greed by placing the neophytes under the paternal care of men who looked to their welfare, and not to personal profit."¹⁵

SLAVERY IN THE U. S.

To avoid being prolix, I shall not enter into details in discussing the introduction of slavery into our own country, but will only dwell on its introduction by others than Ayllon, the Spanish discoverer of Chesapeake Bay, and the other Spanish explorers who first set foot on our coasts. The Negro slaves were treated brutally by their masters, who, says the author of Father Peter Claver's life, "were the counterpart of the old Spanish slave traders."¹⁶

It was during the administration of Governor George Thomas Dale (1619) as English governor of the "Old Dominion," that young English lasses were

¹⁴ "Missions and Missionaries of California," Vol. IV, p. 814.

¹⁵ *Op. cit.*, III, 378.

¹⁶ *Ibid* "Life of Peter Claver," p. 15.

brought over and bartered in Virginia for matrimonial purposes. "Any man who found favor in the eyes of the young maid could wed her by paying the price of her passage, which was a certain number of pounds of tobacco."¹⁷

In the same year, 1619, African slavery was formally implanted in Virginia. A strange vessel, which had followed an English ship bringing white lasses, "sailed up the James with a cargo of some twenty Negroes, who had been kidnapped on the coast of Guinea by a Dutch captain, who brought the wretched captives to Jamestown in the hope of selling them as slaves. The settlers, who were absorbed in the cultivation of tobacco, gladly paid the price demanded for this human freight, and thus it was that the baleful institution of slavery was introduced into this country."¹⁸

A feeling against slavery at once began to show itself among the settlers, and it grew in intensity until, after many years, two great parties divided the nation into two divisions, which ultimately resulted in two wars, the first with Mexico, in 1846-8, the second, the great fratricidal Civil War between the Northern and the Southern States of the American Union (1861-1865), which produced the immortal Abraham Lincoln, who, seemingly, had been predestined by Providence to wipe out from the great Republic the odious name of slavery, a work he successfully accomplished when, on the 1st of January, 1863, he issued the historic document known as the "Emancipation Proclamation," in which, after rehearsing the causes that made his action necessary, and naming the "States and parts of States" in rebellion, he says:

"By virtue of the power and for the purpose aforesaid, I do order and declare that all persons held as slaves within said designated States, and parts of States are, and henceforth shall be free; and that the executive government of the United States, including the military and naval authorities thereof, will recognize and maintain the freedom of persons. And I hereby enjoin upon

the people so declared to be free, to abstain from all violence, unless in necessary self-defense, and I recommend to them that in all cases, when allowed, they labor faithfully for reasonable wages. And I further declare and make known that such persons of suitable condition will be received into the armed service of the United States to garrison forts, positions, stations, and other places, and to man vessels of all sorts in said service. And upon this act, sincerely believed to be an act of justice, warranted by the Constitution, upon military necessity, I invoke the considerate judgment of mankind and the gracious favor of Almighty God."

Thus did African slavery cease to be a lawful institution in the United States, after having existed as such for 244 years.

BENJAMIN M. READ

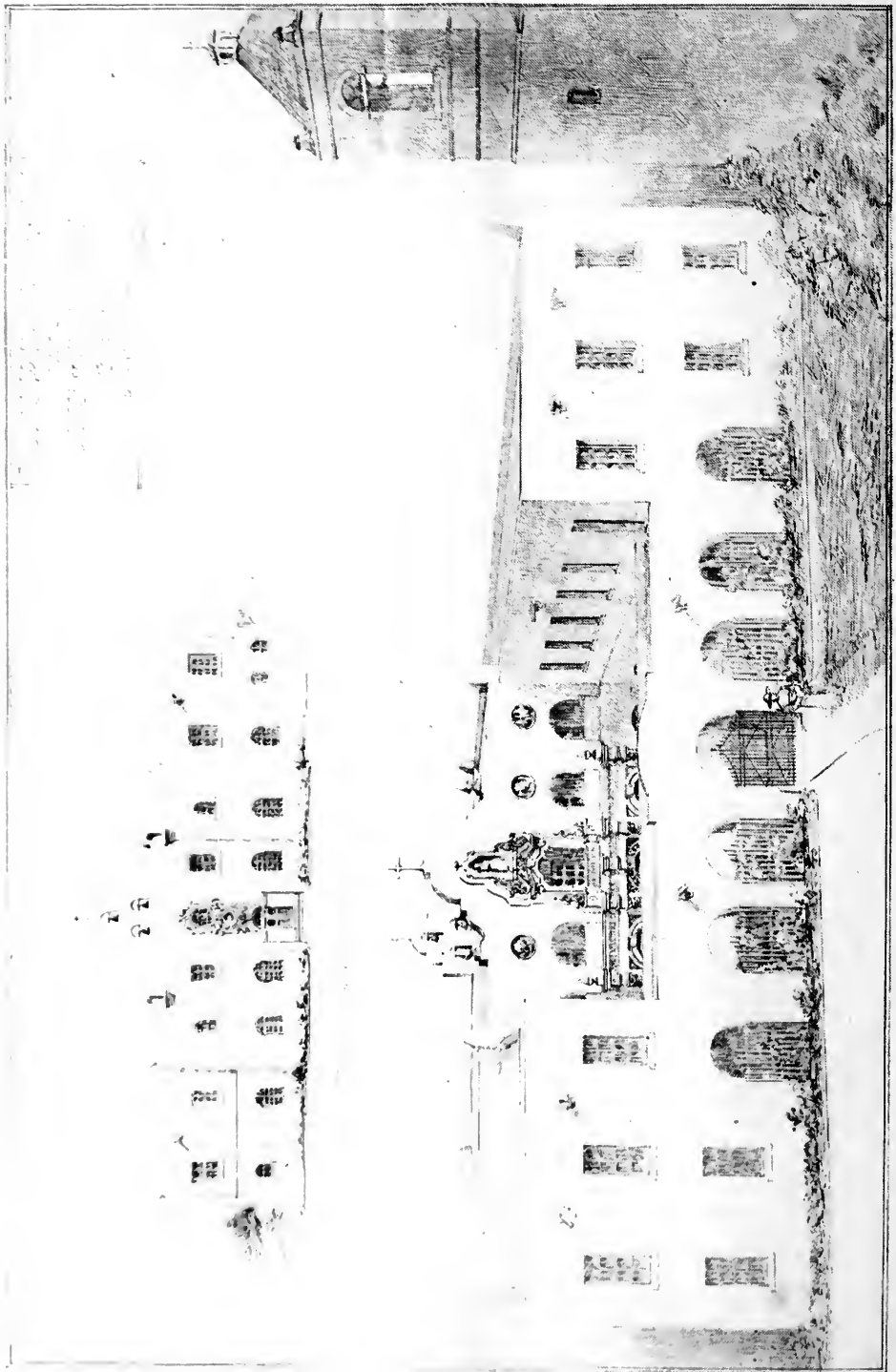
Santa Fe, N. Mex.

The Deification of Democracy

The only people who use the term "democracy" with precision are the political theorists, who confine its meaning to that of a form of government administered by the members of a community in person; but for the rest of us, perhaps also for the political theorist, the word "democracy" is an equivocal term, capable of many inflexions. Sir Henry Maine called it "inverted monarchy," and remarked that even the adulatory phrases that used to be addressed to the absolute monarch are now addressed to the people. Even the theory of Divine Right has been adapted to the worship of the people; and *Vox populi, vox Dei*, is an article of faith with those who tell the democracy what to shout. That faith does not reconcile contradictions, it accepts them; as one of the characters of Shaw Desmond's novel "Democracy" says: "The common people, like the uncommon, are inexpressibly brutal and cruel and stupid and intuitive and omniscient and true. The Collective Consciousness is a terrible machine—but it works out absolutely true in time. The people make mistakes. The people elect the wrong men. But the people are always the heart of all things, good and evil. To quarrel with the people is to quarrel with God. They are God."

¹⁷ Ellis, "The History of Our Country," Vol. I, p. 124.

¹⁸ Ellis, *op. cit.*, I, 124.



An Interesting New Seminary Building

The new St. John's Preparatory Seminary, which is to be erected on the grounds of the Purisima Concepcion Mission, at San Antonio, Tex., within sixty feet of the historic church built by the Franciscans in 1730, represents a skillful adaptation of the Spanish Mission style to seminary use. In the principal entrance are reproduced the columns of the famous Alamo. Mr. Fred B. Gacnslen, who designed the building, has striven to avoid a purely commercialized imitation as well as incongruities. Thus the windows are not the common double-hung arrangement found in most houses, but of the small-panel casement order, opening vertically. The outer doors are studded with bolt heads to give the effect of monasticism and solidity. The inside doors, instead of transoms over them, have high windows besides them. The gable has open arches, for light-weight bells, instead of a campanile or belfry. The rain gutters are of the protruding stone trough kind. The building will be of brick with a stuccoed exterior finished in white. It will be 128 feet wide by 140 feet long. The court-yard entrance is colonnaded and has five doors, of which the central one is ornate, whereas the others, in pairs, gradually lose all extra embellishment. An appropriate inscription (Isaia's lxvi, 21: "And I will take of them to be priests and levites, saith the Lord"), is carved on the frieze, surmounted by an ornamental window whose scrollwork follows the lines and curves of the whole façade. The court-yard (patio) is surrounded on all sides by cloisters, which unfortunately do not show in the picture, except at the entrance. A statue of St. John the Evangelist, patron both of the seminary and of Archbishop Shaw, its founder, will be placed in the recess, crowning everything. On the opposite side of the building is a secondary entrance, a Roman arched monastic doorway with ornamental work above, encircling the coat of arms of Bishop Drossaerts. Above the niches on this side, which camouflage the rain gutters, rising triangularly, are three bells,

which will be rung from the sanctuary by electricity.

Altogether, it seems to us, we have here a tasteful and practical adaptation of the Mission style to the purposes of a twentieth-century seminary. We hope the Catholic Southwest will cultivate this style more extensively in future, especially in its ecclesiastical architecture.

How Hate was Manufactured During the War

The London *Daily Herald*, in its issue of Sept. 18 (No. 1140, p. 1), shows by a graphic example how the hate manufacturers did their work during the war. A series of pictures widely published under the title, "Camera Records of Prussian Piracy," and pretending to describe a "windjammer torpedoed off the English coast by the criminally indiscriminate U-boat pirates," was taken from a handbook published by a well-known firm of photographic chemists in 1912, two years before the war, and in reality represented the sinking of the "Arden Craig" off the Sicily Isles, in January, 1911. The pictures were taken by Mr. F. J. Mortimer, an English artist, and were widely reproduced at the time in the illustrated periodicals.

Mr. Mortimer, who is the editor of the *Amateur Photographer*, when shown the "Hun atrocity" pictures by a *Daily Herald* representative, at once recognized them as the series he had taken in 1911 on the sinking of the "Arden Craig." "When I dispose of my photographs to an agency," he said, apologetically, "I don't know what becomes of them."

Whether this excuse is honest or sufficient is not for us to inquire. The *Daily Herald's* exposé shows how the English people were hoodwinked. We should not wonder if the same series of photographs was employed for the same nefarious purpose here in America. And yet, in both enlightened and democratic countries, there are still thousands who believe that if you see it in the yellow press it is so!

The Catholic Press in the U. S.

Messrs. Benziger Brothers have put a large portion of the reading public under obligations to them by compiling and issuing, in the form of a handy leaflet, a "List of Catholic Newspapers and Magazines Published in the U. S. Today." (The year 1919 should have been added on the title page, as without it the word "today" will be meaningless in a few months from now).

The list, so far as we can see, is correct in almost every detail, but we think we can make a few suggestions towards rendering future editions of it even more serviceable. The *School Mate*, of Belleville, Ill., is "not published during school vacation," and should therefore be marked with an asterisk. Father Wynne's "Anno Domini" is not a newspaper or magazine in the accepted sense of those terms. There should be some sign employed to show that certain apparently separate and distinct newspapers, as the *Western Watchman* and the *Sunday Watchman*, are really identical. In the final summary, moreover, such papers should be counted only as one, not two. Are the *North-Dakota Herald* and the *Milwaukee Scabote* Catholic papers? Would it not be well to distinguish by a special mark, or list in a separate group, as the college journals are listed, the papers that are merely fraternity or society organs? If the *Opinion Publique*, of Worcester, Mass., deserves a place in this list, why not *L'Indépendant*, of Fall River, *L'Avenir National*, of Lowell, Mass., and *La Tribune*, of Woonsocket, R. I.; or are we to understand that these papers no longer exist?

Benziger's list contains the names of 313 Catholic newspapers and magazines (not counting the college journals, which are separately listed on pp. 10 and 11); but the editor adds in a note, "it does not contain the names of more than 313 which are no longer in existence." Of these we ourselves, in the course of some thirty years, have seen about sixty die, nearly all for lack of support. The present showing of 313 may appear imposing to one who has no inside knowledge of the circulation

of some of these papers and magazines. Were their actual number of subscribers known, it would be seen that we are really behind little Holland in our support of the Catholic press, because the great majority of our people, of all tongues and nationalities, do not take any Catholic paper or magazine. This apathy is often attributed to the inferior quality of most of the periodicals listed, but it is more likely that the latter results from the former. At any rate, our inferiority in this important matter is altogether unworthy of such a great and prosperous country as the U. S.

The Editor of the FORTNIGHTLY REVIEW had thought of printing, and in fact had begun to compile, a list of Catholic periodicals for his own use and that of writers, advertisers, and others interested in the Catholic press of America. We are thankful, as no doubt many others will be, to Messrs. Benziger Brothers for opportunely issuing this list, which, as it is an indirect advertisement for *Benziger's Magazine*, will be, we presume, distributed gratis. We hope the publishers will keep the list up to date and will reprint it, say, once a year hereafter for the benefit of all concerned.

American Prohibition Propaganda in England

A writer in the *Saturday Review*, of London (No. 3330), discussing the prohibition propaganda carried on under American auspices in England, says: "If Great Britain has to choose between an American or a German despotism, we must not forget that Great Britain, being part of Europe and having a damp European climate, may be driven into the arms of Germany by American prohibitionists. Fond memories of the German beer-garden and of Anglo-German sodality based on the common enjoyment of Hock and Moselle may result in an Anglo-German friendship which would not at all suit the present constitution of the League of Nations, especially as the importation of German wines may be the first and least unpopular step towards paying the indemnity."

Archbishop Glennon on War Propaganda and Reconstruction

In an address before the Holy Name Society, Sept. 28, the Archbishop of St. Louis, according to the *Globe-Democrat* of Sept. 29, said:

"I don't think we ought to reconstruct America; I think it is good enough. We ought to preserve what we have, and not let the people coming back from Europe train us in a new way. We are too old to be trained.

"Yes, America was all right until we got into the war, and I think she is going to be all right again after we get out of the war.

"They put a lot of things over on us. We were trained for war by continuous — what you call, propaganda work. The propaganda consisted of a development of stories circulated with a great deal of ingenuity, appealing to our emotions, appealing to our love of down-trodden humanity, appealing to our love of liberty, our standard of right, and the justice-loving character of our people. That was done with a great deal of vigor and success. It was based to a great extent upon lies. It will take fifty years to untell all the lies that have been told in the last four or five years. The Holy Name members, being men of truth, can do well to disprove these lies and begin a reign of truth."

The Archbishop also deplored the "propaganda of hate" and said that here was another task for the Holy Name Society—to eliminate race hatred. He urged cultivation of justice, particularly with reference to labor troubles.

"The only difference between two kinds of selfishness is this: When the laboring man wants to increase his wages everybody hears about it; but when the capitalist puts up the price of a product nobody hears about it except the man who buys it.

"We must stand by the Constitution of the United States, which guarantees life, liberty and protection. Stand for law and order and decency and justice between man and man, and international justice as well. We must stand

out before all the nations. We have all their money now, and we must be just and fair."

The Federation of Labor and the Catholic Church

L'Action Catholique, the organ of the Cardinal-Archbishop of Quebec, has lately been devoting considerable attention to the American Federation of Labor because of its propaganda among the Catholic laboring people of French Canada. In an editorial leader printed in its edition of Oct. 2, the paper expresses this final conclusion:

"The American Federation of Labor is not only a neutral organization in formal contradiction to the directions of the Church, but it is developing extremely dangerous ways and therefore doubly prohibited to a Catholic who has his best interests at heart."

Mr. Bourassa's paper, *Le Devoir*, of Montreal (Oct. 3), reproduces this utterance, without, however, adopting the attitude therein taken; but merely adds that it indicates an open declaration of hostilities between the American Federation of Labor and the Catholic Church authorities in Canada.

In this country, we may remark, no such opposition has hitherto developed, and it is interesting to recall that a similar controversy, several decades ago, between Cardinal Taschereau of Quebec and Cardinal Gibbons of Baltimore, ended with the express revocation of a decree already issued by the Holy See, forbidding Catholic membership in the Knights of Labor, an organization which was at that time very powerful but has since gone completely out of existence. The general attitude of the Church towards Labor is traditionally friendly, and it is not likely that she will at this juncture condemn an organization which, whatever its shortcomings, has been a bulwark against radicalism and which, anyway, is not likely to play an important part in the reconstruction era upon which we are entering. The A. F. L. is clearly doomed to annihilation between the millstones of Capitalism and Socialism.

F. C. C.

World Literature

The larger spirit that now rules in the field of literary criticism is shown in such works as "The Literatures of the World" series, edited by Edmund Gosse, Brandes's "Main Currents in Nineteenth Century Literature," and Gayley and Scott's "Methods and Materials of Literary Criticism." The wider international relations which have marked the social, political, industrial and intellectual life of the nineteenth century and the first decade of the twentieth have found an expression in literature. The novel has entered upon new forms, becoming ever more and more a picture of modern life, the short story has been greatly developed, and poetry, in the works of men like Gibson and Masfield, is concerned with the ordinary pursuits of every-day existence, and with the soul-life of the toiler and industrial worker in the large cities.

The principles of new sciences established during the first half of the nineteenth century, strongly influenced the development of literature in the same period. These influences are even more active today. The sciences referred to are concerned with the social, intellectual, and emotional life of nations—ethnology, comparative mythology, and folk-lore. They opened up new vistas in the history of bygone days. New and unexpected material came to light, especially old popular ballads, national legends and traditions, and the rich stores of primitive mythology.

All this splendid material enriching the vision of the poets, this deeper concern for the humble life of the common people, this humanitarian outlook upon the life and aspirations of remote and even uncivilized tribes, were important factors in the development of what is now known as world literature.

The idea of a world literature is a sound one and rests on a secure basis. For literature is the expression, in language of distinction and charm, of thoughts of universal and permanent interest. Now this definition at once suggests kinship among all the nations

that have produced literature, as well as an association of those persons of widely scattered nations who have set forth in exceptionally beautiful language thoughts of enduring value. W. D. Howells, H. T. Peck, Hamilton Wright Mabie, Paul Elmer Moore, and W. L. Phelps, to mention only a few of the more prominent of modern American critics, have approached the field of literary criticism from this larger and more universal point of view.

In one of his works Mr. Mabie speaks of an age of contraction and an age of expansion in literature. Our interest in world literature and in the best writings that have been produced by foreign nations, gives us the right to speak of the present period of English letters as an age of expansion. Men are not content with working over anew the trite and hackneyed themes so often treated by the earlier writers. Kipling has opened up an entirely new field in his Anglo-Indian poems and his sketches of Anglo-Indian life; O. Henry and W. H. Hudson have found splendid material for brilliant narrative in Central and South American life, and Charles F. Lummis in the Southwest. All of them introduced new situations, new settings, new characters into literature. Even Longfellow's "Hiawatha" is a product of a greater interest in the life and culture of strange and barbarous nations.

The wider outlook afforded by books of this kind into the ideas and ideals of other nations has helped to give us, in turn, different standards of literary criticism. We have now what Dr. Spingarn calls "the new criticism," and "creative criticism." Professor Gayley says: "Literature is no longer the affair of patrons or coteries, but of the public. The public reads for itself and estimates. It is not the scholar alone but the artisan who judges the latest novel, satire, or barrack-room ballad. He weighs, compares, and pronounces judgment. And from the multitude of men that are critics unto themselves, and out of the confusion of conflicting opinions, arises the demand for system and principle."

But "the public" would hardly be so intensely interested in literature were this name to denote only the made-by-rule productions of the strictest age of Classicism and of the days of Pope and Dryden. In fact, with the dawn of Romanticism, which was a reaction from the narrow and pedantic standards especially of French critics like Boileau, there came a wider and more sympathetic outlook into life and humanity as a whole. Not only the prince, the matchless warrior, and the royal conqueror were now considered worthy of notice, but the woes and sorrows of "the common man" found expression in song and story. Not only such characteristic productions of the time as Burns's "A Man's A Man For A' That," but many of Wordsworth's lines on the lives of simple folk—the peasants and shepherds he knew so well—proclaim a revolt against the hide-bound views of the preceding epoch. A critic has said that "as his [Wordsworth's] lyrics show the sympathetic soul of nature, so his narrative poems illustrate the second dominant characteristic of the age, the strong sense of the worth of the humblest man."

It was during the later years of the age of Romanticism in English literature (1780-1837), but more especially towards the middle of the last century, that the idea of "world literature" began to take form in the minds of many of the leading English literary critics. Literary masterpieces were now translated even from such remote languages as Sanskrit, Chinese, and Japanese. The science of comparative philology helped in widening the literary horizon of the writers of that period. It opened up inviting fields of literary work which had been buried for centuries.

Yet it would be false to imagine that in the immense vistas unfolded by the zealous students of world literature the main purpose of literary art—to give pleasure to the aesthetic sense—was lost sight of in the mere desire for novelties and for new types of national emotion and ideals. On the contrary, those who started out on new literary quests

and adventures into domains never explored before, realized all the more keenly the unity underlying all true literature. Literature, to be worthy of the name, must adequately present genuine and typical emotion, it must convey a picture of life, no matter where or when or under what circumstances the characters lived and wrought out their destiny. The conception of world literature helped in the better appreciation of all foreign literature. "No poetry," says R. G. Moulton, one of the greatest of modern students of world literature, "can be more remote from us than the poetry of Finland: yet such a poem as the *Kalevala*, by its intrinsic charm and by the way it has preserved stages of imaginative evolution otherwise lost, can be brought from the outer extremity of our literary field into the heart of our world literature." Again, speaking of the unity in all true literature, he says: "When we come to modern poetry, the important point to recognize is that the whole of Europe, with the European element in all parts of the world, constitutes a single reading circle. The various nations have gradually differentiated from the unity of mediæval Europe in which they grew together: yet in our broad outlook we see here a single literature."

Much has the reading world suffered from the pedantic and one-sided views of literary excellence put forth even by the "greater" critics. The standards of these critics would have been saved from this narrowness and defect of vision had the critics themselves been imbued with the spirit and conception of world literature. For, says Mr. Moulton, "the palpable errors of traditional theory and criticism have arisen mainly from the narrowness of outlook which led to them. Only world literature—literature studied apart from distinctions between particular languages—gives a body of literary material from which it is safe to make generalizations; only in world literature can the life history of literature be fully revealed."

A. M.

Catholics in the Regular Army

When, before this country entered the war, some Catholic papers were congratulating the Church on the alleged fact that thirty per cent of the regular army consisted of Catholics, Mr. F. P. Kenkel said in the *St. Louis Amerika* that this assertion remained to be proved, and if it were proved, the fact would not at all be a matter of congratulation, because the bulk of our army in peace times is made up of the economically weak and socially unstable elements of the population.

Mr. Kenkel's assertion was violently attacked, but never refuted. He is now able to quote in its support (*Amerika*, daily ed., Sept. 23) from a letter written by an army officer to the *New Republic*. The writer tries to show why American officers are justified in forming and maintaining a caste. The regular army, he says, ordinarily recruits itself from the ranks of "men . . . with little education, little ambition, no skill at a well-paid trade, no executive ability except perhaps for subordinate positions; with a touch of the hobo or wanderer; generally shiftless and unmarried." To associate with such men, he says, is impossible for an educated officer of refined family. "The average enlisted man of the old army did not think, nor talk, nor amuse himself, nor react to life as I do. He was not of the type whom I would want to know, nor who would want to know me."

"Assuming as I do," he adds, "that my way of life is better, then it is a thousand pities that there is a bloc of society (the bloc from which the army was recruited) which has an inferior way of life. But pity or not, it is a fact."

The "bloc" of which the writer speaks is the lowest stratum of the proletariat in city and country, and it would surely be a matter of regret if Catholics were more largely represented therein than other groups of our population;—which would be the case if, forming but fifteen or seventeen per cent of the total population, they furnished thirty per cent of the rank and file of the regular army.

An Unsafe Guide

In an editorial leader titled, "Books as Medicine," the Milwaukee *Catholic Citizen* (Vol. 49, No. 45) says: "If business irritations disturb you, read Dr. Walton's 'Why Worry?'; if you are all run down, try Anna Payson Call's 'Power Through Repose'; if you would get outside yourself and escape morbid introspection, lose no time in getting Dumas's 'Three Musketeers.' Cases of asthma have been cured by Victor Hugo; and while Mark Twain is an all-round specific, he is not good for people who are inclined to get a fit of coughing when they laugh."

This gives rise to the question: Are there no *Catholic* books that could be recommended to persons who "are all run down" and would "escape morbid introspection"? Alexandre Dumas' novels are all on the Index of Forbidden Books, and even if they were not there, the "Three Musketeers" would be prohibited under the general laws of the Church. (See Jos. Hilgers, S.J., "Der Index der verbotenen Bücher," Freiburg, 1904, pp. 107 sq.)

In connection with Victor Hugo, of whose novels only two, "Notre Dame de Paris" and "Les Misérables," are nominally proscribed, Father Hilgers observes (*op. cit.*, p. 120): "It is not superfluous at this particular juncture to note that if one or two books of an author appear on the Index, this does not in the least mean that his other writings are innocuous. These must be judged in the light of the general rules [of the Church in regard to books], and in only too many cases the prohibition of a book implies at least a warning against its author's other writings."

Mark Twain's works may be harmless reading for mature persons, but to put them indiscriminately into the hands of the young is a mistake, because of the author's scepticism and irreverence.

It is bad enough that our secular papers lead an unsuspecting public upon such poisonous literary pastures; the Catholic press surely has a higher mission.

C. D. U.

A Discredited Government

There have been eight bye-elections held in England since the general election of 1918, and the government has lost five of them. The significant thing, however, is the astonishing overturn of the Coalition majorities. In Central Hull, for example, the Coalition won by 10,371 last December, only to lose by 917 in the bye-election. In the entire eight constituencies, the Coalition majority of 20,720 has been changed in the bye-elections to a minority of 34,967.

Commenting on these figures, the *Liverpool Catholic Times* (Sept. 20) says: "No government in the lifetime of the oldest citizen has ever been such an admitted failure as this presided over by Mr. Lloyd George. When it is still, it does nothing at all. When it moves, it moves from blunder to blunder. No one has a good word for it, not even its friends. All men feel that its days are ending. And its doom is decided because, above all other crimes of omission and commission, its word has never been its bond. It has been a government of lies and deceit. And it shows neither shame nor sign of repentance."

The Deeper Meaning of the Plumb Plan

Dr. John A. Ryan, in the *Catholic Charities Review* (III, 7), points out the salient virtues and defects of the Plumb Plan, which evidently merits more serious consideration than is being given to it by the daily press.

"The fact that such a revolutionary proposal should have come from the most conservative section of our wage earning population," he concludes, "is little less than startling. It indicates that a large and powerful element of the workers is coming to the conclusion that the wage system must be considerably modified. These men do not yet demand a share in the ownership of the instruments of production, but they do demand two of the most important elements that have heretofore been attached to ownership, namely, a voice in the management and a share in the profits. Unless the signs of the times

are greatly misleading, these objects will have to be gradually brought to realization if our industrial system is to remain stable and to satisfy the need of society for larger production."

General Pershing's Masonic Status

The Builder, a monthly "Journal for the Masonic Student," published by the National Masonic Research Society at Anamosa, Ia., prints the following information in its October number (page 281):

"John Joseph Pershing (now General) petitioned Lincoln Lodge No. 19, A. F. & A. M., Lincoln, Nebr., for the degrees on Nov. 6th, 1888. He received the Entered Apprentice degree on Dec. 4th, 1888, was passed to the degree of a Fellow Craft on Dec. 11th, 1888, and raised to the sublime degree of a Master Mason on Dec. 22nd, 1888. He remained a member of Lincoln Lodge until March 16th, 1900, when he was suspended for non-payment of dues. On Dec. 4th of the same year (1900) he was reinstated and granted a dimit [Masonic term for dismissory letter] at the same meeting. It is presumed that he took his dimit from Lincoln Lodge for the purpose of affiliating with a lodge in the Philippines where he was located after leaving Lincoln, but Brother Newton C. Comfort, Grand Secretary of the Grand Lodge of the Philippine Islands, advises us that Brother Pershing did not affiliate with any lodge in the Philippines, although he was active among the Masons of that country in the early days and was at one time President of 'Bamboo Oasis,' a Shriner's association. During the larger part of his stay in the Islands he was in portions where there were no lodges. In a recent conversation with one of the members of the Masonic Overseas Mission in France he stated that he still carried his dimit."

—How about that new subscriber you promised to send us last year? It is still time to keep your promise.

—Think little of yourself, and you will not be injured when others think little of you.

NOTES AND GLEANINGS

—Lost: Fourteen Points. Return to Col. House or Joseph Tumulty. Suitable reward.

—If Mr. Wilson were really concerned about the verdict of history, observes the *New Republic* (No. 255), he would be more guarded in his references to the evils of minority government, of which he professes to regard Soviet Russia as the only example.

—The Roman *Civiltà Cattolica*, too, has been gravely inconvenienced by a printers' strike. It skipped its second July edition and bunched the two August numbers into one. The magazine is now printed at Naples, by the same firm which issued the first number, in April, 1850.

—"The Allies," says the *Manchester Guardian* (weekly ed., I, 10), "still halt between the two principles of a League of Nations, with general reduction of armaments and equal rights, and an armed alliance to hold a beaten enemy in subjection. The two ideals are as oil and vinegar, and the incompatibility will be constantly coming to the surface."

—When President Wilson declared in a speech at Pueblo, that "any man who carries a hyphen about him carries a dagger which he is ready to plunge into the vitals of the republic," he evidently forgot the time when he brought quiet amusement to certain of his scholarly acquaintances at Princeton by announcing that "nobody except a Scotch-Irishman could write a real history of the U. S."

—The Abbé Broussolle has established, and Pierre Téqui, of Paris, is publishing, a new monthly magazine devoted to the cause of the Assumption of the Bl. Virgin Mary. It is called *L'Assomption de la Sainte Vierge* and bears the sub-title, "Histoire, Liturgie, Art et Théologie." From a notice of the first volume (1918) in *La Civiltà Cattolica* (quad., 1659-60) we see that, like its Italian namesake, *L'Assunta*, of Como, the Abbé Broussolle's magazine is not free from exaggerations.

—The contention that laborers of native stock are not so susceptible to incendiary agitation as the foreign born, is legitimate; but it is hardly fair to describe the Slav as an American laborer when he works and adds to the national wealth, and to call him a foreigner when he strikes and becomes a source of worry. Neither does it help the work of Americanization, upon which so much time and effort are now being spent.

—The English Laborites are willing to grant Ireland justice. "The wanton stupidity, the open evil of our handling of the Irish question," says their chief organ, the London *Daily Herald* (No. 1135), "passes the power of words to condemn. They poison the soul of every decent Englishman with shame, as they poison the soul of every decent Irishman with wrath. . . . They have branded our country as a knave and a hypocrite. The only solution is the honest and decent solution of living up to our public professions and granting self-determination to a little subject nation rightly struggling to be free."

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BENZIGER BROTHERS
36-38 Barclay St. New York

—What some patriots expect of the new national organization of war veterans appears from a headline in the Kirksville (Mo.) *Daily News*. A bulletin report of the convention of the Catholic Central Society in Chicago is labelled as follows: "Here's a Chance for Legion Boys." A Catholic ex-soldier sends us the clipping with the significant comment: "If this is why the American Legion was organized, I don't want to belong to it." Would it not be a better policy for Catholics to join the Legion so as to prevent the anti-Catholic elements from making it a vehicle for their prejudices?

—Sir Oliver Lodge said in a recent address, delivered at the James Watt Centenary commemoration, at Birmingham, that molecular energy is beginning to show signs of exhaustion and the great source of energy in the future will be atomic energy. The atomic energy of an ounce of matter, he asserted, if it could be utilized, would be sufficient to raise the German ships from Scapa Flow and pile them on top of a Scottish mountain. He hoped, however, that the human race would not discover how to use this energy until they had brains and morality enough to use it properly, for if the discovery were made before its time, this very planet would be unsafe.

—The *Catholic Record*, of London, Ont., complains bitterly of the apathy shown by the French government towards the cause of Ireland,—Ireland, which rendered such valiant services to France through Sarsfield and Dillon, Lally and Burke, and many other brave heroes who fought for her. The *Record* thinks this apathy is purely governmental and not shared by the French people. *Le Correspondant*, of Paris, on the other hand, in its number of July 25th, says that indifference toward the fate of Ireland is quite general in France. (See the quotation in *Le Devoir*, of Montreal, Sept. 3). This is a remarkable phenomenon. Has the French nation utterly forgotten Fontenoy, Ramillies, and Oudenarde?

—The defeat of the Spanish Armada has always been regarded by Protestants

as a visible interposition of Divine Providence on behalf of the "blessed Reformation" and as a punishment upon Spanish arrogance and intolerance. From the British "State Papers Relating to the Defeat of the Spanish Armada," edited recently by Mr. John Knox Laughton, it appears that the idea of Spanish arrogance is an absurd misconception, that the English sailors who "rotted away in the dungeons of the Inquisition" were sent there not for heresy but for thievery, and that the belief in the heaven-sent storm is the merest superstition. The facts so learnedly set forth by Mr. Laughton will eventually find their way into the textbooks—*perhaps!*

—In Mrs. Humphrey Ward's latest book, "Fields of Victory" (London: Hutchinson & Co.), there are a few amusing lines concerning the effect on the American troops in France of President Wilson's verbosity. "It is said that the irreverent American army, made a little restive during the last months of the year by the number of presidential utterances it was expected to read, and impatient to get to the Rhine, was settling down in the weeks before the armistice, with a half-sulky resignation, to 'another literary winter.'"

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—According to *Reedy's Mirror* (XXVIII, 36) the "Pershingiana" served up in the newspapers upon the occasion of the General's return from Europe were for the most part "palpably faked." He didn't even say that sentence at Lafayette's tomb: "Lafayette, we are here." General Sir John Joseph Pershing (to give him his full title from the English "Who's Who") can't be made a hero, and as for his tentative "boom" as a presidential candidate, the American people don't want a soldier for president; they are "fed up" on war *ad nauseam*.

—The Society of the Divine Word sent its first American missionaries to China this month. They are the Rev. Fred Grulm, S.V.D., and two scholars, Messrs. R. B. Clark and C. J. King. Owing to the precarious position of the German missionaries, Bishop Henninghaus sent an urgent appeal for Americans to take up the work, and the S. V. D. nobly responded by sacrificing its youngest and most promising men to save God's work in China. The three missionaries will reside in Yen-chowfu, where Messrs. Clark and King will complete their theological studies and expect to be ordained next fall. They will probably be the first American priests ordained in China.

Literary Briefs

—Those who wish to possess a German Catholic almanac for 1920 have their choice between St. Michael's and St. Joseph's (both of which have already been noticed in this REVIEW), the "Ohio Waisenfreund Kalender," just published by the Pontifical College Josephinum, Columbus, O., and the "Wanderer-Kalender," of St. Paul, Minn. Besides the calendar proper the latter two almanacs contain much good poetry and fiction and are bountifully illustrated. One of the very best of the German Catholic almanacs published in America, for 1920, is "Der Familienfreund," edited by Mr. L. Blankemeier and published by the German Literary Society of St. Louis. It is well printed and very handsomely illustrated. Among its many interesting contributions are biographical sketches of the late Dr. Stang, first Bishop of Fall River, Mass., and a devoted friend of the *F. R.*, and of the late Bishop K. Martin, of Paderborn, whose memory is dear to us because of his associations with the late Dr. Edward Preuss, both

before and after his conversion to the Catholic Church. The "Familienfreund" almanac, by the way, now in its 35th year, is intimately linked with the *Herold des Glaubens*, the
(Continued on page 320)

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ST. LOUIS, MO.

STATEMENT OF OWNERSHIP, MANAGEMENT, ETC.

required by the Act of Congress of August 24, 1912, of the FORTNIGHTLY REVIEW, published semi-monthly at St. Louis, Mo., for October 1st, 1919.
City of St. Louis, } ss.
State of Missouri, }

Before me, a notary public in and for the State and City aforesaid, personally appeared Arthur Preuss, who, having been duly sworn according to law, deposes and says that he is the publisher and editor of the FORTNIGHTLY REVIEW and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are: Publisher, Arthur Preuss,

18 S. 6th Str., St. Louis, Mo.

Editor, same.

Business Manager, none.

2. Names and addresses of owners or stockholders holding 1 per cent or more of the total amount of stock:

Arthur Preuss, sole owner, 18 S. 6th Str., St. Louis, Mo.

3. That the known bondholders, mortgagees, and other security holders owing or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are:

None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholders or security holders appear upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

ARTHUR PREUSS, Pub. & Ed.

Sworn to and subscribed before me this 26th day of September, 1919.

(Seal)

EUGENE J. SARTORIUS,
Notary Public.

(My Commission expires Sept. 1, 1920.)

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Can You Talk to the Dead?

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With Foreword by Dr. Maurice Francis Egan
and

Foreword Appreciations by Cardinal Gibbons and John A. Ryan, D. D.
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JOHN A. RYAN, D.D.,
Professor of Sociology,
Catholic University of America
Washington, D. C.

Really as interesting as a high-class novel, it should be used for supplementary reading in all Academies and Colleges, for it is chiefly the educated classes who are now wasting time, mind, money and character, flocking to and enriching mediums, not one of whom can possibly tell them or you half as much that is both satisfying and assuring as will be found in SPIRITISM AND RELIGION — CAN YOU TALK TO THE DEAD?

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oldest German Catholic newspaper now published in the U. S., which has lately entered upon its seventieth year. The *Herold*, despite its advanced age, is still a vigorous combatant for Catholic truth and justice, and we wish it many more years of blessed activity.

—A new (the second) edition, revised, has appeared of Fr. Thomas J. Gerrard's timely brochure, "The Church and Eugenics" (C. S. G., London). It criticizes the Eugenics movement from the Catholic point of view and deserves a wide circulation.

—We have received a copy of the "Golden Jubilee Souvenir of the Congregation of the Sisters of Charity of the Incarnate Word, Alamo Heights, San Antonio, Tex., 1869-1919." The richly illustrated booklet contains a historical sketch of the Congregation, which was founded by Jeanne de Matel, in 1596, at Lyons, France, and transplanted to Texas by request of Bishop Dubuis, of Galveston, in 1860. The Sisters conduct many flourishing hospitals, orphanages, academies, and parochial schools in Texas, old Mexico, Missouri, Oklahoma, etc. *Ad multos annos!*

—The Central Bureau of the Catholic Central Society, in a press bulletin which was reprinted by a number of our Catholic weeklies, called attention to the unreliability of the late Ernst Haeckel and the blatancy of his atheism. It remains to be said that in Germany Haeckel's methods were mercilessly exposed by Fr. Eric Wasmann, S.J. In England, his chief assault upon Christianity, "The Riddle of the Universe," was ably refuted by the late Fr. John Gerard, S.J. But, as usual, says the *Month* (No. 663), the poison has been much more widely spread than the antidote, and thousands of readers who know of the atheistic attack, have never even heard of the Christian *riposte*—"The Old Riddle and the Newest Answer" (Longmans & Co.). A more detailed exposure of Haeckel's falsification is to be found in "Haeckel's Frauds and Forgeries," published by Fathers Hull and Wasmann (Sands & Co.).

—"The Case of Egypt," by Joseph W. Folk, counsel for the Egyptian Commission appointed by the legislative assembly of Egypt, presents evidence showing that Great Britain in time of war seized Egypt under the guise of a protectorate and now, in violation of the principles of the proposed League of Nations and of common justice, asks that this seizure be approved by the U. S. and other nations, and that Egypt without the consent of the Egyptians be turned over to her as a subject nation. It shows that this occupation was made under solemn promise to Egypt and to the world that it would be temporary, that the Egyptians are now carrying on a war against Great Britain for their freedom, to which they are entitled. Documentary evidence is given for all assertions. (Furnished upon application to the Egyptian Commission, Washington, D. C.)

Bargains in Second-Hand Books

- Pöhl-Preuss.* Christology. 2nd ed. St. Louis, 1916. \$1.25.
- Blackmore, S. A. (S.J.)* The Riddles of Hamlet and the Newest Answer. Boston, 1917. \$1.50.
- Brugier, G.* Abriss der deutschen National-Literatur. Freiburg, 1895. \$1.
- Robison, H. F. (S.J.)* "His Only Son." The Truth of the Divinity of Christ. St. Louis, 1918. \$1.
- Bart, P. A.* Legal Formulary, or, A Collection of Forms to be Used in the Exercise of Voluntary and Contentious Jurisdiction. New York, 1898. \$2.
- Gillington, M. C.* A Day With William Morris. New York s. a. Richly Illustrated. \$1.
- Lanslots, D. I. (O.S.B.)* Handbook of Canon Law for Congregations of Women under Simple Vows. 8th ed., Revised to Conform With the New Code. N. Y., 1919. \$1.
- Feueres, J. B. (S.J.)* The Decree on Daily Communion. A Historical Sketch and Commentary. Tr. by H. Jimenez, S.J. London, 1909. 65 cts.
- Bourassa, Henri.* Le Pape Arbitre de la Paix. Montreal, 1918. 75 cts. (Wrapper).
- Cecilia, Madame.* Outline Meditations. N. Y., 1918. \$1.25.
- Koch-Preuss.* Handbook of Moral Theology. Vol. I. St. Louis, 1918. \$1.
- Augustine, P. C. (O.S.B.)* A Commentary on the New Code of Canon Law. Vol. II, Clergy and Hierarchy. (Canons 87-486). St. Louis, 1918. \$2.
- Sprigler, Aug.* Our Refuge. A Practical Course of Instructions on the Holy Eucharist. St. Louis, 1917. 60 cts.
- Labauche, L. (S.S.)* God and Man. Lectures on Dogmatic Theology. N. Y., 1916. \$1.25.
- Joyce, G. H. (S.J.)* Principles of Logic. London, 1908. \$1.75.
- Kleist, J. A. (S.J.)* The Dream of Scipio (De Re Publica VI, 9-29). With Introduction, Notes, and an English Translation. N. Y., 1915. 50 cts.
- Sabetti-Barrett (S.J.)* Compendium Theologiae Moralit. 21st ed., N. Y., 1915. \$1.65.
- Dillon, J. A.* Moments With the Consoling Christ. Prayers Selected from Thomas à Kempis. N. Y., 1918. 60 cts.
- Lemius, J. B. (tr. by J. Fitzpatrick.)* Catechism on Modernism. 30 cts. (unbound).
- Ryan, J. A.* Alleged Socialism of the Church Fathers. St. Louis, 1913. 50 cts.
- Ruhl, Arthur.* The Other Americans. The Cities, the Countries, and Especially the People of South America. Illustrated. N. Y., 1909. \$1.50.
- Ruskin, John.* The Crown of Wild Olive, and Sesame and Lilies. N. Y., s. a. \$1.
- Laughan, J. S.* Thoughts For All Times. 23rd Am. ed. Springfield, Mass., 1916. \$1.
- Pöhl-Preuss.* Mariology. A Dogmatic Treatise on the Bl. V. Mary. 2nd ed. St. Louis, 1916. 75 cts.
- Heyne, B.* Ueber Besessenheitswahn bei geistigen Erkrankungsständen. Paderborn, 1904. 35 cts.
- Walter, F.* Aberglaube und Seelsorge, mit besonderer Berücksichtigung des Hypnotismus und Spiritismus. Paderborn, 1904. 70 cts.
- Hagen, M. (S.J.)* Der Teufel im Lichte der Glaubensquellen. Freiburg, 1899. 50 cts.
- Stadelman, H. F. (C.S.Sp.)* Glories of the Holy Ghost. Richly illustrated. Techny, Ill., 1919. \$2.25.
- Sasia, J. C. (S.J.)* The Future Life. N. Y., 1918. \$2.

(Orders must be accompanied by Cash)

The Fortnightly Review, St. Louis, Mo.

*Clean literature and clean womanhood are the Keystones of Civilization:
—this aphoristically defines the ideals of the Devin-Adair imprint.*

The Census Bureau published figures that prove that "every ninth marriage the country over terminates in divorce — that divorce is increasing nearly twice as fast as marriage." If you're married or if you're about to be married any Annalist, Actuary—or shrewd "sport" will lay you from eight to ten to one that YOUR marriage will be a failure — that YOU will wind up in the Divorce Court.

The Devil's way is the divorce way; the ratio in the larger cities is one in seven to one in three—bad enough, truly; but just as surely as "you cannot be a little bit married—or a little bit dead," the thousands of thoughtless, hasty and fly-by-night war marriages will send the average of domestic upheavals to panic figures. Read GREAT WIVES AND MOTHERS, lend it to others—to your mis-mated friends and neighbors—above all send it to the youth of both sexes, graduates and undergraduates of fashionable colleges who (at the most fateful of periods—the adolescent) are being rounded into adult life on the works of male and female wantons—men and women who if alive would not be allowed within smelling distance of a cotter's cottage. The subtle hypocrisy of such impelling exemplars makes for cumulative far reaching harm—harm that fairly snuggles into church, State and society—that inspires and supports the lust-lured leading theatres with their bedroom art—their publicity barkers, flaunting "girl from a convent" for the gaze and thoughts of the tired shekel getter. GREAT WIVES AND MOTHERS will help to turn houses into homes—will assuredly lead to marriage and happiness of the kind that's worth a picayune—the kind that lasts.

*No good Woman ever married a man except for love—for life
No real Man ever married a woman except for love—for life*

With this book the comrade of all men and women a Bachelor in time will be an ignored novelty — and as for Spinsters there will be few if any in the world old enough to shy at a mirror.

Great Wives and Mothers

By HUGH FRANCIS BLUNT

(The Boston Editor, Writer and Poet)

This is the age of War — and Woman. In the War history repeated with horror-laden emphasis. In Woman's dominating activities are we to have a rebirth of the Eleventh Century? There is no middle course for Woman; her influence is infinite, and eternal in results, for she leads to Heaven or lures to Hell.

"One after another the great wives and mothers pass over the pages, a noble procession that thrills the reader and makes him proud of his Catholic ancestry. From land to land, from age to age, they have handed down the torch of faith and piety, and the sweet odor of their holy lives purifies the atmosphere of any home which is privileged to make their acquaintance. The book is intended principally by its author to lighten the labors of priests who are directing sodalities, but it has a place in every Catholic family. Convent-schools also would be wise to place it on their shelves. It will be an inspiration to their pupils and a stimulus to make their lives sublime.

The style is simple, careful and entertaining. The book deserves a warm welcome."

REV. J. HARDING FISHER, S.J.

"Possessed of genuine interest for readers of either sex and all ages. The work is especially timely at present, when, as the author remarks in his preface, 'the world in many different ways is seeking to turn our women from the pursuit of the Christian ideal in wifehood and motherhood.' The appetizing contents of the book may be judged by these selections from the chapter headings: Margaret Roper, Elizabeth Seton, Jerusha Barber, Mary O'Connell, Margaret Haughery, Lady Georgiana Fullerton, Pauline Craven, and 'Some Literary Wives and Mothers.'" — THE AVE MARIA.

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Christianity Alone Can Save Society

A New Spirit of Justice is a Vital Need

(From the report on "Social Reconstruction: A General Review of the Problems and Survey of Remedies" issued by the National Catholic War Council)

" 'Society,' said Pope Leo XIII, 'can be healed in no other way than by a return to Christian life and Christian institutions.'

The truth of these words is more widely perceived today than when they were written, more than twenty-seven years ago. Changes in our economic and political systems will have only partial and feeble efficiency if they be not reinforced by the Christian view of work and wealth. Neither the moderate reforms advocated in the National Catholic War Council Pamphlet, nor any other program of betterment or reconstruction will prove reasonably effective without a reform in the spirit of both labor and capital.

Capital and Labor Must Both Reform

The laborer must come to realize that he owes his employer and society an honest day's work in return for a fair wage, and that conditions cannot be substantially improved until he roots out the desire to get a maximum of

return for a minimum of service. The capitalist must likewise get a new viewpoint. He needs to learn the long-forgotten truth that wealth is stewardship, that profit-making is not the basic justification of business enterprise, and that there are such things as fair profits, fair interest and fair prices.

Humanity Must Be Considered First

Above and before all, he must cultivate and strengthen within his mind the truth which many of his class have begun to grasp for the first time during the present war; namely, that the laborer is a human being, not merely an instrument of production; and that the laborer's right to a decent livelihood is the first moral charge upon industry. The employer has a right to get a reasonable living out of his business, but he has no right to interest on his investment until his employees have obtained at least living wages. This is the human and Christian, in contrast to the purely commercial and pagan, ethics of industry."

The Reconstruction Program is issued by Committee on Special War Activities, National Catholic War Council, 1312 Massachusetts Av., Washington, D. C.

Copies will be supplied free on application

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The Fortnightly Review

VOL. XXVI, NO. 21

ST. LOUIS, MISSOURI

November 1, 1919

The Secret Ritual of the A. F. of L.

One of the main objections against the American Federation of Labor (cfr. *F. R.*, XXVI, 20, 311) has been its secret ritual. This, we learn from the *N. Y. Evening Post*, was made public for the first time on Oct. 14, through insertion in the *Congressional Record* for the Federation's entire "Manual for Common Procedure."

The manual, which hitherto has been ordered "kept under lock and key in the meeting room and not to be exposed to the inspection of any person not a member in good standing," contains the "initiatory obligation" demanded of candidates for admission, and includes, among its stipulations the following promises:

"You also promise to bear true allegiance to the American Federation of Labor and never consent to subordinate its interests to those of any labor organization of which you may now or hereafter be a member?"

"You also promise to keep inviolate the traditional principles of the American laborer — namely, to be respectful to every woman, considerate to the widow and orphan, the weak and defenceless, and never to discriminate against a fellow worker on account of creed, color or nationality; to defend freedom of thought, whether expressed by tongue or pen, with all the power at your command?"

"You further agree to educate yourself and fellow workers in the history of the labor movement and to defend, to the best of your ability, the trades union principle, which guards its autonomy and which regards capital as the product of the past labor of all toilers of the human race, and that wages can never be regarded as the full equivalent

for labor performed, and that it is the mission of the trade unions in the present and the future to protect the wage earners against oppression and to fully secure the toilers' disenthralment from every species of injustice?"

"You further solemnly promise on your word of honor that you will, whenever, wherever, possible, purchase only union-made goods, and that you will use your best endeavors to influence others to do the same, and never become faithless to your obligation?"

"To all of this you pledge your honor to observe and keep as long as life remains or until you may be absolved from this obligation by the American Federation of Labor?"

Following the obligation of initiation, the manual describes the official salutations and contains the rituals to be observed in meeting. Describing the ritual, the manual says:

"To gain admission to the meeting room you must knock at the inside door. When the guardian opens the wicket you will give him the current password.

"This will admit you to the meeting room, when you will advance to the centre of the hall, facing the president, whom you will salute with your right hand extended before you, parallel with your shoulder, and palm of your hand upward. The president will recognize you by extending his hand, palm downward."

In closing the meeting, the members are admonished to "bear well in mind your obligations. Cherish the union, for it teaches you how to live; have faith in the union, and it will comfort you in need; have zeal for the union, for in its growth you will find happiness for yourselves and your fellow men."

Houses

By WILFRED W. GIBSON
 The house we built with hands
 To shelter love's delight
 From the pitchy night
 Dark and empty stands,
 But from our house of dreams
 Everlasting light
 Through the pitchy night
 Pours in golden streams.

A National School of Sacred Music

Since the memorable Motu Proprio of Pius X on Church Music made its appearance, on the Feast of St. Cecilia, 1903, praiseworthy efforts have been made in various ways to bring about a reform in existing conditions and to put into effect the decrees of this classic document. Text-books have been compiled for use in schools and universities, to instruct the students in the Church's own music, Gregorian Chant. Some organists and choir-masters, who realized what was right and proper in the rendering of God's praises, delighted their congregations Sunday after Sunday with the wonderful Gregorian and polyphonic compositions, hoping that their example would be an incentive to others to do likewise. Pastors with the zeal of religion burning in their hearts, by word and example demanded that the abuses that had so long existed in the rendition of God's praises cease, and that music fit for the House of God alone be tolerated. Church musicians with facile pen have pleaded the cause of correct Church music, and exposed the unworthiness of the music generally heard in our churches. Societies such as that of St. Gregory have issued white and black lists of Church Music, hoping in this to discredit certain compositions unworthy of the House of God. Bishops have appointed Diocesan Directors of Music, in the hope of bringing about more uniformity in this most important phase of the Church's life, and of discouraging the rendition of operatic and theatrical music in the churches of their dioceses. What can be said of the success of all these efforts? At best, the effects have been spasmodic and short-lived. No permanent good has resulted from any of them.

The evil that the Motu Proprio intended to eradicate is too deeply rooted to be affected by any of the attempts so far made to dislodge it, however serious these attempts may have been. In spite of all the earnest efforts that have been put forth to bring about this much needed reform, we still hear operatic and worldly music within the sacred precincts of the Holy of Holies. Sunday after Sunday, in many large city churches, our religious sense is offended by salaried artists metamorphosing religious music into dramatic performance at the most solemn services. To add to the abuse, bands and orchestras are introduced on the great festivals of the year to give the performance a more operatic flavor. Sacred musical compositions, embellished by cavatinas, duets and airs which properly belong to the theatre, desecrate the temple of God. In the more modest churches, we hear the sacred text of Holy Mass sung to the most trivial dance tunes. The greater number of the hymns rendered at Low Mass on Sundays and Holydays are an insult to the Almighty. Only in a very few of our great cathedrals and churches of our large cities do we hear the strains of the sublime chant of Holy Church, and the majestic polyphonic compositions of the ages of faith. How seldom do we meet with that ancient institution of Holy Church, the boy choir, which Pius X so ardently desired revived?

The reform in Church Music, if it is to become a reality, must begin by educating the child from its first years at school. Realizing that this reform must have a firm foundation if it is to be lasting, Pius X recommended that it have its beginning in our schools. He knew that it was only with the young in our schools that we can hope for success in establishing this reform. He desired that the sacred chant be taught in our schools, academies and colleges, so that the young may become imbued with its spirit, may obtain a correct notion of its fitness, and after a serious study of it, learn to love it and esteem it as the most appropriate music for the House of God. When these children grow up to

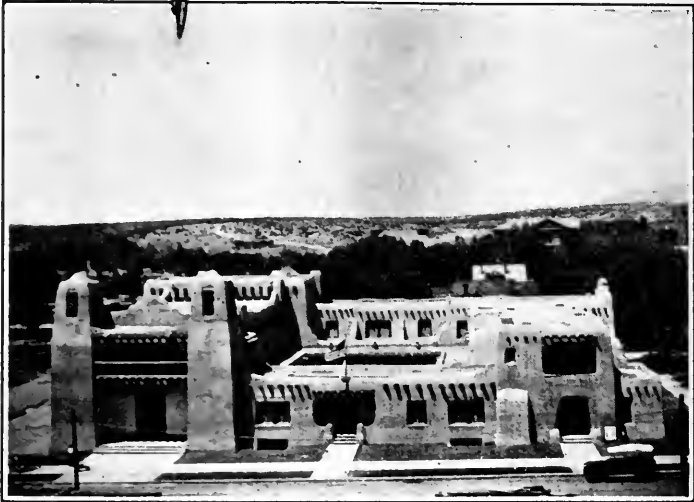
manhood and womanhood, the training they have received at school in the correct music of the Church will assert itself and they will frown down upon any operatic or theatrical music in God's Temple. They will form public opinion, which will become so strong that all music unfit for the House of God will be strictly barred therefrom. Then and then only, shall we have strict liturgical choirs throughout the length and breadth of the land, edifying the faithful by the faultless rendition of the Chant and the great works of the polyphonic masters. The Church has always been solicitous that her own music should be fostered and taught in our schools. We can very well profit by her example in the past and hold fast to the principle that children should not only be given instruction in letters and science, but that they should also be taught how to take part in the musical portions of a liturgical service. Those who have gone before us, have done wonders in the establishment of "scholæ cantorum," where Church Music formed an integral part of the curriculum. Besides establishing schools, they conscientiously gave of their time, talent, and means to bring about the best results in the teaching of music for the service of the Church. Is it to our credit, then, that we pause and falter in this work? Can we neglect to bring about better conditions in the noble branch of Church Music than now exist in the Church in America?

But it will not suffice to teach the children what is right and proper in the domain of Church Music. When they arrive at adult age, some of them will desire to fit themselves to become Catholic choir-masters and organists. Moreover, there is a problem that must be met, "hic et nunc." There are many today who are exercising the office of choir-master and organist in our churches, and who are anxious and desirous to meet the demands of the *Motu Proprio*, yet who do not know which way to turn to obtain a knowledge of true Church Music as outlined by that document. We have seminaries in which to give our priests the neces-

sary knowledge for their exalted calling, normal schools to train our Catholic teachers in sound pedagogy, but the Catholic organist or the Catholic choir-master has no place or school, properly so called, where he may engage in serious work, training himself for his most important position. True, we have "The Superior School of Sacred Music" at Rome, where all branches of Catholic Church Music are taught, and the Catholic musician is given an education that perfectly fits him for his work. But how many of our choir-masters and organists have either the time or means to go to Rome to obtain the knowledge that is absolutely necessary for their important work. There should be a school right here at home, where choir-masters and organists may receive the proper training to fit them for their work. Indeed such a school is one of the most urgent needs of the Church in America to-day. When we consider the intimate relationship between the sacred liturgy and the music of the Church, should we not tremble at the indifference manifested in the selection of anyone who can play the organ to fill the position of organist and choir-master? Those who are intimately associated with the liturgy of the Church are given years of training to fit them for their holy work, whilst those whose office it is to furnish the ornament to the liturgy, sacred music, receive no training whatever, the only requirement being that they be able to manipulate the organ keys. Is not this a lamentable condition? (*To be concluded*)

--The October number of the *Indian Sentinel*, published quarterly by the Bureau of Catholic Indian Missions, Washington, D. C., is devoted mainly to the Flathead Indians and the mission work done among them by zealous Jesuit Fathers, beginning with Fr. P. J. De Smet. The information contained in this number is not only entertaining, but historically valuable. The *Indian Sentinel* is one of the few periodicals of its kind that deserve a large circulation on its own merits, entirely aside from its pious object.

ADAPTING THE MISSION STYLE OF ARCHITECTURE TO WIDER USES.



Photographed by Wesley Bradfield

**The New Museum Building at Santa Fe, N. Mex.,
with Temple of St. Francis**

We are indebted for the above-printed picture of the New Museum at Santa Fe, N. Mex., to the editor of the semi-monthly journal of that institution, *El Palacio*, to which we have repeatedly referred in this REVIEW.

The building is interesting for more than one reason, but principally because it is a type embodying the distinctive and salient features of New Mexico Mission architecture, which owes its peculiar character in part to the material employed in construction, to the environment, and to Pueblo Indian workmanship and traditions.

"In a way," says *El Palacio* (Vol. VII, No. 4), "it is the only American architecture in this country, because it has virtually grown out of the soil, shaped by the environment, and is based upon a natural development going back many centuries. The distinctive features of the exterior are the terraced effects, the plastic or flowing lines, the porticoes and balconies, the color, and the projecting decorated beams. In the interior it is the carved corbels or capitals, the brush ceilings,

the ceiling beams, the carved doorways and windows, the *patio* with its covered corridor or cloister, the massive walls, the use of color in the woodwork, the use of native materials, and the handicraft in fashioning furniture and furnishings, in addition to mural paintings and art treasures."

The Museum owes its existence to the generosity of the Hon. Frank Springer and several of his friends, who contributed an initial fund of \$30,000, which was matched by an appropriation of the State legislature. The people of Santa Fe donated the site upon which the structure stands. Various artists gave of their best work, and other friends contributed to the library, art collections, equipment and furnishings.

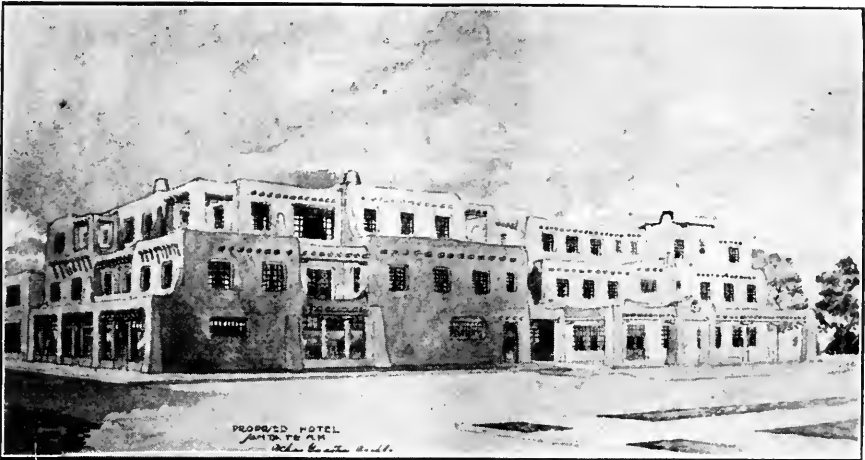
The visitor enters by way of the library, reading room, and office. The library is mostly for reference, but is gradually acquiring many works on art, on the history and the Indians of the Southwest, on archaeology, anthropology, and the primitive arts. From the east end of the library open the art gal-

leries, in which the artists who paint in the Southwest exhibit their latest creations.

The St. Francis Auditorium, to the left, is Santa Fe's community centre. It is described as a superb exemplification of the New Mexico Mission style. A thousand persons can crowd into it, and its beauty is of the kind of which one never tires. The mural paintings symbolize the life and influence of St. Francis of Assisi, the patron saint of New Mexico, Arizona, and California,

whose cowed sons Christianized the Southwest, beginning their work eighty years before the Pilgrims landed at Plymouth Rock.

The proposed new hotel, which the reader sees on this page, is to be erected at Santa Fe, opposite the New Museum. It represents a fine adaptation of the New Mexico Mission style of architecture to apartment house purposes. It is hoped to have the building ready in the autumn of nineteen hundred and twenty.



Photographed from a Sketch by Wesley Bradfield

Proposed New Hotel at Santa Fe, an Adaptation of the New Mexico Mission Style

Foreign Languages in American Schools

Seven State legislatures have passed laws this year against the use of German or other "foreign" tongues in elementary schools. A summary of these silly enactments is published in the *American-Scandinavian Review*. In seventeen other States such bills were considered, and in some the issue is not yet decided. In Pennsylvania a haphazard enactment, which would have shut German out of even normal schools, was properly vetoed; while in California the defeat of another unreasonable bill was followed by a ruling by the State Board prohibiting German in all public schools but leaving it untouched in private schools and universities.

It is noteworthy that the Middle Western States, despite their strong German-American population, have led in such law-making: Indiana, Iowa, Nebraska, Minnesota, South Dakota, and Oklahoma are on the list.

Most of the laws demand that the sole medium of instruction shall be English, and that no foreign tongue shall be taught till the child has passed the eighth grade. Indiana restricts even the high-school teaching of foreign languages.

The writer in the *Review* opposes "dictation" of what private and parochial schools shall teach. Most of those who send their children to the public schools will, we believe, fail to see why they should be subject to arbitrary "dictation" on the part of fanatics.

Spiritistic Phenomena

Prof. W. J. Crawford, in his latest book, "Phenomena of Spiritism," tries to explain the remarkable phenomena of levitation witnessed by him in his experiments with mediums, by the hypothesis that these phenomena are produced by means of a structure projected to the table from the body of the medium, and raps by rods of a similar kind. Where the applied forces are small, this structure is built up on the cantilever principle: but an inclined strut connects the table to the floor and thence to the body of the medium in cases where heavy pressures on the table are likely.

As to the possible nature of these structures, Dr. Crawford's experiments seem to him to indicate that they are composed of matter in a form quite unfamiliar to ordinary physical science, though it obeys the more general physical laws. This matter is impalpable and invisible, at least in strong red light, while white light breaks it up. It seems, however, to possess weight; and there is every indication that under conditions and by means so far quite unintelligible to us it is abstracted from the body of the medium. A good deal of evidence for this astonishing possibility is the most striking thing in this book. Dr. Crawford maintains that whereas in many levitations the weight of the medium increased by about the weight of the table—a result one would anticipate if the mechanical reaction is on the body of the medium—in some, in those, namely, in which there was other evidence that the strut as distinct from the cantilever method was employed, her weight fell decidedly. Moreover, when the "operators" were asked to take as much matter as possible from the body of the medium and rest it on the floor, the weight of the medium decreased by about half, *i. e.*, by fully fifty pounds. Only in the later stages of the process did the medium experience any discomfort.

Where it enters the body of the medium the structure is composed of this unknown form of matter, which can, however, transmit through itself vari-

ous kinds of ordinary stresses. In order to transfer such stresses to ordinary matter, conversion into another type of matter intermediate between this and ordinary matter is required. This other type is "materialized" matter and may under certain conditions become visible to the eye; and the probability is that it forms both the free end of the structure and the link between the body of the structure itself and various interior portions of the medium's body.

To account for certain phenomena even in this general fashion, more, however, is required. Some kind of energy must be supplied. Its probable source, in Dr. Crawford's opinion, is the bodies of the sitters as well as the medium; though it has a peculiar affinity for the body of the medium, and different substances vary considerably as conductors of it.

No one who takes any interest in the study of abnormal phenomena can fail to be reminded of the general similarity of this hypothesis to numerous previous theories covering a wide range of ideas which normal people are suspicious of. The notion that all sorts of marvels are produced by the projection from the "medium" of an attenuated quasi-material structure of some sort is not new. What distinguishes Dr. Crawford is the unusual definiteness with which he expresses the position and the original study he has made of the conditions under which this happens and the laws which such operations appear to obey. He points out that under definable conditions phenomena might be produced at a very considerable distance from the body of the medium by mechanism physically of the same kind as he has described. Some of the telekinetic experiments of Aksakoff are immediately recalled by this, and the various tricks to account for which someone invented the term "pseudopodia."

A more remote possibility is that there may after all be something in the ancient and enduring traditions about lycanthropy, bad as many writers have shown the evidence for notable historical cases to be. That, after all, is what

one might expect where the subjects are distinguished. What we really want to know is what common experiences lay behind the traditions and nourished them.

The closest analogies, however, are with the numerous theories of the subtle and etheric bodies. To some of these at least Dr. Crawford's work seems to lend support.

The War and Transformation of Character

It is hard to see what ground the English-speaking world could have had for anticipating "a universal transformation of human nature" as a result of a war which seemed to many less immediate and menacing than the influenza epidemic.

Transformations of character come from within, and it was no more to be hoped that the war could impose a permanent mould upon human nature, than it is to be insisted that the stress of his calling and the need for self-command which accompanies it, should make a social and civic jewel of the butcher. Those who knew France smiled at the customary saying that the war had recreated her spiritually. The war transformed no one, and people who would transform themselves have perpetual occupation. It is not one of those tasks that can be thoroughly attended to once, like spring cleaning, and then banished from the mind. One beholds a distressing picture of a hero losing his temper and crying out afterward bitterly, "Why, they said I was reformed!"

"It would have been restful and pleasant for the war's survivors to settle down to enjoy a well-earned virtue," (says the *N. Y. Post*, Aug. 23), "but it is grievously plain that we have only the same old imperfect instrument to use in building up an improved future that we employed in fashioning a defective past. Perhaps it is better for posterity that reconstruction should not go forward with novel and unnatural smoothness."

Silver Jubilee of "The Messenger of the Most Precious Blood"

The *Messenger of the Most Precious Blood*, a monthly magazine published in English and German by the Fathers of the C.P.P.S. at Colledgeville, (near Rensselaer), Ind., is celebrating its silver jubilee. The October number contains a brief history of the publication, illustrated with pictures of its founder, the Rev. John A. Nageleisen, its successive editors and managers, among whom we may mention the Rev. Fathers F. B. Hahn, Rev. A. Gietl, G. D. Heldmann, and the present editor, V. Rev. Benedict Boebner, all of the C.P.P.S.; some of its leading contributors, etc., etc.

The Messenger is devoted to the propagation of the devotion of the Most Precious Blood for the poor souls in Purgatory and to the instruction of the faithful. It is popular in tone and appeals to the common people. Among those for whom it is intended it undoubtedly serves its programmatic purposes very effectively.

The Messenger has its home in the historic old Indian School built by Mother Catherine Drexel near Rensselaer in 1888. The jubilee number contains an interesting account of this building, its history, present condition, and uses.

The subscription price of the little magazine is only fifty cents a year, yet we notice that the publishers, like most of their colleagues of the Catholic press, complain of "gross negligence" on the part of many of their subscribers. Until this well nigh universal apathy is replaced by an active and unselfish interest in the propagation of good periodical literature, there is not much hope for a strong Catholic press in this country.

We congratulate the Fathers of the Most Precious Blood upon the good they have accomplished through *The Messenger* and hope they will be enabled not only to continue to publish the magazine, but to develop and improve it, so that its golden jubilee may find its sphere of beneficent activity greatly enlarged.

Unobjectionable Photo-Plays

The Catholic Photo-Play Pre-Review Service, operating under K. of C. auspices in New York, has approved the following motion picture plays as "clean and entertaining":

- D. Evangeline, 5 reels; William Fox.
 C.D. The Wimming Stroke, 5 reels, Wm. Fox.
 C.D. The Egg Crate Wallop, 5 reels; Paramount.
 C.D. The Ace of the Saddle, 5 r.; Universal.
 C. Merry-Go-Round, 5 reels; William Fox.
 C. The Speed Maniac, 5 reels; William Fox.
 C. Jinx, 5 reels; Goldwyn.

The Service says that this list was compiled after viewing more than forty pictures and declares that its approval "means something worth while—there is no guess work."

The Service also announces that a syndicate of Chicago Catholics is planning to enter the photo-play field as producers, and adds: "The more Catholics there are in the business, the better it will be for the industry—it assures more clean pictures."

Until this movement of supplying absolutely clean and commendable photo-plays under Catholic auspices gets stronger, we shall continue to reprint the lists of unobjectionable films issued from time to time by the Pennsylvania Board of Censors. The latest is as follows:

- D. It's Easy to Make Money, 5 reels; Metro.
 D. The Four Flushers, 5 reels; Metro.
 D. Stepping, 5 reels; Famous Players.
 D. A Society Exile, 6 reels; Famous Players.
 D. Heart of Youth, 5 reels; Famous Players.
 D. The Other Half, 5 reels; Mutual.
 D. Evangeline, 5 reels; Fox.
 D. The Coming of the Law, 5 reels; Fox.
 D. Kathleen Mavourneen, 6 reels; Fox.
 D. A Dangerous Little Devil, 2 reels; Frohman.
 D. The Hoodlum, 6 reels; Pickford.
 D. Winning his Wife, 2 reels; Jewel.
 D. An Honorable Cad, 2 reels; Jewel.
 C. The Deserter, 1 reel; Mutual.
 C. Skinny, School and Scandal, 1 reel; Famous Players.
 C. New Folks in Town, 1 reel; Fam. Players.
 C. His Love Letters, 1 reel; Strand.
 C.D. This Hero Stuff, 5 reels; Pathé.
 C.D. Widow by Proxy, 5 reels, Fam. Players.
 C.D. Bill Henry, 5 reels; Famous Players.
 C.D. The Lottery Man, 5 reels; F. Players.
 C.D. Tom's Little Star, 2 reels; Jewel.
 C.D. A Favor to a Friend, 5 reels, Metro.
 E. Straight Goods, 1 reel; World.
 E. The Passing of the Crow, 1 reel; Educational.

- E. The Confession of Pungs, 1 reel; Educat.
 E. Belgium, the Broken Kingdom, 1 r.; Edu.
 E. Petrified Forest, 1 reel; Prizma.
 E. Gators, 1 reel; Prizma.
 E. Pershing, the Weapon of Destiny, 1 reel; Universal.
 E. Where they go Rubbering, 1 reel; Outing Chester.
 D.—Drama; C.—Comedy; E.—Educational.

British Atrocities in Egypt

Apropos of this topic, briefly touched upon in No. 14 (p. 212) of the *F. R.*, Mr. Wm. Marion Reedy writes in his *Mirror* (XXVIII, 30, 509 sq.):

"I have before me as I write a *Procès Verbal* of the inquiry into an awful incident of repression at the town of Azizia. The inquiry was conducted Sunday, April 12, 1919; the raid occurred on Tuesday, March 25. Witness after witness testified to such abominations of conduct as would have disgraced savages. Wives and daughters of peaceful citizens were ravished before the eyes of their husbands, sons and fathers. Resisting women were shot dead by the rapists in British uniforms. The men who tried to protect their women were also shot or made prisoners. These jewels of atrocity were set in plain gold of robberies, burning of houses and slaughter of domestic cattle. Incidents duplicating and sometimes surpassing those at Azizia took place at numerous other villages. . . . Testimony is abundant that British soldiers strangled natives, then buried them to the waist in the ground and shot or bayoneted the helpless victims. This is the way that the English are punishing Egyptians for carrying on a strike against the protectorate and in favor of independence."

Neither India nor Egypt, concludes Mr. Reedy, "can get a hearing in this country, as Ireland can. None of their leaders can be 'ovated' here as is De Valera. There is neither an Indian nor an Egyptian 'vote' here to be 'placated.' But the Irish-American demonstration for self-determination brings to the fore in discussion the causes of all the other small nations held in suppression by the far-flung British imperialism."

Peace-Making at Paris

Mr. Sisley Huddleston, who was the Paris correspondent of the *Westminster Gazette* during the Peace Conference, offers a welcome contribution to the literature of the making of the peace in his recently published book, "Peace-Making at Paris" (London: Fisher Unwin). The proceedings in Paris were so protracted, so complicated, and so erratic that it was difficult for any one, even with a fair knowledge of the problems involved, to arrive at a perspective. Mr. Huddleston gives us a perspective, even though there are misty tracts in it. Until we can get the private diaries and personal correspondence of the principal participators in the conference, books like this must take the place of a detailed and intimate history.

One learns from Mr. Huddleston's pages that big things are done in the same haphazard way as little things; men bring no new powers or procedures to the doing of them. An elaborate mechanism of commissions and bureaux was set up for the study of the complicated problems to be solved, but their labors were as those of the Danaides, for neither the Council of Ten nor the Big Four paid the slightest attention to their memoranda. The author gives us the anything but lofty spectacle of a canny Welshman endeavoring to convince a Frenchman and an Italian that a certain American was neither mad nor malicious, and Welshman, Frenchman, and Italian together finally "putting it over" the American. To make the picture darker, Mr. Huddleston gives us a background murky with the intrigues of professional diplomatists and Slav adventurers and with the ignorance—"appalling," he calls it—of Russian and German conditions that prevailed among the Allies.

In regard to the personalities of the Big Four, Mr. Huddleston describes Mr. Lloyd George as "the master of the Conference" and "the autocrat of the autocrats," but the actual impression one gets is quite at variance with the description. The only "masterful" man was Clemenceau. That is the pop-

ular impression, and, right or wrong, Mr. Huddleston confirms it. Orlando flits through the book as the transient and embarrassed phantom of Italian Imperialism. By far the most interesting character study is that of President Wilson. A tragic figure he makes, — a man of eloquence and aspiration, but not of action. Mr. Huddleston traces the course of his disillusion, which began from the moment of his arrival in Paris. There is a depressing anecdote of how the French authorities cynically suppressed a movement for a labor demonstration in support of Mr. Wilson and his ideals. Mr. Huddleston suggests that Wilson's influence, which had been slowly waning for long, was fatally impaired when he failed to make good his threat to leave the Conference at the crisis which ensued on the intervention of Rumania in Hungary. Later, it is true, the Fiume crisis roused him to decisive action, but he exhausted himself in the effort, and was powerless to aid China as he had aided the Yugo-Slavs. That at any rate is Mr. Huddleston's view. He makes his point simply: "Mr. Wilson is not a strong man."

Hope for the Drama

Apropos of Father Muntsch's recent article (*F. R.*, XXVI, 18, 276), "Hope for the Drama" (cfr. *F. R.*, XXVI, 19, 302), a reverend correspondent requests us to call renewed attention to McGroarty's "Mission Play," in which Fray Junipero Serra is the chief character. "This splendid play," he says, "has been a success from the beginning, not on the road, but at San Diego, Cal., its home."

Our correspondent also mentions Father F. M. Lynk's English version of "Garcia Moreno's Death," adapted from two excellent German plays and published by the Mission Press, Techny, Ill. This play is not over difficult to perform and was successfully performed by the students of several of our colleges.

"We certainly need good Catholic plays," concludes our correspondent; "keep up the fight for Catholic ideals all along the line."

"Corpus Catholicorum"

In 1915, Prof. Joseph Greving, of the University of Bonn, published in the *Theologische Revue* a "Plan for a Corpus Catholicorum," i. e., a collection of the still extant writings of the leading Catholic champions during the Reformation period, say, from 1500 to 1563. The work was conceived as a *pendant* to the famous "Corpus Reformatorum" founded by Bretschneider, but not yet completed. Dr. Greving justly contended that it would never be possible to understand the important religious movement of the 16th century without a detailed knowledge of the theological treatises and the private correspondence of such men as Cochlaeus, Eck, Faber, Flug, Prierias, Catharinus, Cardinal Cajetan, Clichtoveus, Bishop Fisher of Rochester, and others.

In a "Report on the Status of the Corpus Catholicorum" Dr. Greving announced in the same review, in May, 1917, that it had been found possible, despite the war, to lay the foundations for the proposed undertaking. Nearly seven hundred persons had declared their willingness to contribute money and some fifty savants had offered to share in the editorial labors. The subtitle adopted for the collection, "Werke katholischer Schriftsteller im Zeitalter der Glaubensspaltung," removed all geographical and national limitations. A periodical magazine had been established for the publication of smaller contributions. The nomenclator of authors had not yet been perfected, but a list of the printed works to be re-edited in the collection had been made. Aschendorff, of Münster, had been chosen as publisher.

Professor Greving did not live to see the first volume of his great lifework published. He died suddenly on May 6, 1919. On the morning of that very day he had made the last corrections and put the finishing touches to his manuscript before sending it to the printer. Only a few weeks later, in June 1919, Monsignor Eshes was able to send out the first volume of the "Corpus Catholicorum" under the title, "Defensio Ioa. Eckii contra Amaran-

lentas D. Andreae Bodenstein Carolstadini Invectiones." It was a splendid beginning. Although the undertaking is now deprived of Dr. Greving's valuable coöperation, others are carrying it on, in the hope of finding encouragement also among Catholic scholars of other countries. Those of our readers who are interested in the matter may write for further information to the Aschendorffsche Verlagshandlung, Münster i. W., or communicate with the Rev. Joseph Ludwig, of Antwerp, Ohio.

High Finance With a Vengeance!

The *Nation* (No. 2831) calls attention to a statement made by the Secretary of the Treasury, namely, that the U. S. had consented to an agreement whereby the \$500,000,000 annual interest due from Allied countries will be allowed to accumulate. This process, described as "funding of the interest," was agreed to, the statement declared, because of the inability of the Allies to make interest payments on their debts in view of the exchange situation and their heavy current expenses.

"When a private corporation declares itself unable to pay interest on its debts," justly comments our New York contemporary, "the process is described in lawyers' offices as 'confession of bankruptcy,' and the arrangement with creditors is known as 'composition'; but if Secretary Glass prefers the term 'funding of the interest,' we do not object; only we like to recognize facts. This 'funding' will, during the three-year period contemplated, add about a billion and a half to the ten billions we have loaned, on which, we are now informed, no cash payments of interest have ever been made, interest payments being cared for by cutting into the credits allocated. *This is high finance with a vengeance.*"

--"Drastic measures" in government communications and interviews means that nothing in particular is going to be done. Witness the campaign against the profiteers.

A Monument of Imbecility

The harshness of the Allied note justifying the treaty with Austria recalls to memory the assurances of Messrs. Wilson and Lloyd George that the Austrian and German peoples were not our enemies, but only their governments. "Such," comments the *Manchester Guardian* (weekly ed., 1, 10), "is the value of war-time pledges. . . . The forced cession of districts of the Austrian Tyrol, part of them as Austrian as Kent is English, to Italy is the most complete departure from the principles of the League of Nations to be found in either treaty. It is no more to be supposed that any really Austrian part of the Tyrol will remain Italian fifty years hence than that Alsace-Lorraine could have remained German fifty years longer." Our esteemed British contemporary adds that in treaties of this sort Europe is laying up for itself the seed of future wars.

The London *Saturday Review* evidently shares this view, for, commenting on the fact that the American, French and British armies are fast melting away, our contemporary says: (No. 3332): "The Germans are clever people; and suppose that, as the months roll by, they say they cannot comply with this condition or that? How are they to be forced to obey? The re-establishment of the blockade, in the face of the revival of trade, which is beginning already, would be impossible. We predict that in a year or two the greater part of the Treaty of Peace will be jettisoned as impracticable, and that in ten or twenty years not a clause of it will remain. The next generation will look on the Treaty as a monument of imbecility, because it has been built with immense labor, upon a foundation of theories and dreams."

Romulus and Remus

In the itemized list of gifts given to President and Mrs. Wilson abroad, as published by Mr. Tumulty, appeared the following:

"In addition to the gifts received by the President, the following tokens

were presented to Mrs. Wilson while she was in Europe. . . . In Italy: A reproduction of the 'Wolf and Romulus and Remus,' in gold, presented by the people through private subscription."

In this connection a Washington correspondent of the *Chicago Tribune* (Oct. 13) calls attention to the following, taken from "Fragments," edited in London by Capt. Bruce Bairnsfather (July 23, 1919):

"All Paris is asking who the lady was, presented a few days ago in Rome with a gold medal of the she-wolf suckling Romulus and Remus, who expressed her thanks saying: 'It moves me deeply to accept this magnificent work of art, the symbol of eternal love—Romeo and Juliet.'

"And who was the ambassador who coughed so violently that the audience could not hear what followed?"

Government Propaganda at the Taxpayers' Expense

The United Typothetae of America justly protest against "the circulation at public expense of much private propaganda material."

"The Joint Committee on Printing of the present Congress recently disclosed the fact that many hundreds of thousands of dollars had been spent by the Wilson administration in printing and distributing *ex parte* literature in favor of the League of Nations at government expense. The propaganda, we learn from a Washington despatch in the *St. Louis Globe-Democrat* (Oct. 20), has even been carried into the schools. In one official publication school teachers are urged "to cultivate the League of Nations attitude of mind" among their pupils. Speeches of Secretary Daniels and Baker have been printed in full in publications distributed among the navy men at training stations. Some of the propaganda pamphlets refer to President Wilson as "the greatest man on earth"!!!

As taxpayers the members of the United Typothetae have good reason to protest against this waste of public funds. We cordially support their demand for reform.

NOTES AND GLEANINGS

—There are men so armored in self-complacency that they take even open contempt as a tribute of admiration.

—Hardly is the actors' strike over, when a strike of mattress makers threatens the foundation of the contemporary drama.

—Mr. H. G. Wells's new History of the World will run from Creation to the Paris Conference, and might fittingly be called "From Chaos to Chaos."

—It is denied that the first thing President Wilson asked to read when he had sufficiently recovered from his illness, was a copy of the *Congressional Record*.

—The organization known as War Mothers of America has changed its name to Service Star League. Will not the Catholic War Council take the hint? The people are sick of everything that smacks of war!

—Sir A. Conan Doyle declared in an address recently delivered at Portsmouth (see *London Daily Herald*, No. 1132) that Spiritism is becoming a separate religion and that there are already 360 Spiritistic churches in Great Britain.

—The Unitarians at their recent Baltimore conference decided to "standardize their service." How this can be effectively accomplished without first standardizing their faith, we do not understand. At present every Unitarian congregation has its own creed,—and *lex credendi est lex orandi*.

—Mrs. Belloc Lowndes asserts in the *Bookman* that the fake story of the passage through England of a huge Russian army, in August, 1914, was started deliberately by Lord Kitchener, who wished to learn through his secret agents in Berlin how soon a circumstantial story of this kind would reach the enemy.

—At the recent meeting of the British Association Brig.-Gen. H. Hartley, speaking of "Chemical Warfare," challenged the assertion that the use of gas was inhuman. He recalled the fact that the use of gun-powder in the 16th

century was regarded as inhumane. He said that 75 per cent of the British soldiers disabled by gas were again fit for duty within three months. Gas caused fewer permanent casualties than either rifle fire or high explosives. (See *Manchester Guardian*, weekly ed., Vol. I, No. 11, p. 175).

—Prof. Starch, in his book, "Educational Psychology" (Macmillan), attacks the perennial theme of heredity and environment from a new angle. He has studied a sufficient number of cases to show that while blood does tell, it is largely because of surroundings. Many readers will be pleased to learn from the same source that there is no connection whatever between handwriting and character; the fact that the writing of some of us looks as if it had been done with a burnt match in a state of partial paralysis, does not prove criminality in us.

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—The new Austrian "Red Book" revelations are filling in quite a few gaps in the story of the Ten Days of 1914; but the whole truth about the pre-war negotiations cannot be finally pieced together without the aid of a great many documents and despatches — British, French, German, Russian, Serbian, and Austrian — which the various governments have so far discreetly withheld from publication. Maybe the trial of ex-Kaiser William, if it ever comes off, will force a lot of these documents into the light, for it is generally expected that the defense will take the form of a counter-attack and of an attempt to throw a large share of the blame on the Entente statesmen.

—Senate and House appear to have agreed on a prohibition enforcement bill under which the sale of buttermilk, cider, and similar beverages will be forbidden under heavy penalty, though these drinks may still be manufactured in the kitchen for home consumption. Whether it will be permissible to pass around the buttermilk jug at a party or to give a neighbor a swig of cider for helping at a hog-killing, will probably have to be decided by the U. S. Supreme Court. Meanwhile we note from *Harvey's Weekly* (II, 41) that "numerous new drug stores are being opened in convenient places, conspicuously displaying in their windows certain 'patent medicines' that bear on the wrappers in big letters the warning [?] legend: 'Contains 15 per cent of alcohol.'"

—*La Vérité*, of Quebec, has a new associate editor in the person of Mr. J. F. Dumontier, whom the older readers of that journal remember as one of the ablest collaborators of J. P. Tardivel, the lamented founder. Mr. Dumontier (Vol. XXXIX, No. 5) promises to inspire new life into the paper, which had suffered of late years through the effects of the war and from overwork on the part of Mr. Paul Tardivel, the present owner, editor, and manager. Mr. Dumontier has proved by his past work that he is a learned man and a brilliant writer. We hope and expect that *La Vérité* will regain some of its ancient prestige under his editorship.

Literary Briefs

—A reader calls our attention to the fact that in our recent paper on "Those Michigan Tablets" (*F. R.*, XXVI, 19, 295) we omitted the following references, which he considers of value: F. W. Kelsey, "Some Archaeological Forgeries from Michigan," in the *American Anthropologist*, New Series, Vol. X, 1908, No. 1, summarized and commented upon in the *Catholic Fortnightly Review*, Vol. XVII, No. 18, pp. 547-550, where is also quoted Prof. Alfred Emerson's verdict that the Michigan tablets are "bumbugs of the first water." Prof. Kelsey gives evidence to show that the motive of the forgers was pecuniary gain.

—Apropos of the recent decree of the S. Congregation of the Holy Office against Theosophy, so-called, Catholic students will be pleased to learn that there exists a very complete and up-to-date treatise on Theosophy from the Catholic point of view. It is the "Manuale di Teosofia," by Fr. Giovanni Busnelli, S.J., in four volumes, all of which have lately passed into a second edition. The first deals with the general foundations of Theosophy; the second compares Theosophy with the Christian religion; the third examines the cosmological and anthropological doctrines of Theosophy and their implications, while the fourth devotes over four hundred pages to the study of the theory of reincarnation. Fr. Busnelli's "Manuale" is published by the Civiltà Cattolica Press, of Rome. We wish some capable scholar would adapt it into English, for Theosophy has grown to be a great danger also to English-speaking Catholics.

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FOREIGN MISSIONS

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—Dr. Austin O'Malley's massive volume on "The Ethics of Medical Homicide and Mutilation" contains much valuable matter besides what one would expect under the title chosen. Among the chapter headings we will mention: "When Does Human Life Begin?," "Abortion," "Ectopic Gestation," "Caesarean Delivery," "Placenta Praevia and Abruptio Placentae," "Abdominal Tumors in Pregnancy," "Appendicitis in Pregnancy," "Puerperal Insanity and Sterilization," "Nephritis in Pregnancy," "Eclampsia Parturientium," "Heart Diseases in Pregnancy," "Infectious Diseases in Pregnancy," "Syphilis in Pregnancy and Marriage," "Gonorrhoea in Marriage," "Childbirth in Twilight Sleep," and "Vasectomy, or Sterilization, by State Law." The book appeals mainly to physicians and moralists, and both groups of critical readers will no doubt find in its pages much in which they will differ with the learned but somewhat erratic author. Of the twilight sleep method Dr. O'Malley holds that it is immoral and unscientific. Immoral because it risks human life in an attempt to ease a physiological pain, and unscientific because the attempt fails oftener than it succeeds. The compulsory sterilization of criminals by State law he regards as "ordinarily wrong," because as a punishment it is neither effective nor reformatory nor exemplary nor reparative, in fact, lacks every quality of a justifiable punishment. "The Ethics of Medical Homicide and Mutilation" is not only a scholarly, but at the same time a readable book, and we heartily recommend it to those who are professionally or otherwise interested in the important questions which it discusses. (New York: Devin-Adair Co.; \$4 net).

Books Received

- The Deep Heart.* A Novel by Isabel C. Clarke. 382 pp. 8vo. Benziger Bros. \$1.50 net; postage, 15 cts.
- True Stories for First Communicants.* By a Sister of Notre Dame. Illustrated by W. Pippett. 80 pp. 12mo. Sands & Co. and B. Herder Book Co. 90 cts net.
- In Evening Service.* Arranged by Rev. E. P. Graham, LL.D. 24 pp. Sandusky, O., by the author.
- Official Year Book and Seminary Report of the Diocese of Toledo.* For the Year ending Oct. 1, 1919. 196 pp. 12mo. Toledo, O. Diocesan Chancery.
- List of Catholic Newspapers and Magazines Published in the United States To-day.* 12 pp. 8vo. Benziger Bros.
- Forbidden Marriage.* By Rev. Godfrey Schlaechter, C.P.P.S. 64 pp. 16mo. 7th ed. Collegeville, Ind.: The Messenger Print. 10 cts. (Wrapper).
- Catholic Social Platform.* By Rev. Joseph Husslein, S.J. 16 pp. 16mo. New York: P. J. Kennedy & Sons. \$2.50 per 100. (Leaflet).
- Bolshernim: Its Cure.* By David Goldstein and Martha Moore Avery. x & 414 pp. 12mo. Boston, Mass: Boston School of Political Economy. \$1.50.
- La Guerre et la Vie de l'Esprit.* Par Maurice Legrand. 193 pp. 12mo. Paris: Bloud & Gay. 1918.
- St. Joan of Arc.* The Life-Story of the Maid of Orleans. By Rev. Denis Lynch, S.J. xii & 314 pp. 8vo. Benziger Bros. \$2.50 net.

Le Bon Combat. Par l'Abbé Eugène Griselle. Publication du Comité Catholique de Propagande Française a l'Étranger. 256 pp. 12mo. Paris: Bloud & Gay, 1918.

A Manual of Moral Theology for English-Speaking Countries. By Rev. Thomas Slater, S.J. With Notes on American Legislation by Rev. Michael Martin, S.J. Fourth Edition, Revised according to the New Code of Canon Law. 2 vols. Benziger Bros. 1918.

Linnæ. A Novel by Isabel C. Clarke. 477 pp. 12mo. Benziger Bros. \$1.75 net.

Held in the Everglades. By Henry S. Spalding, S.J. 234 pp. 12mo. Benziger Bros. \$1.25.

The New Black Magic and the Truth about the Onija-Board. By J. Godfrey Rauppert, K. S. G. viii & 243 pp. 12mo. New York: The Devin-Adair Co. \$2 net.

Der Boykott. Eine sozial-ethische Untersuchung von Anton Reitzbach. xii & 143 pp. 8vo. Freiburg i. B.: Herdersche Verlagshandlung. 1916.

Out to Win. By Rev. Joseph P. Conroy, S.J. 181 pp. 12mo. Benziger Bros. \$1.25 net.

The Finding of Tony. By Mary T. Waggaman. 146 pp. 12mo. Benziger Bros. \$1.25 net.

The American Priest. By Rev. George T. Schmidt, of the Scranton Diocese. 147 pp. 12mo. Benziger Bros. \$1.25 net.

NEW MISSALE ROMANUM RATISBON EDITION

According to advices just received TWO (2) SIZES of the NEW MISSALE, RATISBON EDITION, will be ready for the market simultaneously with the original Vatican Version, about April 1920.

At present, we cannot quote prices for these Missals, owing to the unsettled conditions of the European Market.

Further information with regard to bindings, prices, specimen of paper etc., will be announced as soon as possible.

It would be well not to be hasty in placing an early order for the New Missal before seeing what PUSTET will be in a position to furnish.

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The Fortnightly Review

VOL. XXVI, NO. 22

ST. LOUIS, MISSOURI

November 15, 1919

"The New Black Magic"

We are indebted to the Devin-Adair Co., of New York, for a copy of "The New Black Magic and the Truth About the Ouija-Board," by Mr. J. Godfrey Raupert, K.S.G. In it Mr. Raupert re-iterates his well-known views and principles in regard to the phenomena of modern Spiritism with special reference to the "New Revelation," made by means of spirit-manifestations to Sir Oliver Lodge and Sir Arthur Conan Doyle. An analysis of the "New Revelation" shows its fundamental doctrines to be: (1) That the New Revelation is divine and authoritative; (2) That man has never fallen into sin; (3) That the Incarnation, Passion, and death of Christ were in no sense an atonement for the sins of mankind; and (4) That death is not a terminus unalterably fixing man's destiny, but that the soul, imperfect and undeveloped, when separated from the body, passes into a temporary penal state, which becomes a means of further advancement. These tenets, as Mr. Raupert has no difficulty in showing, are both irrational and un-Christian, and therefore must be false.

The author duly emphasizes an important point when he says (p. 52) that mediumship is not, as many writers would wish us to infer, a natural gift imparted by God for a wise purpose, but, on the contrary, a morbid and abnormal state of mind and body, which is contrary to nature and attended by the most disastrous consequences, — mental, moral, and physical.

We note with peculiar interest the author's remarks (pp. 59 sqq.) on the recent experiments of Dr. Von Schrenck-Notzing, a famous Munich physician, who has experimentally investigated the phenomenon of materi-

alization in its progressive stages of evolution. He photographed the mysterious life-plasm that issues from the body of the medium and from which the arms, hands, faces, etc., of the "spirits" are formed. He has even secured a portion of the mysterious substance and submitted it to microscopic examination. The result of this examination, says Mr. Raupert, "would seem to show that physical science has yet many problems to solve in connection with these extraordinary phenomena." As to the effects of these experiments on the mental and physical organism of the medium, Dr. Von Schrenck-Notzing agrees substantially with the conclusions formed by Mr. Raupert.

Mr. Raupert repeats the warning with which he concluded a former work ("Spiritistic Phenomena and their Interpretation"), to the effect, namely, that the occult phenomena evoked and observed in modern times are no new discoveries of hidden but normal powers in man, which may be legitimately utilized and cultivated, but a revival, in modern form, of ancient necromancy and black magic, tending to separate the human soul from the supernatural order and reducing it to that state of helplessness and naturalism from which Christ set it free. The appearance of Spiritism in our time is a literal and startling fulfilment of certain remarkable Scriptural prophecies uttered nearly two thousand years ago.

Mr. Raupert's ideas about the ouija-board, as set forth in the concluding chapter, were summarized at some length in an article in the second December issue, 1918, of this REVIEW. We hope this new book of his will find the attention and the circulation which it so richly deserves. (Price \$2 net).

"Religio Immaculata"

(To an Infidel)

By EUGENE M. BECK S.J., St. Louis University

From year to year, each passing day,
 You see us suffer, watch and pray,
 And in a carnal world toil ceaselessly
 For love of stern-faced Chastity.
 Perplexed you watch awhile
 And then perhaps you smile.
 What then?
 Are we such arrant fools that we forsooth
 Must be your sport? Is potent Truth
 Your undivided heritage?
 Whose is the nobler vassalage,
 You with your gilded mockeries,
 Or those leal knights of Lady Poverty?
 Who better versed
 In ancient lore and dim philosophy?
 Are we long-facéd pessimists,
 Or fakirs Bedlam-nursed
 Invoking pain for pain,
 And burdening the patient gods
 With shakles of our fashioning?
 Think you that for a sham, an empty thing
 Earth-loving man would give his earthly all;
 Or having chosen what is less,
 Withstand the lure of fleshly happiness?
 Wherefore I pray
 That you with fairer mind our claims assay.
 What stirs your enmity
 Is but the shadow of the Master's hand,
 Where they that understand
 New stores of hidden virtue find. . . .
 There, if you question, will you see
 Deep in the human clay enshrined
 The sheer gold of Divinity.



A National School of Sacred Music II (Conclusion)

There is no one, then, who will not admit that a National School of Sacred Music is an absolute necessity in the United States to-day. At Washington we have an institution, the centre of Catholic education in this country, the Catholic University of America, where all branches of literature and science, both sacred and profane are taught. Here is the logical place for a National School of Sacred Music. Catholic organists and choir-masters would there have the same opportunities for perfecting themselves in their art, as the Catholic University offers to students in literature and science. Such an institution could be modelled after "The Superior School of Sacred Music" at Rome. As in that institution, the programme of studies would consist of Gregorian Chant, its theory and

notion, practical exercises in its direction, the scientific theory of the Chant, its accompaniment, harmony, counterpoint, fugue, sacred composition, study of the organ, artistic study and development of the Chant, study of the liturgy in relation to the Chant, courses in the study and exercise of polyphonic music, ancient and modern, and the history of music. Students at the National School of Sacred Music would have the advantage of attending other university courses, thus giving them a broad and far-reaching culture. The proposed National Shrine of the Immaculate Conception, soon to be erected upon the grounds of the Catholic University, with its great organ, will give unsurpassed opportunities to the students of the National School of Sacred Music to hear the Chant sung by a great chorus composed of the members of religious orders whose houses of study surround the University, the great works of the polyphonic masters, Masses, Oratorios, and Cantatas. Moreover, in this basilica students will witness the liturgy of Holy Church carried out to the last detail. Truly, considering all these advantages, if we are to have a National School of Sacred Music, it is at the Catholic University of America that it should be established.

There is still one important point to be considered in connection with the establishment of such a school, and that is the question of funds to make it a reality. A school such as would meet the need which we all recognize to be most pressing, would mean a suitable building, equipment, library, and faculty. There is no doubt but that such a school would be taxed to its capacity from the very beginning. When it once opens its doors, it will be an assured success. But how is it to open its doors? Where are we to look for the funds necessary to erect a building and furnish it with an adequate equipment? Non-Catholic and non-sectarian institutions have endowments showered upon them by the millions. The Catholic institution alone must go from door to door, begging the little

donation, in order to carry on its God-given work with any show of success. In the name of the Catholic organists and choir-masters, and in the name of all who have the interests of real church music at heart, who desire to see the provisions of the *Motu Proprio* carried out, I earnestly entreat some one among our many wealthy Catholic families to come forward and make the National School of Sacred Music a reality. What a blessing will rest upon the family who makes it possible to have God's praises rendered in a decent and suitable manner! The endowment of institutions for the education of young men for the priesthood is the greatest charity one can perform; and next in merit is the endowment of an institution where young men will be given the needed education and equipment to assist in the work of rendering God's praises in His holy Temple in a becoming manner. May God inspire some one to make the National School of Sacred Music a reality at no far-distant date.

(Rev.) F. JOS. KELLY

Spirit Photography

Mr. J. Godfrey Raupert, K. S. G., contributes nothing new to the subject of spirit photography in his paper, "Facts Respecting Spirit-Photography," in No. 655 of the *Catholic World*, but confines himself to reiterating the contention that forms so delicately constructed as to be imperceptible to the natural sight, although known to be present by other perceptible indications, can be fixed on the highly sensitive photographic plate. Mr. Raupert says that he himself has photographed such forms, and quotes the testimony of Mr. Traill Taylor, a high authority on the subject of photography in England, in confirmation of his statement that the thing is feasible and has been done.

Mr. Raupert's theory is that while the "stuff" necessary for the formation of these mysterious forms is derived from emanations from living bodies, the images of the dead impressed upon them are obtained from the subconscious minds of the living.

Illuminati in America?

The "Illuminati" (see Fr. Gruber's article on the subject in the *Cath. Encyclopedia*, Vol. VII) were a small anti-clerical secret society founded by Adam Weishaupt, professor of civil law at the University of Ingolstadt. Weishaupt was an apostate Catholic, but not an ex-priest or ex-Jesuit, as is sometimes asserted. The order, which was allied with Freemasonry, attracted considerable notice during its brief career and was held by some writers to have been responsible for the French revolution. It was suppressed by the Bavarian government in 1785 sqq.

It will be news to most students of the subject that, as late as 1798, a scare was raised in Boston, Mass., by a certain Rev. Jedediah Morse, who affirmed in a sermon that the Order of the Illuminati was not only still alive, but actively engaged in secularist propaganda in the United States. The alarm died down before two years had passed, but the incident is considered by Dr. Vernon Stauffer to justify an extensive treatise, embracing an examination of the political and religious background of the Illuminati movement, and the influences and events which predisposed the public mind in New England to pay undue attention to the utterances of a hysteric preacher.

Dr. Stauffer's treatise is entitled, "New England and the Bavarian Illuminati." It comprises nearly 400 pages and is published as an instalment of the Columbia University's "Studies in History, Economics, and Public Law." There is an extensive bibliography.

After writing the above we saw that Prof. Stauffer's book is reviewed at some length in the current number of the *Catholic Historical Review*. The reviewer thinks that though the Illuminati, *qua* organization, did not have the effect on American politics attributed to it, *qua* crystallization of the "Zeitgeist," it changed the trend of continental Freemasonry, animated the French Revolution, and, via France, came to America, where it changed theocratic New England into a secularist country, almost anti-clerical in its public policy.

Legends of the War

M. Albert Dauzat's "Légendes, Prophéties et Superstitions de la Guerre" (Paris: La Renaissance du Livre; 5 fr.) is a collection of great psychological interest.

The late war has been productive of a mass of curious legends. Quite apart from those artificially started by the various governments, either in their own or the enemy's country, there were numbers which grew up spontaneously, usually from a slight basis of fact but so magnified or distorted as to be unrecognizable. The famous story of the angels at Mons belongs to this category.

On September 20, 1914, Mr. Arthur Machen published in the London *Evening News* a little imaginative sketch, called "The Archers," in which the soldiers were supposed to receive help from spirits. This story, running from mouth to mouth, rapidly lost all memory of its real origin, and was reported as an actual occurrence. Many occult reviews gave it credence; it was mentioned in sermons, and in August, 1915, a wounded lance-corporal asserted that he and his comrades had seen "strange lights" and "outstretched wings" during the retreat.

A similar legend, though less easily traceable, is the "miracle of the Marne." Rather more original (for it was scarcely likely that Jeanne d'Arc would be left out) is the story of how St. Antony of Padua came to a drilling ground in Italy, and said to the instructor: "Why torment these men uselessly? The war will be over in two months." M. Dauzat gives it as his opinion that the saint was a pro-German monk from the neighboring monastery.

One of the most amazing of the "official" legends is that of the Nuremberg bombs, supposed to have been dropped by French aeroplanes before the declaration of war and announced in the Reichstag by Chancellor von Bethmann-Hollweg. Two years later the Mayor of Nuremberg emphatically denied that any such thing had happened.

Another more amusing and harmless official "legend," or rather hysterical error, occurred in March, 1918, when

Paris was first bombarded by long-range guns. In spite of every evidence to the contrary, the military government of Paris issued a startling *communiqué*, saying that the city had been bombarded by Gothas!

Newspapers, controlled in their news reports by censorship, were sometimes responsible for legends. From them came the story of the German taken prisoner with a bit of bread and butter, the myth of the "Russian steam roller" (though not of the Russian army passing through England, which was a popular invention), and that most false and nauseating of legends—the "happy soldier." In England Captain Bairnsfather performed a similar feat, though he never pretended that trench-life was comfortable, as some Parisian journalists apparently did. Some of these newspaper legends are worth recording. The *Münchener Neueste Nachrichten* solemnly informed its readers that 70,000 of the French 1915 class had deserted; an Italian paper said that the Turks were advancing on the Suez Canal with 300,000 bags of sand packed on camels to block the water-way; and the *Canadian News* said Edison had invented a cannon which would fire a shell from New York to Berlin. Besides the new tales that were invented, old ones were refurbished, so that early in 1917 the French public was gratified by the publication of a picture postcard showing Maréchal Joffre watching in a front-line trench while a weary *poilu* slept.

Not all stories can be laid to the credit of newspapers (which, after all, frequently only gave currency to generally accepted rumors). Some, like the maps supposed to be hidden behind the advertisement sheets of "Bouillon Kub" and the cans of gold carried off in a Maggi automobile, could only have originated in the popular imagination. Moreover, the civilians were not the only people who invented legends. Soldiers, confined to their own tiny sector, and sceptical of newspaper reports which their experience had taught them were generally false, were ready and credulous victims. Every French defeat

was attributed by the troops to treachery; thus Charleroi was supposed to be due to the betrayal of the French army by two generals who, according to wounded men, had been court-martialed and shot. These two generals are still alive and in possession of their rank, which could scarcely be the case if these rumors had been true. The French reverse at the Chemin des Dames in 1917 caused a wild outcry of treachery; and even the victory of the Marne was frequently attributed to the treachery of an Alsatian general in the German army. Rumors of attacks and offensives, of victories and reverses, were astonishingly numerous in the trenches. Stories which some one had heard "down the line" from someone at "Corps" or "Division" were constantly circulated; and those which did not originate in some piece of misinformation conveyed by an officer were invented by the men themselves.

The Kinema in Church

It looks as if the "divorce between the Church and the stage" were to be balanced by a marriage between the (Protestant) Church and the moving picture theatre. We read of two Protestant clergymen introducing films into their houses of worship. One has instituted a weekday picture show, to which the music is supplied by the choir and the organ; the other has inaugurated a "Sunday night show" in his church with the object (we quote his words as reported in an Eastern newspaper) of "overcoming the strangeness which some people feel in church."

There is no reason why liberal Protestant dominies should not convert their entire services into a kinema performance. On the other hand, a few prayers offered up, or a few sacred hymns sung, in moving picture theatres as a preface, say, to "The Woman Thou Gavest Me," might correspondingly secure a new clientèle for the movie managers. Who will survive—the (Protestant) Church or the kinema?

D. H.

The Best Prayer-Book

The London *Universe*, now the most ably edited Catholic weekly newspaper in England, pleads for the introduction into the Catholic congregations of English speaking countries of an admirable practice in vogue in certain places in Belgium, and known as "*messe dialoguée*." The whole congregation uses the Missal as its prayer-book and makes the Mass a common offering by joining in the answers provided in the Missal as the people's part.

The suggestion is cordially approved by *St. Bede's Magazine*, the periodical organ of St. Bede's School, where the practice has been introduced with great success. The *messe dialoguée*, says the *Magazine*, "gives both corporate and individual interest in the Church's worship, which can be attained in no other way, and provides a sovereign remedy against the listlessness of which children are in danger, who, because they are encouraged to say any prayers during Mass, are apt to end in saying none. After all, the Missal is the best prayer-book because it is the Church's appointed prayer-book." (Quoted in the *Universe*, No. 3047).

If we understand the "*messe dialoguée*" correctly, it involves the recitation of the Mass prayers by the congregation in the vernacular. Next to employing Latin, the consecrated language of the liturgy, using the Missal in the vernacular is no doubt the best way of hearing Mass, and the mode of recitation known as the "*messe dialoguée*" seems to be very effective in securing a more intimate participation in the sacred action, especially by children and young people, who ordinarily are inclined to remain apathetic.

We wonder whether the "*messe dialoguée*" has been tried anywhere in America.

—The London *Daily News* (Oct. 13) refers to the Treaty of Paris as "a treaty that was to settle war in Europe for a generation." This is a greatly modified version of an originally much exaggerated prophecy.

Catholic Boy Scouts

The National Catholic War Council is endeavoring to establish scout troops for Catholic boys in every parish throughout the U. S. It is to be presumed that the Council has carefully studied the boy problem (on which so much has been said in this REVIEW) and finds the Scout movement a good solution thereof.

Meanwhile the pastors, to whom the Council appeals in a circular for co-operation, will do well to weigh the suggestions made by Father Cantwell in the *New Jersey Monitor* (Vol. XIII, No. 40). They are briefly as follows:

The Catholic Boy Scouts should be absolutely under the authority and control of Catholic scout masters and officials. Even where affiliation with the general Boy Scout movement is deemed desirable, the control of the boys, their methods, their rules of life, etc., should remain in the hands of earnest Catholics.

Outdoor life is good for boys, but as there is an alarming trend away from the home, and a wide-spread disregard of parental authority, the Catholic Scout movement should accentuate the importance of the home as the central pivot around which the boy's life should turn. Whilst he develops confidence and manliness in his charges, the Scout master must teach them that the first element in character and success is obedience and love of home, school, and church.

The Boy Scout movement, to do any real good, must be supernaturalized. "As it exists at present," Fr. Cantwell rightly says, "it is just pretty naturalism. The principles which control it are those of decent paganism. . . . A wishy-washy sentimental naturalism suffices as a foundation and direction of belief, conduct, and morals. Of course, it is all under the guise of our American tolerance, our desire not to interfere with another's religion. But the system or movement which ignores God and His Christ, which expunges revelation, which sweetens life with empty naturalism, which rejoices in a mere natural honor as the inspiration

of conduct,—interferes fatally with the Catholic concept of religion. If we are to have Catholic Boy Scouts, they must be *Catholic*, solely and positively *Catholic*."

Latin as a World Language

We have often expressed our conviction that if the world is ever to have a "universal language," it will be, and can only be, Latin.

The war seems to have given a new impetus to this idea, by promoting the teaching of Latin colloquially. In France, we see from *Le Devoir* (Montreal, X, 250) there has recently been established a Latin review, under the title of *Janus*, with the ambitious programme of "resuscitating Latin as a medium of international intercourse," which rôle it so successfully played in the Middle Ages. *Janus* is edited by M. André Lambert, a talented young engraver, and contains, besides general essays, musical and art criticisms under the rubrics, respectively, of "De Arte Musica" and "Salones."

Commenting on the movement (not on this new magazine, of which it evidently knew nothing), the *Kansas City Journal* a few weeks ago said in an editorial leader:

"There is a sound philosophy back of this idea, having greater argument in its favor than any which the mere philologist can give. The world is filled with all manner of languages, dialects, and vernaculars, resulting in weird polyglot confusion and linguistic delirium. Not one so-called national language of to-day is as sound as Latin, and few are as easily learned. Violent jealousies attach to mother tongues, so that to talk of German, English, French, Spanish or Italian becoming the universal means of interchange of thought is to predicate such a result upon a long and weary military conquest and vassalage. Latin, being the heritage of all civilized peoples, is free from localization or nationalization, the almost and long-hoped-for world language."

—If you do not bind your REVIEW, hand the copies to others after you have read them.

The Fundamental Cause of Unrest

The causes of the world-wide unrest are mainly economic. Some peculiarly bad clause in the Peace Treaty, some blunder of the politicians, some manifestation of militarist reaction, may prove to be the spark which will set the world ablaze. But the fundamental cause of the conflagration lies deep down in the economic system. The workers of France, Italy, Great Britain, America, will rise in revolt, not really because injustice is being done to the workers of Germany or Hungary or Russia, but because in every country it is becoming increasingly difficult for the workers to live any longer under an economic system devoted primarily to the making of profit.

This is not to say that a majority, or anything like a majority, is consciously demanding the overthrow of the capitalist system. Socialism of any constructive sort remains, probably in every country, the creed of a minority. But even the majority which has not attempted to formulate a constructive opinion has changed. The pre-war industrial system rested upon the general acquiescence of the workers in the subordination of their personality to the needs of industry as interpreted by capitalists and employers. It was possible only because it was able to treat labor as a thing instead of a number of persons, and because labor, though it kicked occasionally, as a rule acquiesced in that treatment. To-day, nearly everyone has a higher idea of himself than he had before. Nearly everyone makes not only higher material claims, which are hard enough for capitalism to satisfy, but also higher human claims, which it has no means at all of satisfying, and which most of its protagonists do not even attempt to understand. We are face to face with the fact that the war has taught the workers in almost every country to assert their human claims by putting forth the vast economic strength which hitherto they have not known how to use.

To-day, men are refusing any longer to believe that they are made for in-

dustry, and are asserting vehemently that industry was made for all men, and must adjust itself to, and comply with, human needs. That is the real meaning of the world-wide unrest, the real moral of the repeated strikes, from whatever immediate causes they may spring.

The question, then, for statesmen in all countries is whether the economic and social system can transform itself so as to comply with the new human standards of value by which it is being judged. If it cannot, it will go to pieces, not perhaps this year, but next year or the year after, or within the next decade.



The Mission Style of Architecture

Mr. John T. Comes, the well-known architect and ecclesiologist, of Pittsburgh, Pa., sends us the following letter, which we print with great pleasure:—

It was refreshing to see the illustration of an appropriate seminary building for the Diocese of San Antonio, Texas, in No. 20 of your esteemed REVIEW.

It has been a source of amazement to me that the Church has been so slow in appreciating the works of art and architecture of her former, more artistic days, not only in Europe, but even in the United States.

The greatest admirers and restorers of the California Mission buildings have been non-Catholics. These buildings, reared by the devoted builders of the past, have afforded inspiration for all sorts of secular buildings [see, *e. g.*, No. 21 of this REVIEW], but none to those who were the rightful heirs of this beautiful style, the only simon-pure American style we have.

The Bishop of San Antonio is to be congratulated on his successful adaptation of the Mission style to his new *petit séminaire*, and you deserve credit for your continued interest in the cause of Catholic architecture and Catholic art in general.

Very sincerely yours,

JOHN T. COMES

Bishop Drossaerts on the Lay Apostolate

Our highly esteemed friend, Bishop Drossaerts, of San Antonio, contributes to the *Missionary* (Vol. XXXII, No. 10), a valuable article on "The Lay Apostolate."

His thesis is that the most outstanding factor in the Church of our own times is the activity and prominence of the Catholic layman, and that in the lay apostolate lies one of the chief hopes of the future.

"The external conditions of our social order are such," he says, "that the Church must more and more enlist the co-operation of her devoted lay people to further her beneficent mission," not only in Europe, but much more so here in America, where "we must ward off the gross materialism that is so rampant outside the Church" and "protect the Church against" the "many and portentous dangers" arising against her.

Like the FORTNIGHTLY REVIEW, the Bishop of San Antonio sees trouble ahead. "Unless we wilfully close our eyes to the signs of the times," he says, "we cannot fail to see the dark clouds on the horizon, portending difficulties and persecution for the Church in America."

Among the immediately threatening dangers Msgr. Drossaerts mentions particularly the growing tendency to tax all church property, which, if carried out, would terribly cripple the activities of the Church; and the open and bold attempts made in our State legislatures to control or abolish the Catholic schools. These and similar tendencies must be vigorously combated by the laity, intelligently co-operating with the clergy.

The Bishop's final warning deserves to be blazoned forth in every Catholic newspaper and from every pulpit in the land: "Yes, serious dangers, real dangers, threaten the Church of our days. Let us not live in a fool's paradise. Let us not be misled by roseate pictures of the Church's strength and progress in this country. . . . We cannot rest on our

cars. Each man must do his duty. And to-day the Church must rely more than ever on her laity."

A Mischievous Book

Some of our uncritical weeklies have been praising "Bolshevism: Its Cure," by Mr. David Goldstein and Mrs. Martha Moore Avery. This fact makes it necessary to inform the Catholic public that the book is neither scientific nor objective, and misrepresents the Catholic position on the social question. A competent critic in the *Buffalo Echo* (Vol. V, No. 37) attends to the unpleasant job with much thoroughness. He proves by numerous quotations that Mr. Goldstein and Mrs. Avery are guilty of unwarranted interpretations and inaccuracies, that they do not approach the problem in the right spirit, and that their new book, like its predecessor ("Socialism, the Nation of Fatherless Children") does "not observe a proper sense of proportion in its treatment of the subject," but "gives a one-sided and short-sighted exposition," and consequently is misleading and mischievous. To this severe but just judgment we unhesitatingly subscribe.

The *Echo's* critic in conclusion recalls from a paper contributed by the Rev. Dr. John A. Ryan to the FORTNIGHTLY REVIEW of some ten years ago,* a passage which Mr. Goldstein and Mrs. Avery ought to ponder before they inflict another book upon a long suffering public. Says Dr. Ryan: "The spirit and traditions of the Church are much less favorable to the current claims and pretensions of Capitalism than the uninformed reader would be likely to infer from a study of many Catholic writers. The latter are so preoccupied refuting Socialism and defending the present order, that they go to the opposite extreme, understating the amount of truth in the claims of Socialists and overstating the rights of property and the advantages of the present system."

* Reprinted in the pamphlet, "The Church and Interest-Taking," p. 38.

Democracy and the Rights of Minorities

The London *Universe*, too, like the *F. R.* and the *Month*, holds that there can be no true democracy without a proper representation, in the law-making bodies and among the executive officers of the government, of all respectable minorities, and that the only effective way of bringing about such representation under the system at present in vogue in most English speaking countries is the introduction of the method of proportional representation, to which we have devoted so many articles in the course of the past twenty-six years.

The *Universe* warmly recommends (No. 3033) Mr. J. Fisher William's book, "The Reform of Political Representation," to which we called the attention of our readers last May (*F. R.*, XXVI, 9, 136), and says:

We are being told that the task of our statesmen to-day is "to make the world safe for democracy." But what is democracy? It may be anything from the government of the people by the people for the people, to the tyranny and caprice of a mob. The former conception is that which such a man as Lord Acton contemplated by the term, and, as he pointed out, it is utterly incompatible with the "tyranny of the majority, or rather of that party, not always the majority, that succeeds by force or fraud, in carrying elections." Once mankind has passed beyond the stage at which its political business can be carried on by means of primary assemblies, there is no means by which it can in any sense govern itself save by a system which ensures in the governing assembly a proportionate representation of all interests. Mr. Williams wishes that President Wilson had varied his famous phrase, "making the world safe for democracy," by substituting the words "making the world safe for representative government." The phrase might thus have been less useful as a catch-word, but it would have gone deeper. Not only popular government, but, as Mr. Williams points out, the individual consciousness of

citizenship, and co-operation as well as consent in government, are secured by a system of proportional representation, instead of being, as now, almost rendered impossible to non-party citizens, by the system of counting heads in arbitrarily selected areas. Apart from their own special interests, which would, particularly at moments of crisis, be specially served by such a reform as Mr. Williams advocates, those general interests of citizenship which Catholics have a great duty to uphold are literally at stake in this matter.

Emigration of Alien Laborers

In the fiscal year 1915 — largely because of the calling-in by European governments of their reservists from other countries — emigrant aliens from the U. S. numbered 204,074. No subsequent year equalled this figure, and, in fact, both in 1915 and in the two ensuing years, immigration still exceeded emigration by one to two hundred thousand. But with the slackening of the inward movement, there were five months in the fiscal year 1918 in which the country lost more alien laborers than it gained.

The ending of hostilities in November, 1918, was far from being a signal for the cessation of emigration; on the contrary, departures after December rose to the highest monthly figure since the autumn of 1915. Last November they were 3,969; in June they had risen to 25,375. During the first half of 1919, there have been 11,000 more emigrants than immigrants, and in June alone the net outward movement was 4,126. Of the 25,375 emigrants of the month, 9,200 were Italians, 5,755 Greeks, with something over a thousand each bound for English, French, Spanish, and Balkan destinations.

It remains for events to show to what extent this outward movement of alien labor is a temporary and how far a permanent phenomenon.

—We are always ready to furnish such back numbers of the *F. R.* as we have in stock.

How the War Came

The Earl Loreburn has just published a book on "How the War Came" (Methuen), which is an indictment of the system of secret diplomacy and, whether intentionally or not, an arraignment of Sir Edward Grey at the bar of history.

Lord Loreburn closes his meticulous narrative with a summary of his conclusions (pp. 216 sqq.), which the London *Saturday Review* (No. 3334) condenses thus:

"On the formation of the Liberal Government, on 12th December, 1905, three ministers — Mr. Asquith, Mr. Haldane, and Sir Edward Grey — laid the foundation for a policy of British intervention if Germany should make an unprovoked attack on France. They did this within a month, probably within a few days, of taking office, by means of communications with the French ambassador and of military and naval conversations between the general staffs of the two countries, who worked out plans for joint action in war if Great Britain should intervene. They did it behind the back of nearly all their colleagues, and, what really matters, without Parliament being in any way aware that a policy of active intervention between France and Germany was being contemplated.

"The result of this system of secret understandings was that, in the last days of July, 1914, Russia and France were counting on our alliance, while Germany and Austria were counting on our neutrality. More than this. When Sir Edward Grey was assuring all the ambassadors, and finally the House of Commons (3rd August, 1914), that our hands were free to choose our action, our hands had for years been bound by the bonds of honor to stand by France. *Belgium, which Mr. Lloyd George declared was the only reason for his agreeing to the war, had nothing to do with it, was a futility, an irrelevance, a decoy to catch the sentimentality of the British public.*"

It may have been right, Lord Loreburn concedes, that England should have a defensive understanding, or

even an alliance with France in 1906 or any subsequent year. But Parliament ought to have been told of it, not only that it might approve "a new departure of tremendous importance," but that it might authorize the government to make adequate preparation to meet its new liability.

Lord Loreburn goes on to say that the war would not have occurred if a plain and firm declaration had been made by Sir Edward Grey, either in July, 1914, or earlier, that England would fight for France.



The Rights of Small Nations

Do you remember all that talk, not long ago, about the rights of small nations? Do you remember how the Allies came forward as the champions of the little peoples? Do you remember how a League of Nations was formed, partly in order to ensure their protection ("the well-being and development of such peoples form a sacred trust of civilization," says the Covenant)? How South-West Africa was taken from the Germans on the ground of oppression? And how the mandate for it was given to the Union of South Africa, of which Lord Buxton is Governor-General?

It is well to remember these things, for Lord Buxton has been making a speech on South-West Africa at Windhuk; and here is one excerpt from it (*London Daily Herald*, Oct. 10): "The natives must understand, it is incumbent upon them to carry out their services in a proper manner to the best of their ability, to be obedient and respectful, and not to bring trivial complaints against employers. If there be any among the natives who consider their liberty under restraint or their dignity curtailed, then for their own sakes, and for that of the territory, let them seek another clime, where they may hope to exercise unchecked their own sweet wills."

Thus His Excellency the Governor-General. In other words: Obey me or get out. How the small nations must love England!

The Politicians

We have long since fallen under the administration of the class of people whom we call the "politicians." Let it be noted that the word *administration* just used is employed designedly: we are not and never have been under the *rule* of the politicians. . . . They do not lead, they follow. They do not speak, they listen. They do not move, they are pushed. What the politician wants is the emolument and the dignity of office and the elusive appearance of power: a certain number, too, are seeking the opportunity of more sinister gains. But the real governing forces in North America are such things as Big Business, the Manufacturers, the Labor Unions, and, in various forms, National Hysteria. . . . The least part of it all, in the sense of real influence and power, is the politician. He moves about in his frock-coat and his silk hat, a garb which he shares with the undertaker and the traveling conjurer, his pocket full of presentation cigars, the most meretricious and the most melancholy figure in the democracy of North America. At times, indeed, he bursts through the shell that envelops him and insists on being a leader in his own right, a ruler of men and not a suppliant for votes: as witness of such stands the commanding figure of a Roosevelt. . . . But these are the exceptions. The ordinary politician is merely busy picking up his votes from the mud of democracy like the *ramasseur* of the Parisian streets picking up cigar butts.

Such, according to Mr. Stephan Leacock (*The National Review*, quoted in *The Living Age*, No. 3917) is the disreputable class of "parasites of democracy" to whom, among other "blessings," we owe national prohibition, on which the people have not been asked to vote and which the great mass of them cordially detest.

Patriotism vs. Nationalism

Patriotism must not be confounded with nationalism. The latter declares, "My country right or wrong." The former seeks to lead a country to sup-

port that which is right in order that it may serve all mankind. There are higher laws than those of national gain, and nobler policies than those contemplated by scheming diplomatists.

If a man would obey a higher law than that of his country's immediate advantage, he must be prepared to incur the obloquy of those who in the name of patriotism think only of the gain they can secure for themselves, and are unconcerned about the harm they do to the world. They forget that there are unities higher than nations, and that the well-being of the race is even more important than any country's success.

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NOTES AND GLEANINGS

—The Rev. Dr. Johan Liljencrants is defending his book, "Spiritism and Religion" against its critics in the *Homiletic Review*.

—The *Petit Parisien* says that "726 Frenchmen married Belgians, and 350 Belgian women married Frenchmen." This can only mean that either 376 Frenchmen married Belgians who were not women, or that polyandry has been adopted and each Belgian bride has 2 $\frac{1}{4}$ husbands.

—The London *Times* (Literary Supplement, No. 923) justly says that the late Joyce Kilmer, whom all too ardent admirers have called "the poet laureate of the Catholic Church," was and is "overwritten." Kilmer was a prolific journalist, who devoted himself wholeheartedly to the literary life. His prose and verse alike show facility and cleverness, with "a perceptible aroma of literary self-consciousness," but no real genius.

—The Paris Conference is no longer a grand council of the nations, but a mere confab of diplomats. It no longer even pretends to ideals and principles, but bargains in the old shameless fashion. And in the discussions over Syria and Bulgaria nobody ever mentions the fourteen points. "All that survives of them," says the London *Daily Herald* (No. 1143), "is that blessed world mandate for which capitalists and concessionaires will bless the name of Wilson."

—It has been but recently discovered that at least eleven of the biographies contained in Appleton's *Cyclopedia of American Biography* are utterly fictitious. Such men as Edward Louis Mortier, Stanislaus Henry de la Ramée, Gaston Louis Thiboudin, Jacques du Vivier, Charles L. A. Wallerton, for instance, never lived. How their alleged biographies gained admittance into a standard reference work is a mystery that has not yet been cleared up.

—There have been a lot of thefts from British army stores at Cologne, and the military authorities have issued

a warning that the city will be fined if these thefts continue. That is the method of "collective responsibility" for individual crimes about which so many hard things were said when the Germans applied it in Belgium. The *Daily Herald* (London, No. 1130) says it has long been a favorite method in India and Egypt. By whomsoever applied, the method is unjust, cruel, and stupid.

—Speaking of investments, the N. Y. *Sun* says that "it can be set down as an axiom that no enterprise in which large profits are reasonably sure, is ever offered promiscuously to the public." Whenever large profits and safety go hand in hand, the capitalists will take hold so freely that small investors will not be needed or given a chance. It is only the speculative schemes, where the risk of loss is at least equal to the possibility of gain, which are offered to the public. If the public kept this fact in mind less money would be lost in dubious or risky schemes.

—Are the "More Production" advertisements in the daily press government propaganda? They are not more creditable than some of the "Hun" war posters. If we really must have government press propaganda at the taxpayers' expense, somebody ought to see to it that the departments concerned turn out sense, and not foolishness. These paid pleas for "more production" are worse than foolish, they are criminal, because they cause resentment among the laboring classes, who are, at least indirectly, blamed for being industrial "slackers".

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—The Lecture Guild is a new agency, founded for the purpose of "facilitating the expression of Catholic ideals from the lecture platform." Lecturers may be engaged through it, and information obtained in regard to lecturers and speakers for any occasion. The Guild has upon its advisory board Fathers R. H. Tierney, S.J., J. J. Burke, C.S.P., and Thos. M. Schwertner, O.P. An announcement of lectures and a list of lecturers will be sent gratis upon application to 7 E. 42nd Str., New York City.

—Lord French, one of Britain's war heroes, has fallen from his high place in the estimation of his countrymen since the publication of what the *Manchester Guardian* calls "his luckless book." English papers now openly say that "at the greatest crisis in his country's career he failed in judgment or determination" and was given a peerage and a vicerealty by Lord Asquith only "in the supposed necessity of hiding from the enemy in the field the shortcomings in our higher command." Incidentally one may ask how much longer is poor maltreated Ireland to be burdened with this discredited soldier as chief executive officer?

—According to the U. S. Bureau of Labor Statistics, which has just completed a country-wide investigation, it costs a "typical family," composed of man, wife, and three children (aged 2, 5, and 11 years), approximately \$550 for food per annum. The investigation extended over forty-three cities. The average family income was \$1300. If the "average family,"—which really is no average family at all, but a small family,—must pay approximately \$50 a month for a sufficient quantity of food, out of an income of \$1300, leaving only \$58 for rent, fuel, light, clothing, furniture, doctor, etc., etc., it is no wonder that the high cost of living is felt oppressively by the masses.

—Secretary Baker has endorsed Gen. March's plea for a standing army of half a million men and compulsory training for all the youth of the country. The President, it is reported, ap-

proves the plan. "This," says the *Dial*, "indicates the kind of peace that is to follow the signing of the Treaty. Gen. March's argument that universal training will ensure peace, sounds strangely familiar. If we remember rightly, it was 'made in Germany.' There even comes now the report that our navy has outstripped the British. And Japan is wrought up over the naval demonstration in the Pacific. We slide and slide—whither? Is it towards the better world for which we fought?"

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—A Reuter telegram from Stockholm says that the use of Christian names is about to be abolished in Soviet Russia because these names are "reminiscent of the reactionary system." Figures, we are told, will henceforth take the place of names. Such a system would no doubt greatly simplify the task of selecting ministers and government officials, whose posts can be raffled for by slicing the birth register and drawing the winning numbers out of a hat. But to speak seriously, is there anything, however incredible, that our misled public will refuse to believe of the Bolsheviki—even to a lover writing sonnets round the equivalent of a telephone number, or a motter crooning lullabies to an infant who has been labeled on the principle of a treasury note or a railroad ticket?

Literary Briefs

—"Altogether a shoddy novel with nothing artistic to redeem it," says the *Dial* (No. 800) of D. C. Goodman's "The Taker." Too much rotten stuff of that kind is put out by our publishers, yet few editors and critics have the courage to condemn it as it deserves. The newspaper "reviews" in particular are utterly incompetent and futile.

—"Out to Win," by the Rev. Joseph P. Conroy, S.J., is a book of familiar and somewhat slangy chats for boys of the age between fifteen and twenty. The author knows the American boy thoroughly and has an engaging way in talking to "young Bill at 21½ husbands."

—The *London Times* (Literary Supplement, No. 923) justly says that the late Joyce Kilmer, whom all too ardent admirers have called "the poet laureate of the Catholic Church," was and is "overwritten." Kilmer was a prolific journalist, who devoted himself wholeheartedly to the literary life. His prose and verse alike show facility and cleverness, with "a perceptible aroma of literary self-consciousness," but no real genius.

—The Paris Conference is no longer a grand council of the nations, but a mere confab of diplomats. It no longer even pretends to ideals and principles, but bargains in the old shameless fashion. And in the discussions over Syria and Bulgaria nobody ever mentions the priest in his various relations. The book is well written and contains much sane thought, especially in the chapters dealing with the parochial school, social work, and the Catholic press. For the protection of the parochial school, which he insists should be free, and which he sees in great danger from "the devil's press allied with Socialism, Anarchy, Masonry, and even some branches of Protestantism," the author suggests a League of Defense, made up of all the priests in the country, with an organ of its own, as the first requisite for concentrated effort on the part of the laity. In his remarks on the Catholic press Fr. Schmidt is unduly partial to *Our Sunday Visitor*, which is a good publication in its way, but cannot take the place of a real Catholic newspaper or review in the home. Here it is peculiarly true that a good thing is often the enemy of something better. "The American Priest" will make an appropriate present for young priests and seminarists about to be ordained. We recommend the modest little volume heartily. (Benziger Bros.; \$1.25 net). — SACERDOS.

—The Rev. Denis Lynch, S.J., already known to the public as author of "The Story of the Acts of the Apostles," has just published a new volume, entitled, "St. Joan of Arc, the Life-Story of the Maid of Orleans." It is a popular, not a critical, biography of the Maid of Orleans, based mainly on P. Ayroles, whose prejudices the author shares. Presumably Fr. Lynch is able to prove all his statements from authentic sources, but even in a "popular" biography the modern reader likes to see the authorities given, with proper references to "chapter and verse." Miss Kelly has set a good example of this method in her life of St. Francis Xavier. We regret that Fr. Lynch has omitted all references and critical foot-notes, for they would have made his book much more valuable. (Benziger Bros.; \$2.50 net).

—Cardinal Gasquet, who has lately been appointed by Benedict XV Librarian and Archivist of the Holy Roman Church, will no doubt make excellent use of the opportunities for research afforded to him in his new office. One discovery His Eminence has already made and published: that of the story of diplomatic relations between England and the Holy See from 1792 to 1806, when an official representative of Rome went to England, was received with due respect and ceremony by court and government, and was able to do much to the mutual advantage of the civil power in question and of the Church. It is of interest to note that the feeling against the enterprise was among the Catholics, not the Protestants; and anyone who likes to study this record of the past in connection with possible future diplomatic relations of the Holy See with non-Catholic powers, cannot but be struck with the mutual

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advantage gained, together with the lack of danger of any sort to the civil power. And this, too, at a time when the Holy See was a great temporal power as well as the supreme religious authority. The brochure is published by Desclée, Rome, and one hopes that it is not the last of the interesting things that the Vatican Archives will be allowed to reveal.

—The Rev. Dr. Anton Retzbach, well known to students of the social question by his "Soziale Praxis," has published a monograph on the boycott. ("Der Boykott; eine sozial-ethische Untersuchung"; xii & 143 pp. 8vo. Freiburg i. B.: Herdersche Verlags-handlung; 1916.) He adopts Dr. Ryan's definition of the boycott as "a concerted refusal to engage or continue in business or social intercourse with a person or corporation," adding the words, "for the purpose of influencing or punishing the same." His final conclusion is: "Those who, in practical life, must decide for or against a boycott, face no small task. All the factors that enter into the question must be considered carefully before a decision is made. The danger of making mistakes is not small, because the masses are often not sufficiently instructed in regard to the demands of the moral law and, moreover, social conflict obscures the judgment. These dangers are all the greater when the leaders of the organizations concerned have no respect for the law of Christian morality and no control over their men. In view of the small success of the average boycott, and its numerous unfavorable effects, we can only say: Though the boycott may be juridically and morally permissible in individual cases, the aim must be to discourage it in the interest of society, not so much by legal prohibition, as by bringing the opposing classes nearer together. We recommend this monograph as a valuable contribution to an important and difficult subject.

Books Received

- The Spanish Armada.* (History of England Series). By Ernest R. Hull, S.J., Editor of *The Examiner*. v & 137 pp. 16mo. Bombay: The Examiner Press. American agents: The B. Herder Book Co., St. Louis, Mo.
- Saint Antony's Almanac for 1920.* 104 pp. large 8vo. illustrated. Published by the Franciscan Fathers of the Province of the Most Holy Name, St. Joseph's College, Callicoon, N. Y. 25 cts.
- Magnificat.* A Collection of Prayers, Parish Devotions, and Church Hymns Compiled from Approved Sources and Arranged for Congregational Praying and Singing by the Rev. J. H. Schlarman, Ph.D., J.C.D., Rector of the Cathedral and Chancellor of the Diocese of Belleville. 215 & 152 pp. 32mo. Illustrated. Belleville, Ill.: Buechler Printing Co. Children's' edition, 60 cts.; other editions, \$1, \$1.50, and \$1.75, according to binding.
- Facing Danger.* By Francis J. Finn, S.J. 197 pp. 12mo. Benziger Bros. \$1.25.
- The Sacraments.* A Dogmatic Treatise by the Rt. Rev. Msgr. Joseph Pohle, Ph.D., D.D. Adapted and Edited by Arthur Preuss. Vol. I: The Sacraments in General; Baptism; Confirmation. Third, Revised Edition. iv & 328 pp. 12mo. \$1.50 net.

Report of the Proceedings and Addresses of the Sixteenth Annual Meeting of the Catholic Educational Association. St. Louis, Mo., June 23, 24, 25, and 26, 1919. viii & 590 pp. 8vo. Columbus, O.: Office of the Secretary General, 1651 E. Main Str.

Sermons on the Mass, the Sacraments, and the Sacramentals. By Rev. Thomas Flynn, C.C. x & 408 pp. 8vo. Benziger Bros. \$2.50 net.

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Professor of Theology at the University of Vienna, by A. M. Buchmann, M. A.

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Who Is To Blame?

Recently the "World's Greatest Newspaper" reprinted from the Milwaukee *Sentinel* an editorial the sum and substance of which was as follows: The city of Denver is experiencing a wave of juvenile crime. One of the preachers placed the blame upon the police and the courts. Judge Lindsay thereupon asked the five first boys brought before the juvenile court, if they had regularly attended school and church. They all declared they did, which assertion, upon investigation, was found to be correct. Then the judge raised the question: What is the matter with the schools and churches?, contending, that if they functioned properly, the police and the courts would not be overworked to the point of inefficiency. To all of which the *Sentinel* adds that the same question could be raised in other communities, where conditions are similar.

Whatever influence for good non-Catholic churches and public schools may or may not have, we do not propose to discuss. The divine element in the Catholic Church, however, has not failed, and cannot fail, though the human element may be at fault here and there.

Generally speaking, it is foolish to place the blame, at least primarily, upon school or church, since the first and principal cause is to be found in the home. It is the home, or the thing called home, that has failed in the essential function to bring up the children well, so that they may be an asset rather than a menace to society.

The family is the first and most essential society. Church and school should supplement the family, but neither of them can take the place of the family and of home training. When

home training and influence fails, church and school usually work in vain. The juvenile court is a comparatively new institution. Twenty-five years ago society did not know it and did not need it. Why not? Because at that time we had good Christian fathers and mothers and, as a result, Christian homes that, as a rule, functioned properly. What have we now? A quarter of a century ago we had regular family prayers, now we have no prayers at all. In the good days of old we had authority recognized and applied, whereas now there is rebellion in home, school, and church, and finally, but logically, in the State. Parents used to watch over their offspring, now children come and go as they please. The ordinary farmer takes better care of his stock than many parents do of their children, because with him it is a question of money. Formerly people made money and saved, strictly eliminating all unnecessary things, while at the present time it is "earn in order to spend and spend it all as fast as it comes." by old as well as young, who have learned the lesson only too well.

Thus it is wrong to blame primarily the schools, churches, courts, and police. The correct answer is: Drive the devil out of the home and restore therein the reign of Christ, then you will have order, otherwise never. Multiply the schools and churches, courts and police and reformatories or industrial schools, together with all the miserable fads that have been invented to please his majesty, the child, and to replace the parents and the home, which in too many cases is anything but a home; you are doomed to failure unless you apply the correct principles, suggested by reason and demanded by conscience.

Fr. A. B.

The Challenge of Rhythm and Rime

By VIRGIL G. MICHEL, O.S.B.

O merrily, merrily, roll we on cheerily,
 Dancing in poem and song,
 O never we'll worry as ever we hurry
 To gladden the hearts of the throng.
 Some tried to abolish us, vied to demolish us,
 Calling us thralling and wrong.
 They fought our survival, and thought us to
 rival
 By spouting out shoutings for song.
 But poets require us, people admire us,
 All of them call for our mirth.
 We scoff at the wailing, we laugh at the
 railing
 That tries to decry us from earth.
 So you who are Imagists, booh! you are
 Whim-agists. —
 Challenging, scorning your curse,
 How gladly we'll banter as madly we canter
 Down alleys, up valleys of verse.

Some Light on the Mystery of Evil

I.

The extracts contained in the following papers are taken from the private letters of a Catholic priest who, for many years of his life, was subject to extraordinary psychical experiences and whose death, a little while ago, makes it possible for me to communicate some of these experiences to a wider circle of readers.

In view of the keen and growing interest in "the Occult," which would seem to be one of the characteristics of the age in which we live, these remarkable statements can scarcely fail to awaken the serious attention of thoughtful minds. It will be seen that they are in many respects quite unique in their character.

It was in August, 1900,—nearly twenty years ago—that Father B. first wrote to me. He had seen an article on psychical phenomena which I had published in one of the Catholic journals, and, finding that the views expressed in that article coincided largely with conclusions and inferences to which his own experiences had forced him, he sought my advice and, so far as that might be possible, my practical aid and assistance.

This letter formed the beginning of a most interesting correspondence, ex-

tending over a period of seven years, in the course of which the strange phenomena to which Father B. was subject were discussed and considered in detail, and every effort was made by us to discover their cause, and many means by which it might be possible to bring about their cessation. It will be seen that, in view of Father B.'s acute and daily suffering by reason of these phenomena, the latter was a thing to be earnestly desired.

Father B. was in the habit of reporting to me from time to time any new phase or development which might be taking place in the nature of the phenomena, begging me to study them in the light of my own researches and experiences, and to put to him any question which these reports might suggest and which might tend to an elucidation of the mystery.

We thus came to study the subject together—from many points of view and with the aid of any help which modern research might afford, and although I cannot claim that any practical beneficial result was attained by this study, it became a source of very deep interest and instruction to both of us.

A series of circumstances over which we had no control delayed the personal meeting which we were both looking forward to, and unfortunately Father B. died before it could take place. It is possible, however, that, had we met soon after we became acquainted, the interesting letters from which I am here quoting would not have been written.

To the serious student of this intricate subject this case presents some very remarkable and unusual features.

We are not here in the presence of an emotional and impressionable dreamer who has filled his mind with accounts of Spiritistic phenomena and occurrences, and whose imagination has led him to the belief that he is himself in sensible touch with the spirit-world.

Father B. had never read a book on Spiritism when the phenomena first occurred. He knew nothing of the

study of induced manifestations and of the work of the Society for Psychical Research. He had, therefore, no idea of "what to expect" in these matters. His knowledge, if it can be called knowledge, was that of the ordinary seminary-trained priest who has read the treatise "De Angelis" in the course of his dogmatic studies, or has perhaps heard a few lectures on the subject.

Nor was there any evidence in his case of mental derangement of even a slight character. On the contrary, Father B. remained a critical student and observer of the phenomena and of his own state to the very end, and never for a moment allowed his judgment and his religious convictions to be influenced by the ideas and suggestions coming to him from this mysterious source. He exercised, to the end of his life, that selective and discriminating faculty of the mind which we associate with the idea of perfect mental health.

And he was not a man with any temperamental leaning towards the mysterious or occult, or with any liking for mystical studies or ascetical practices. He was an ordinary, hard-working priest, engaged in the active, practical duties of a difficult and struggling parish, and far more concerned with the problem of how to pay expenses than with those suggested by the mystical element in religion or in human nature.

When the phenomena first occurred, Father B. was a man of good constitution, enjoying robust physical health. Of this he assured me over and over again; and it seems to be evidenced by the fact that he endured these terrible mental and bodily tortures for years without losing his mental balance, and without any very appreciable diminution of physical vigor. He came of a good country-bred stock, which could not be suspected of any neurotic strain or constitutional taint of any kind. He remained a total abstainer to the end of his life.

We are, therefore, clearly in the presence of a case of unique interest and of phenomena of which the mod-

ern neurologist or subjectivist cannot offer us an adequate explanation, unless it be some preposterous theory of duplex or multiplex personality which is no explanation at all. It is quite certain that, in this instance, any such theory would present difficulties and problems greater by far than those which it is put forward to solve.

Nor can the Spiritist or psychical researcher help us much because the phenomena which he studies are for the most part *induced* phenomena—manifestations which he invites and invokes, whereas here we have an instance in which the phenomena occurred spontaneously; they were neither desired nor invoked, and they occurred without the aid of a "medium" or a "circle," or indeed of any other known assisting element or agency.

I have often weighed and considered all the strange circumstances connected with this case, and I have discussed it with experts, on both the psychical and medical side, in various parts of the world; but I have not received much help or illumination from such discussions.

I am inclined to think that the Catholic Church alone possesses the true key to the solution of the mystery, and that it is in her teaching, based upon the experiences of centuries, that the key is to be found.

Two facts may, I think, broadly speaking, be deduced from a study of this remarkable case:—

1. It confirms the belief, held by the Church and supported by a vast and increasing amount of experimental evidence, that a spirit-world is in constant and active operation round about us, influencing human life and human thought to a far greater extent than is commonly supposed, and that much that is so mysterious and incomprehensible in human life and conduct may here find its fuller and more adequate explanation and solution.

2. The case compels the inference that the practice of that "mediumship" and "mind-passivity" with which we are made acquainted in connection with Spiritistic and psychical research, is

not the only "open door" by which the inhabitants of the unseen world find it possible to effect sensible intercourse with the world seen, but that there are states and conditions — mental, moral, or physical — which tend to facilitate such intercourse. I do not propose, however, to enter into a fuller consideration of this aspect of the matter in this connection. My present aim is to present the facts of the case, as I have been able to gather them from Father B.'s letters.

It was impossible to avoid the somewhat disjointed fragmentary form in which these extracts are being presented. Allowance will be made by the reader when it is borne in mind that some of them were direct statements made by the writer, some answers to questions put by me at various times and furnished amidst the strenuous duties of an active priestly life, and that much of the information, forming connecting links, was, on mature consideration, found to be unsuitable for publication. Father B.'s own words have, however, been preserved throughout.

J. GODFREY RAUPERT

(To be continued)

Spiritism and Its Dangers

Father Herbert Thurston, S. J., is contributing to the Irish quarterly, *Studies*, a series of papers in which he endeavors to prove the following five theses:

(1) That in these attempts to communicate influences are encountered which are directly evil and malignant.

(2) That the communications themselves are deceptive and unreliable.

(3) That systems of religious belief are assumed or expounded by the "spirits," which, while often mutually contradictory, are nearly always subversive of Catholic teaching.

(4) That such pretended communications after seventy years have added nothing to our knowledge and have brought no benefit to mankind.

(5) That the dangers to health and to mental and moral sanity are manifold.

An Anglican Bishop on Episcopal Opulence

The Anglican Bishop of Liverpool, addressing his Diocesan Conference the other day, urged a drastic cutting down of episcopal incomes in order to supplement the inadequate stipends of the lower clergy. No vicar, he urged, should receive less than £400 (about \$2,000) and no curate less than £200 (about \$1,000) a year. Episcopal incomes, in the Bishop's view, are a great scandal because scorners point to the opulence of bishops to show how the Church is exploiting the people. His Lordship drew a graphic comparison between the poverty of the Apostles and the wealth of the occupants of the episcopal bench in the Established Church of England, and said: "Let the bishop live in a modest house, limit his subscriptions and hospitalities, and retain just enough to live simply like his clergy, educate his children, and make modest provision for old age and disability."

This reminds us of a poem which recently appeared in a prominent Canadian newspaper, under the title,

THE PRELATE

Prince of this proud cathedral and its pomps,
Yet all my days are darkened with regrets,
For I behold oft-times a distant shore
And Peter and his partners mending nets.

At night in this vast palace when I sleep,
A pious prelate in a stately bed,
I hear the burden of a lonely Christ
With no sure place wherein to lay His head.

Upstanding in the midst of this vast host
Of yearning folk, who bow their heads to
me,

I see afar the scoffing crowd that gave
A patient Christ to death on Calvary.

And clad in robes as sumptuous as kings'
I pray that my great gain may not be loss,
My inward gaze fixed on the meek-eyed
Christ
Exposed in nakedness upon the Cross.

Strangely enough this poem was reproduced by a prominent American Catholic paper without indication of its Protestant source and without a word of comment.

C. D. U.

The Two Wilsons

A recapitulation of the history of President Wilson during the past two years discloses to *The Dial* evidence of a basic failure of adjustment which was bound to disclose itself eventually in either a mental or a physical reaction. His, says our contemporary (No. 802), was the difficulty of the idealist who had not learned to master his materials, and who in the course of prosecuting a vigorous bellicose action was able to keep his ideal self only by keeping it apart. As a result two Mr. Wilsons gradually came into existence, and as they developed there arose a dissociation between the world of general staffs, diplomats, and espionage organizations in which Mr. Wilson had to work, and that private world of hope, faith, and infinite charity into which he retired to think. So far from letting the war change the disciple of pacifism into the legionary of Mars, as in Shaw's fable of Ferrovius in 'Androcles and the Lion,' Mr. Wilson perfected himself in each of the parts separately, and in each of them created an apparently firm and consistent character. The two Mr. Wilsons went to Paris: one bowing to the crowds, and the other dining with the diplomats. One made speeches against secret diplomacy, the use of arbitrary power, and the disregard of faith and humanity in dealing with those whose sins increased the difficulty of dispensing justice. The other was the "realist" Mr. Wilson who sat in secret conferences, bartered friendly peoples' territories for a scrap of paper, ignored his pledges both to friend and enemy, and transformed the war to make the world safe for democracy into a peace to make the world profitable for secret treaties. The idealist Mr. Wilson returned from Paris to campaign with sabbatical seriousness for the League and Treaty that the practical Mr. Wilson had all too astutely assisted in writing.

Between these two characters was a sharply drawn conflict. On a less urgent and less important occasion Mr. Wilson might have found some simple defense mechanism, such as the jest or the

transferred reproach, to reconcile these opposites in a higher synthesis. But by the time his work was challenged in America these defenses had been insidiously weakened: and the revelations of Lansing, Bullitt, and Colcord, backed by the criticisms of Knox, Borah, and Johnson, doubtless jolted to the foundations the hitherto self-sufficient complacencies and assurances. The practical Mr. Wilson found it more and more difficult to appeal to the idealist for moral sustenance. And at length the contest between the two personalities could not be concealed: it was a public spectacle. For this reason it had either openly to be proclaimed or transferred to other grounds. An integrated character would have renounced in humiliation the League, the Treaty, and all their works, or it would have blown away the nauseous vapors of justice, humanity, and fair play that enveloped its declarations, and have proclaimed the folly of its hopes and the futility of its promises. Unfortunately the President could not decide whether he was for the old work that had not yet broken up or the new one that was yet to be born. The realist and the idealist were each too mature and resolute to submit to the domination of the other. The President's lamentable illness is possibly a sign that neither of them will give in, and that the difference is being settled, not by the simple mechanism of rationalization and compromise, but by the deeper and more ultimate mechanism of disease.

It is to be regretted that Mr. Wilson has not had the sanguine flexibility of Mr. Lloyd George: for the English Premier has triumphantly demonstrated how stable the constitution and mental equipment of a statesman may remain as long as he does not work deliberately against an automatic adjustment by clinging to a cumbersome body of principles and moral convictions. If government is to be effected by majorities the statesman who leads his constituents by following the popular nose is the ideal statesman. The idealist, who can neither master his course of action nor warp his principles, will find that in the

art of government all is vanity and vexation of spirit—and that finally the brain lags and the flesh itself is as grass.

The Catholic Press

The campaign in favor of the Ottawa (Ont.) Catholic daily, *Le Droit*, to which we referred in our No. 17, is being continued perseveringly. "We do not hear of any large donations," says Mr. Bourassa's paper, *Le Devoir* (X, 266), "but small subscriptions are pouring in by the hundreds, and this fact is very touching. Meanwhile committees to aid the good press are being formed in the province of Saskatchewan. Nearly everywhere people are beginning to understand that it is a duty to assist the independent press. This is a consoling sign of the times."

Scanning the horizon on this side of the Canadian border we can detect but few indications of a movement in favor of what we love to call, with Mr. Hilaire Belloc, the late Cecil Chesterton, and Mr. Arthur Preuss, the "free" in contradistinction to the "kept" press, which latter is at the same time either directly anti-religious, or indirectly undermines faith and morals by its unprincipled conduct and sensationalism.

Canada is ahead of us in respect of a free Catholic press. We have but one daily of the calibre of *Le Devoir* and *Le Droit*, and that is published in a "foreign" tongue. The FORTNIGHTLY REVIEW has been justly called "the *Vérité* of the U. S.": but where is our *Casket* and our *Idéal*? *L'Action Catholique*, Quebec's great Catholic daily, is less independent on account of its quasi-official character and connections; but even its counterpart cannot be found among us.

We need not look to "little Holland" to learn a lesson, as the editor of the FORTNIGHTLY REVIEW lately suggested in discussing this problem; Canada, which lies much nearer to our doors, shames Catholic America in the matter of an efficient Catholic press.

LE MASQUE DE FER

Hope for the Drama

Apropos of our recent remarks under this title (*F. R.*, XXVI, 18 and 20), a reader calls our attention to the wonderful success of John Drinkwater's play, "Abraham Lincoln," in London. For month after month this play, which more than one commercial manager had flatly rejected as unpromising, and which was finally produced as a worthy but hazardous artistic experiment in a suburban theatre, has drawn immense crowds.

"This triumph," says the *New York Evening Post*, "is gratifying for many reasons — of which the chief one, perhaps, is the demonstration it affords of the existence of a great body of public opinion capable of recognizing and eager to support a drama inspired by a lofty theme and charged with serious purpose."

In view of the admitted low state of the theatre in this country it is interesting to learn what they are doing for high drama in stricken Germany at present. Taking a single town, and one which more than others suffered from the war, we find that in Hamburg, during one week in September, the following plays were acted at the four principal theatres:—Goethe's "Clavigo" and "The Accomplices," Shakespeare's "Twelfth Night" and "Love's Labor's Lost" at the German Playhouse; Schiller's "Intrigue and Love," Goethe's "Faust," "Romeo and Juliet," and "A Comedy of Errors" at the Altona Theatre; Schiller's "Wallenstein" at the Schiller Theatre; and Strindberg's "Comrades" at the Thalia Theatre. There really are some things they do better in Germany!

—We are indebted to Fr. Pustet & Co., Inc., for copies of the new prefaces for the feasts and votive Masses of St. Joseph and for Masses of the dead, *cum cantu* and *sine cantu*. They are printed from beautiful new type in approved Ratisbon fashion, and prepared for insertion in the missals at present in use. The new missals will not be ready before next spring.

The Need of a Free Press

Mr. Walter Williams, dean of the Missouri State University's School of Journalism, in an address delivered in St. Louis, the other day, according to the *Globe-Democrat*, scored the coloring of news by government influences, declaring that "if the press had been free for a century to discuss in public the machinations of diplomacy, the hideous war would not have come." National antagonisms and racial hatreds were increased by the international news given out by official or semi-official sources such as the Wolff Agency in Germany, Reuter's in England, the Havas in France, the Stefani in Italy, the Kokusai in Japan, the Ministry of the Telegraph in Russia, semi-official sources in Germany, Reuter and others.

"The news thus circulated was seldom the actual truth—it was what the governments wished the people of their own nations and the governments and people of other nations to think was the truth. War took place in the open, but—thanks to an enslaved and complacent press—the preparations therefor were carried on in secret."

The supreme duty of journalism to-day," said Dean Williams, is "the duty of disentanglement, so that free from domination of special interest and privilege, the press may use its strength to bring about the greatest good for humanity. In the Congress of the United States, so-called sedition bills, destructive of free speech, have been introduced with much apparent support. Such bills enacted into laws and enforced, would make freedom of the press a myth. These bills are symptoms of the reaction that must be considered in every movement for world reconstruction. Under their provisions Christ, if living to-day, could be convicted for uttering condemnation of whited sepulchers, of him who devoured widows' houses, or for his denunciation of the scribes and pharisees."

The press of the future in Dean Williams's opinion, will not permit a censorship of the post office or a control by

bureaucracy to interfere with the liberty of the press, which is not merely a national, but an international concern, as the world war has proved.

We wish we could share Mr. Williams's optimism. Despite, or perhaps rather because of, the growing radical tendencies of the day, our daily press is getting less and less free, and already the authorities at Washington, according to the *Springfield Republican* (Nov. 4), are considering measures to curb all "radical" organs which preach distrust of the big capitalistic newspapers.

In the eyes of our capitalistic masters every newspaper that refuses to dance as they whistle is dangerous and ought to be suppressed. Our most urgent need in these parlous times is a free, honest, and absolutely fearless press.

Punishing Profiteers

Imprisonment for a few months and a fine is the heaviest punishment which may be meted out to profiteers in the twentieth century. Three hundred years ago, the people had a rougher and readier way of dealing with these gentlemen. The following passage from the diary of Master John Hall, mercer in Golden Cheapside, during the reign of King Charles I, is illuminating. It is dated December 11, 1631, and runs: "Yesterday came to anchor against Lambeth Marshe a shippe from Wales bringing Sea Coales, of which there is great Dearth throughout the City. The Captain getting Wind of our necessitie put over to the Bank Syde and demanded a mighty Price for his Gear, which was more than the people would give. He was summoned before the Bailliffes and admonished, but being a Stubborne Fellowe steadfastly refused to hear Reason. Thereupon Master Robert Cavendish, our Burgess, ordered Assize to convene, which was done, and the Fellowe was judged a Malyfactor and was hanged publicly on Tower Hill this morning, it being rainy and a great crowd present to see him."

Present-day profiteers must be thankful that they do not live in the seventeenth century.

Catholics and the Guild Movement

The Very Reverend Prior Vincent McNabb, O. P., contributes to the Liverpool *Catholic Times* (No. 2721) a remarkable article on the Guild movement.

He says that the Catholics of Great Britain and Ireland can hardly neglect this important movement without laying themselves open to the charge of neglecting the "Rerum novarum" of Leo XIII, which has been reinforced by Benedict XV.

One of the first regrets of the great Labor Encyclical is that the ancient workingmen's guilds were abolished in the last century, and one of its chief recommendations that workingmen's unions (*sodalitia artificum*) be established in their place.

It is this want that the Guild movement aims to supply. Fr. McNabb calls the attention of Catholic readers to Mr. A. J. Penty's remarkable book, "The Restoration of the Guild System," and regrets that among the many historians who have patiently sought to trace the organization and work of the medieval guilds there are so few Catholics.

This is unfortunately but too true. Even the excellent text-book of M. Georges Renard, just translated by Dorothy Terry ("Guilds of the Middle Ages"), though strikingly fair towards Catholics, is but little indebted to Catholic scholarship and comes from a man who is "a moderate French Socialist of the political school."

M. Renard's analysis of the aims and methods of the guilds strikes Prior McNabb as being particularly valuable. These aims were (1) economic, (2) social and moral, (3) political. "The modern Utopia-seeker," says the Prior, "will find inspiration in almost every fact of medieval guild organization, which reached a degree of elaboration hardly realized even by the common run of historians. Almost every kind of inspection and regulation found its place — from 'the minute instructions prescribing the number of vats into which the Florentine dyer was to dip his material' to the Roman regulation

that the scale-pans to weigh fish should have holes, to prevent the water being weighed with the fish! Again, what a world of inspiration is in the following: 'The guild prided itself on letting nothing leave its shops but finished products, perfect of their kind; it examined and stamped every article, and further required that it should bear a special trade-mark stating where it was made and its just price.'"

Fr. McNabb calls M. Renard's attention to a curious misunderstanding, which he shares with countless others, in the matter of charity: "Charity is not a *substitute* for justice, but a *supplement*. Until every claim of justice is met there is no place for charity. We have every sympathy with those non-Catholic writers who dread economics synthesized by charity, when some ill-informed or ill-willed Catholics take charity to mean 'an ecclesiastical device whereby, under pretence of justice, a man may do or give less than justice.' Charity, on the contrary, is 'a supernatural virtue enabling a man, who loves God and his neighbor, to give his neighbor more than justice, for the love of God.' How such a virtue could be suspected by anyone looking for a new and better state of things may well baffle the moralist.

M. Renard points out how the guilds came to their death greatly because of the "large industries." In pointing out this not very obvious point of history he is perhaps unconsciously verifying the wise saying of the poet that "history writ true is prophecy." "We have an idea," says Prior McNabb, "that an attempt to link the guild system with the 'large industry' system would mean the death of one of the two systems. And, as what once was may well be again, it is not unlikely that the survivor would be the large industry. But no doubt the men who are behind the young and growing guild movement in these islands and are fearless of the large industry will have an answer to this difficulty. We assure them beforehand of as ready a welcome to their answer as we give to this book which, with great skill, they have brought to us from France."

On Hating the Enemy

The *Missionary*, edited by the Paulist Fathers, commends the *New Statesman*, of London, the *Brooklyn Eagle*, and the Springfield (Mass.) *Republican* for protesting against the continued hatred of our quondam enemies, and adds (Vol. XXXI, No. 10):

"It is about time for all of us to become sane enough to realize that hatred of one's neighbor is not consistent with Christian principles. . . . In calmer days, when men will be willing to face the truth and will welcome facts, we may be shocked to know of the wrongs that we have done in bearing false witness against our neighbor. It may be that the whole world will get into the proper penitential mood and, striking its breast, recognize that *every nation stirred by the lust of blood has been guilty of evil things that are glorified or detested according to racial prejudice as heroic deeds or savage atrocities*. It so much depends upon the point of view and upon the eyes that look out upon the inhuman deeds of war. . . . There never was a greater need of Christianity than at this present moment. If the world is to come under the dominion of Christian charity, each one of us has got to learn over again how to love his neighbor as himself. That means Germans as well as the rest of the world." (Italics ours).

Unlike some other Catholic papers, the *Missionary* evidently has not misunderstood the Holy Father's recent peace message to the American Catholic Central Society.

THE FORTNIGHTLY REVIEW, we may perhaps be permitted to recall, has preached peace and charity all through the war, witness, *e. g.*, the programmatic article "On Hating the Enemy," in our edition of Aug. 15, 1918, which was denounced to the Department of Justice as "unpatriotic." This and similar articles on the subject, which we published in the course of the war, may have been "unpatriotic," as some of our misguided or hysteric fellow-citizens conceived patriotism; but we are sure they were thoroughly Christian and Catholic, and that is the only thing we care for.

"Movies" and Preventive Censorship in Italy

Italy, too, has its "movie peril." The *Civiltà Cattolica* devotes twenty-two pages of its double number for August to a discussion of the problem. There are strict censorship laws, it seems, but they are not enforced, principally for the reason that there are no definite standards for the censors to go by.

From a perusal of American papers the *Civiltà* infers that the Italian "movie" censors could learn much from the regulations of the Pennsylvania State Board of Censors, which are quoted in full.

Our contemporary thinks Catholic clergymen could and should serve on the censorship boards because they are peculiarly qualified for the work of safe-guarding the public, especially the young, against the sort of dangers arising from the "movies." At any rate, the clergy should see to it that trained and conscientious Catholic laymen serve on these boards, and should lend to these their hearty coöperation.

Like many of our American Catholic papers the *Civiltà* thinks that a preventive censorship administered under well-defined rules and in accordance with Christian morality, is the only effective means of counteracting the "movie" peril.

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THE FORTNIGHTLY REVIEW

War and Its Consequences

No. 21 of the *F. R.* contains a timely article on "The War and Transformation of Character." It seems stupid to expect character to be ennobled amid bloodshed. Can butchers of men rise to noble thoughts?

Even theological students have been perverted and now prefer "bloodshedology" to preparing themselves for the divine ministry of love and peace.

The conquerors and the conquered are now plunged in a common misery. Many have lost faith in God and man. Children and women are starving the world over. Life is cheap, hence murders, suicides, strikes are daily occurrences. The marriage bond is held in contempt. The milk of human kindness is drying up. Hatred is permeating the world.

Such are the consequences of war. Let us not allow our children to be taught the art of killing men. Banish the glamor of war from the schools. Yours for charity and peace.

(Rev.) RAYMOND VERNIMONT

British Labor and Reconciliation

The British Labor Party, at its annual conference, held not long ago at Southport, adopted the following noble resolution:

"The conference is of opinion, now that Germany has decided to sign the treaty of peace, thereby opening up the opportunity of coöperation with the democracies of the world, that its speedy admission to the League of Nations and the immediate revision by the League of Nations of the harsh provisions of the treaty, which are inconsistent with the statements made on behalf of the Allied governments when the armistice was made, are essential both on grounds of honor and expediency; and it hereby calls upon the labor movement in conjunction with the internationals, to undertake a vigorous campaign for the winning of popular support to this policy as a first step towards the reconciliation of the peoples and the inauguration of a new era of international coöperation and good will."

NOTES AND GLEANINGS

—A specialist predicts an epidemic of itch in this country, not confined to the palms as at present.

—A Catholic Truth Society has been established in Trichinopoly, India. It is to comprise Burma, Ceylon, and the Malay Peninsula and promises to be a worthy scion of the Catholic Truth Society of England.

—In a recent "Study of St. John's Gospel" the assertion is made that it is the Catholic tradition that Christ Himself baptized His blessed Mother. The author gives no hint as to where he has found this "Catholic tradition." As a writer in the *Dublin Review* (No. 329, p. 308) points out, it is the whole point of the dogma of the Immaculate Conception that God gave Mary all the grace of Baptism at her conception.

—We are sorry to learn of the demise, at Steyl (Holland), on Oct. 29, of the V. Rev. Nicholas Blum, superior general of the Society of the Divine Word. He was born in 1857, and entered the Society in 1876, but one year after its foundation. He succeeded the revered founder, Fr. Arnold Janssen, in 1909. We met Fr. Blum upon his first visitation tour in the U. S., some eight or nine years ago and were deeply impressed by his zeal for the missions, to which the S. V. D. is devoted. *R. i. p.*

—The Right Reverend F. J. Knecht, D. D., auxiliary bishop of Freiburg, lately celebrated his silver jubilee in the episcopate and his eightieth birthday. Dr. Knecht is favorably known far beyond the confines of Germany by his Bible history and his Practical Commentary on Sacred Scripture, both of which are used in many American schools. Among his other works, less well known in this country, are a biography of St. De la Salle. He also contributed a number of valuable articles to the "Kirchen-Lexikon" and to Roloff's "Lexikon der Pädagogik." The *Literarischer Handwörterbuch* for October, 1919, contains a short biography of the venerable Bishop with a list of his principal writings.

—In reply to our query (No. 22, p. 341), whether the “messe dialoguée” has ever been tried anywhere in America, a Jesuit Father informs us that in 1913 Father W. A. Padberg, S.J., compiled a “Students’ Mass Book and Hymnal” for the use of St. Louis University students during their daily Mass. (The book has since been slightly altered in the hymnal part.) The method of saying the prayers—which are translations from the Missal—is briefly explained on a fly-leaf. “It was found,” says our correspondent, “that the plan has all the advantages which your article points out, and the book was adopted in several schools of the Missouri Province.”

—The Central Bureau in a recent press bulletin recalls the services rendered to humanity during the world war by Benedict XV. These services were of many different kinds and embraced nearly all the works of corporeal and spiritual mercy. The Pontiff was throughout the war guided by three motives: impartiality, charity, and an earnest desire for peace. In this, it may be remarked, he was a shining model for all Catholics, especially for the Catholic press, though, sad to relate, but few Catholic journals in this country (notably the *Ave Maria*), consistently imitated his example. We are glad to learn that the Central Bureau is going to publish a more detailed account of the Holy Father’s war activities in pamphlet form.

—It is with sincere regret that we chronicle the death, at the age of sixty-seven, of Mr. Louis William Menger, general manager and, we believe, principal owner of the *Southern Messenger*, of San Antonio, Tex., the leading Catholic journal of the South. He was a man of great personal piety, who for many years labored valiantly in the apostolate of the press. He took over the *Messenger* a year or two before we started the REVIEW, and we always found him a friendly and generous colleague. Like ourselves he found the field of Catholic journalism full of difficulties. But he never lost courage because his motives were steeped in the

supernatural. As long as the Catholic press possesses such zealous and unselfish apostles as L. W. Menger, it will not fail in its exalted mission. May he rest in peace!

—The Bishop of Northampton, in his “Impressions of Catholic America,” published by the *Dublin Review* (No. 329), tells of an incident which he witnessed in New York during the Liberty Loan parade on Columbus Day, 1918. “A man dashed out of the crowd, making straight for the President [who, “with no apparent body-guard”—note the word *apparent*—was marching ahead of the American contingent]. His object could only be surmised; but whatever it was, before he could execute it, secret-service men, sprung from nowhere, seized him and haled him off to prison, a mass of blood and bruises.” The censorship told us all about Mr. Wilson’s marching in that parade, but it suppressed the incident related by the Bishop of Northampton, as the latter himself notes. We have heard of several such incidents, but none of them got into the press, nor was the public ever told what became of the men (perhaps harmless lunatics) who approached the President on such occasions and were unmercifully beaten and arrested.

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Literary Briefs

—Of the Rev. E. W. Barnes's book, "Spiritualism and the Christian Faith" (Longmans), to which Mr. J. Godfrey Raupert referred in his recent letter to the *F. R.*, (XXVI, 17, 258 sqq.), the Jesuit *Month* says (No. 663, p. 186 sq.): "The Rev. Barnes . . . shows a wise scepticism . . . regarding the alleged phenomena which occur at *séances*. But he goes against traditional Catholic belief in rejecting, because of the absurd credulity of the later Middle Ages, the possibility of evil spirits being permitted by God to communicate with and mislead those who, contrary to His ordinance, try to practice necromancy. To do so he is compelled to assert that our Lord's language and conduct regarding demoniacal possession was a mere condescension to the ignorance of His hearers. No Catholic, no sound critic of the Gospels, could accept such an extravagant interpretation. We can believe in the devil's 'going about like a roaring lion' without yielding credence to all the legends a pre-scientific age concocted concerning him."

—The scholarly dissertation of Rev. P. Thomas Plassmann, O.F.M., Ph.D., on "The Signification of Beraka" (a semasiological study of the Semitic stem B-R-K: XI and 179 pp., Jos. F. Wagner, Inc., New York) does honor to Catholic scholarship in this country because it marks a step forward in the scientific research of the Semitic languages, particularly of the Hebrew. In the introductory chapter the author gives a historical sketch of the numerous and widely divergent opinions of Semitic scholars bearing on the subject. After a critical review of the various opinions the author proceeds to indicate a new method of investigation. He traces (Chap. II) the stem B-R-K in the different Semitic languages through all its derivatives and their actual meanings, and then analytically aims to establish the genealogy of these meanings. In my opinion the author successfully shows that the stem B-R-K primitively expresses the "lying down" of the camel (*procurvavit camelus*) and was soon extended to any "kneeling or falling down." In the third chapter, Fr. Thomas describes with rare linguistic tact and judgment the psychological setting and the origin and evolution of the concept "blessing," as expressed by the Hebrew "beraka" in the primitive, the nomadic, and the settled life of the Semites. He shows how the ideas of "continuance, prosperity, felicity, benediction, and blessing" developed through natural growth and the association of ideas from the primitive meaning of B-R-K. In the fourth chapter he considers the numerous nominal and verbal derivatives expressing the idea of "benediction" and "blessing," and also examines various phrases expressive of the effective wish, or of the effective bestowal, of blessing. In this connection he treats at some length the Abrahamic blessing in Genesis and shows that

God's promise, "in thee (and in thy seed) shall all the nations of the earth be blessed," imports the effective bestowal by God of a blessing to all nations through Abraham and his progeny contrary to the contention of the rationalists that it merely promises to Abraham and his posterity so much prosperity and blessing that all peoples shall desire for themselves a similar happiness. I regret that, owing to the abstruse nature of the subject and limitation of space I cannot do justice to this excellent monograph, the careful perusal of which affords genuine pleasure and satisfaction to the Oriental scholar.—JOSEPH MOLITOR, D.D., Pontifical College Josephinum, Columbus, O.

—"Magnificat" is the title of a handsome new prayer-book compiled by the V. Rev. Jos. H. Schlarman, Ph.D., J.C.D., pastor of the Cathedral and chancellor of the Diocese of Belleville. It contains prayers, parish devotions, and church hymns, gathered from approved sources and arranged for congregational use. One of the outstanding features is the large assortment of parish devotions. Heretofore most priests used several books to make up a devotion, and then the faithful had nothing in hand to follow the prayers. Most of the devotions contained in the "Magnificat" are translations (some of them new) of century-old parish devotions used in Germany. With songs inserted and with Benediction, these devotions last from thirty to thirty-five minutes each. They have all been tried out and work perfectly. Dr. Schlarman's method of assisting at Mass for school children has been used for some time in the Belleville cathedral at weekly Mass, and both children and teachers liked it very much. The children's edition of the "Magnificat," which sells at sixty cents, includes all the prayers, devotions, and songs contained in the edition for adults, thus enabling the little ones to take part in all parish devotions. Prof. B. L. Miller, the cathedral organist, is publishing the organ accompaniment to the songs. The old German melodies will be retained. Several of the songs (*e. g.*, Nos. 11 and 84) are new translations. The parish devotions are especially suited for parishes in the transition period from German to English, since they breathe the spirit of the pious immigrants to whom the younger generation of American Catholics owes to much. (Belleville, Ill.: Buechler Printing Co.; price \$1, \$1.50, or \$1.75, according to binding).

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—In his "Government of Religious Communities," Rev. Hector Papi, S.J., has done a service by helping to spread a knowledge of Canon Law governing the religious life. Beginning with Part II of the Code, he treats some fifty canons in order, besides others scattered through the Code referring to his subject. In the first few pages the meaning of the religious state is defined together with the terms used. Then follow a dozen pages stating the law on the establishment and suppression of religious institutes. We cannot agree with the author when he says that a suppressed house can appeal from the bishop's decision to Rome *in suspensivo* (p. 51). Then comes the main subject, which comprises Title X of the Code "De Religionum Regimine." The treatment is clear and concise, but rather too compendious. The very arrangement and the many repetitions of headings and sub-headings give the work the appearance of an outline rather than a fully developed treatise. Not only are the headings repeated, but there is a constant re-statement of the subject-matter itself. The work may be of assistance to religious who are unable to understand the Latin text, but it is of little value to the canonist, as it throws scarcely any new light upon the subject. There is noticeable throughout a lack of authorities or sources, which defect, in our opinion, detracts from the value of such a work. Canonists are not accustomed "to swear by the word of a master." Fr. Papi's book would have gained immensely in vitality and interest if more "casuistry" had been introduced. Every code of whatever kind has its corresponding casuistry, and Canon Law in particular is to a great extent the outcome of casuistry,—that is of pontifical rulings and decisions given in individual cases. To introduce the historical element, therefore, is in full accord with the mind of the Church, who wishes the expounders of her law to give the historical background of every important precept. (Kenedy: \$1.10 postpaid).—P. CHAS. AUGUSTINE, O.S.B., *Conception, Mo.*

Books Received

- A Commentary on the New Code of Canon Law.* By the Rev. P. Chas. Augustine, O.S.B., D.D. Book III. De Rebus, or Administrative Law. Vol. V. Marriage Law (can. 1012-1143); Matrimonial Trials (can. 1960-1992). ix & 444 pp. 12mo. B. Herder Book Co. \$2.50 net.
- Fifteenth Annual Report of the Parish Schools of the Diocese of Pittsburgh, 1918-1919.* 130 pp. 8vo. Pittsburgh Observer Print.
- The New Method of Religious Instruction.* By Rev. Joseph F. Jacobs, Ph.D. 46 pp. 16mo. Buffalo, N. Y.: Catholic Union Store, 682 Main Str. Single copies, 10 cts.; to the clergy and religious, \$8 per 100. (Wrapper).
- Manna of the Soul.* Compiled by Rev. F. X. Lasance. Thim Edition. With Epistles and Gospels. 359 pp. 32mo. Benziger Bros. \$1.25 up, according to binding.
- Talks to Parents.* By the Rev. Joseph P. Conroy, S.J. 173 pp. 12mo. Benziger Bros. \$1.25 net

- The Fundamentals of Citizenship.* Reconstruction Pamphlets of the Committee on Special Activities of the National Catholic War Council, No. 7. 930 Fourteenth Str., N. W., Washington, D. C.
- A Batch of Pamphlets from the English Catholic Truth Society,* 69 Southwark Bridge Road, London, S. E. 1, as follows: (1) The Conversion of Jules Lewel, by himself; 16 pp.; (2) Religion, by the Rev. R. Traill, 20 pp.; (3) The Will to Believe, by B. Gavan Duffy, S.J., 12 pp.; (4) The Conversion of Isidore Goschler, by himself; 12 pp.; (5) How to Serve Mass, 24 pp. These pamphlets can be ordered through the American agent of the C. T. S., the B. Herder Book Co., 17 S. Broadway, St. Louis, Mo.
- The Bible of Nature and the Bible of Grace.* By Joshua A. Miller, Ph.D. 228 pp. 8vo. Boston: The Roxburgh Publ. Co., Inc.
- Democratic Industry.* A Practical Study in Social History. By Joseph Husslein, S.J. ix & 362 pp. 12mo. New York: P. J. Kenedy & Sons. \$1.50 net.

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Yours sincerely,

AUSTIN O'MALLEY, M.D., Ph.D., LL.D.

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Our Defective Marriage Laws

From a study of "American Marriage Laws in their Social Aspects," by Fred S. Hall and Elisabeth W. Brooke (Russell Sage Foundation) it is easy to realize the close relation that exists between divorce and our ill-advised, variously administered marriage laws. Common-law marriages, for example, are still recognized in twenty-six States, and possibly are valid in six others. Yet the common-law marriage, which had its origin in the English common law, has been forbidden by English statute for more than 150 years. Then there is the question of the marriageable age—the age below which persons may not marry. There are still seventeen of our States where no marriageable ages have been fixed by law and where, presumably, the common-law ages are in force—fourteen for males and twelve for females. The usual statutory ages are eighteen and sixteen. There is also the matter of what is generally considered the necessary barrier against hasty marriages, in the requirement of notice of intention to marry. Such a barrier exists in only eight States, and even in them merely takes the form of a provision that a period of time, usually five days, must elapse between the application for a marriage license and its issuance.

Safeguards concerning the marriage celebrant also are needed. To-day in Pennsylvania and in Vermont any one who chooses may solemnize marriages. From this extreme the statutory provisions vary widely until the most explicit are reached in the eight States that require all religious celebrants to be licensed and registered. At present, but twenty States have a compulsory system of registration, yet it is only through such compulsory filing of certificates that reliable marriage statistics can be compiled.

Church Music Reform

A gentleman who is a graduate of the Catholic Normal School of St. Francis, Wis., the holder of a diploma signed by Dr. F. X. Haberl, for twenty-five years a member of the American St. Cecilia Society, and secretary of the Church music commission of the diocese in which he lives, writes to us as follows on Dr. Kelly's plea for a national School of Sacred Music in Nos. 21 and 22 of the *F. R.*:

Every true lover of good Church music will be glad to hear of the effort being made for the establishment of a national School of Sacred Music. But let us first clear the field of misunderstandings. Dr. Kelly says that there is in America no school where choir-masters and organists can receive a thorough professional training. This is an error. There is such a school at St. Francis, Wis. Its programme is almost identical with that of the Superior School of Sacred Music at Rome.

Dr. Kelly says further that practically nothing has been effected for the reform of Church music since the *motu proprio* of Pius X. The American St. Cecilia Society has been at work uninterruptedly for nearly half a century, and Dr. Kelly may find the results of its work in hundreds of churches throughout the Central States. The members of this society, clerical and lay, have worked and still work energetically to bar from the house of God all unfit music.

The Catholic University of America may, as Dr. Kelly says, be the "logical place" for a National School of Sacred Music; but it will not be able to gain the distinction of being the pioneer of Church music reform in this country. That distinction belongs to the clergy and laity of the Central States who are leading the Church music reform movement in the U. S. M. F. S.

Bethlehem Ballad

(A Chant for the Yule-Tide)

By CHAS. J. QUIRK, S.J., St. Charles College,
Grand Coteau, La.

God fixed the date afore all time,
(Before the world was made):
He saw the shed, the straw wherein
His little Son was laid.

He saw the calm uplifted face
Of him who was to be
The great Saint Joseph and the spouse
Of saintly pure Mary.

He saw the long, long rocky road
Lie coldly 'neath the moon,
And the tired face of her who was
To be God's Mother soon.

He heard the wailing of the wind,
And saw the white flakes fly,
And heard the landlord of the inn
Curse these poor passersby,

As humbly they implored from him
A shelter for the night,
And saw them struggle wearily
Away from warmth and light.

Then in a stable bleak and cold,
Upon the hard, hard straw,
He saw a tiny Baby laid—
Christ of the new-made Law.

And saw these bend in wonderment:
Saint Joseph and his bride,
As they knelt down in peace and joy
Before that cradle side.

Then from on high God leaned and placed
A glittering star to shine
Above that shed—His beacon light—
Where lay the Child divine.

And sent from those supernal Halls,
Upon the sleeping earth,
His angels who sang canticles
Announcing the Lord's birth.

He saw the shepherds on the hills
Harken to angels' song,
And saw them hasten through the night,
A joyous love-led throng,

To where the star shone clear and bright
Above the stable-shrine,
And saw them kneel in ecstasy,
Acclaiming Christ divine.

He saw Our Lady lift on high
Her Child as though to bless,
Not only those poor simple souls,
But all the world in stress.

Then made He glory shine around
Her face and of her Child,
And Heaven opened as His Son
Looked down and sweetly smiled.

And thus to us—to all the world—
Forevermore to stay,
Came Christ and Mary and the peace,—
The joy of Christmas Day!

Some Light on the Mystery of Evil

II

"I may say at once that, in my opinion, a certain amount of danger must attend attempts to penetrate this mystery. All my knowledge of it comes from experience, chiefly my own, and from what I know. Your article in the *Catholic Times* appears to be the most correct statement that I have ever read on Spiritism. The spirits are, to use our mode of speech, in the air that surrounds us, and are continually trying to get in on the current of our thoughts (or rather getting in more or less) and influencing or charging that current by most cunning methods. Certain conditions of health appear to render our powers of resistance less potent (as when great sorrow or worry prostrate one), in which case they often dethrone reason completely. They try to get in with the pulsation of our being and to run the mental machine by suggestion:—say first words of sentences or of thought-chains, well knowing that the mind is then almost forced to follow. They often personate deceased persons or holy souls, but as a rule only communicate articulately with persons who, somehow, have become conscious of their attempts—who, in other words, advert sufficiently to hear."

"When persons do hear, they generally become insane, especially as they are not in the knowledge of what the cause is. They become overpowered with dread. Few preserve sufficient reason to describe the evil. Certain nervous conditions usually precede the hearing of these voices. . . ."

"The storms and perplexities raised both within and without by the evil influence in question have to be endured, and we know from Whom alone fortitude, peace, and salvation may be obtained. I know the evil you deplore: but, after all, the evidence of the senses can never take the place of Faith, and the science coming down from the Father of Light is the only real means of salvation. The little one discovers in human science only serves to disclose

more and more the magnitude of what we call the Unknown. That the evil influence is constantly at work we know from Faith, much more certain than from the evidence of our senses; and that there is a counteracting influence at work is equally revealed. This earth is not now a paradise but a vale of tears—a place of spiritual combat. The means left by Jesus Christ for withstanding the enemy and warding off all his fiery darts, are the only ones by which victory can possibly be gained. You and I know all this; but I glance at these truths by way of approaching our subject in the manner in which it should be approached. . . .”

“Our being at all tormented by such influences is clearly the result of original sin. Whatever gives courage, peace, joy (in fact, the fruits of the Holy Spirit), delivers us from these evils, although in this present state we can never be entirely free from assault. So that the remedy is provided for those who will accept it. True religion supplies all that is needed; but superstition, which is caused by the evil influence in question, makes many the victims of diabolical incursions.”

“All fanciful exercises of devotion and the seeking after sensible gratification in pious exercises, lay one open to the incursions of the enemy. . . . The evils consequent upon the influence of spirits, are remedied only by the restoration of peace and tranquillity. There is, therefore, no antagonism in this matter between right reason, science, and Revelation. If people seek salvation without the Saviour, they will be disappointed. He alone can calm the troubled sea. . . .”

“You ask me on what I base my theory. Well, after Faith, on the experience of my senses. To see, to hear and to feel spirits has been my lot. Of course, I have had information, too, from people who have similar experiences; but I have not derived any information from scientific treatises. I am not a man of such science. . . . And in my experience certain conditions expose one to the influences of spirits

—such as extreme mental strain or sudden shock, or anything calculated to impair one's mental balance. . . .”

* * * *

“As sin destroys and impairs harmony, so whatever tends to destroy or impair our mental harmony, gives occasion for incursions such as evil spirits cunningly make. That they take advantage of such opportunities appears certain from experience. The various evils, therefore, that beset mankind expose persons to incursions from evil spirits. For instance: If I excite a person to anger, or in any way give cause for it, then that person is thereby more or less exposed to a rush of urging spirits who seek to assume control. The cause given by me in such a case would supply the opportunity for the incursion. The evil spirits take advantage of all such circumstances, although the persons concerned do not actually hear their suggestions. They urge one person to furnish the opportunity, while they excite the other to resent what has been said or what has occurred, at the same time magnifying it and causing it to appear unbearable.”

“In the same way they magnify troubles and pains and such like afflictions, so that they may do their vile work of destroying peace and happiness and of extinguishing hope. They perplex and confuse the mind, and cause all sorts of misunderstandings and suspicions. All this seems to be only repeating one's Christian doctrine; but I am giving it all as the result of my experiences and as logical deductions drawn from observation.”

* * * *

“The methods by which these spirits invade our sense-life are legion. They cause all sorts of physical evils — sicknesses of various kinds and degrees, according to the get-at-ableness of the subject, and perhaps the ill-health of the soul.”

“Or they endeavor to take advantage of physical evils in order to work mischief to, or ruin of, the soul. There are a number of spirits hovering about each person. A person attacked, however, has a compensating influence

which is in proportion to the nature of the attack made.

"This I also came to know from experience, even as I knew it already from my Christian doctrine. But it is very, very difficult to explain and to find language adequate to convey to others what one is conscious of in this respect."

* * * *

"I find that physical evils (at least those caused directly by evil spirits) are warded off by keeping in peace, by courage of heart and fortitude of soul, and by sweet resignation—in fact by the faithful practice of the Christian virtues—which are, as we know, the fruits of the Holy Spirit in us. That long and very viciously cunning attacks of this kind, of which the victim suspects nothing, finally lead up to some turning-point or catastrophe, is my opinion, and it is founded on observation and on years of experience. I am conscious of a kind of knowledge in this respect that seems to be of another world, and to which I feel powerless to give expression in any language that seems at all adequate. It gives me the idea that were we to see and know, we would only be able to babble like an infant who for the first time beholds the moon."

J. GODFREY RAUPERT

(To be continued)

—Fouché, who acted as censor for the great Napoleon, kept the newspapers under his constant surveillance. Their editors were summoned before him when anything was printed of which he or his master did not approve. When Madame de Staël was about to bring out her book on Germany, Fouché seized the whole edition. The biographical dictionaries say that Fouché died in the last century, but there is a curious legend that he never died but lives on in another country, being immortal, like the Wandering Jew.

—It may take time to persuade the great majority of farmers that they really ought to feel friendly towards crows, but a beginning is made by the published results of an extensive study of the crow by the Dominion Entomological Department in Canada. Like the farmer, says the report, the crow follows the plow, and the number of destroyers of farm produce that crows annually remove from newly plowed land more than makes up for whatever harm the birds may do to the growing plants.

A Relic of the Kearny Expedition

In ploughing a field between Holtville and Imperial, Cal.—until a few years ago a portion of the Great American Desert—there was recently unearthed a U. S. cavalry sabre, which is believed to have been lost by the expedition that came to California under General Kearny. It is a heavy weapon, with a carved walnut grip, marked "U. S. A. 1821."

The value of the find, if authentic, lies in the proof it would constitute of the fact that the Kearny expedition entered California by the Salton Sea and not by Laguna Salada, below the Mexican border.

Historians have never agreed as to which was the "salt lake" referred to in Lieut. Emory's diary. The Kearny command, which started from Leavenworth, Kan., was mounted on horses or mules. Nearly all the horses died of thirst after leaving Yuma, Ariz., and it may be imagined that encountering a salt lake was a tragically disappointing event.

Since those days the Great American Desert has almost vanished before industry and science, but when Kearny set forth, some of the geographies showed Nebraska and a part of Kansas as belonging to that carelessly defined region.

An Oakland writer warns San Francisco that steps ought to be taken to keep the name of Kearny immortal in Pacific coast history. In San Francisco's latest telephone directory the "e" has been dropped, the name now appearing as "Karny"—presumably to teach people how to pronounce it.

Humility

By H. L. HIBBARD

Not anxiously, nor asking more from Him,
Yet seeking all, my soul I lay
All soiled and smirched with sin's dark stains
At His dear Feet.
More than He wills I cannot do,
Yet all He wills I must;
And then to Him I leave the rest;
Content to give Him all I have,
Content to know it is not all He seeks.

An English History of the German Empire

Mr. William Harbutt Dawson, the English historian, has published the second volume of his history of "The German Empire" (Allen & Unwin). It comprises the period from 1867 to 1914, under the subtitle, "The Unity Movement."

The general arrangement of the volume is as follows. Two chapters deal with the domestic concerns of the Empire—taxation, armament, social conditions, and the constitution. Three expound the relations of Germany with France, with the Eastern question, and with the beginnings, so distasteful to Bismarck, of German's colonial enterprises, and one relates to the fall of Bismarck and his subsequent activities. The remaining six are devoted to the reign of William II, two treating of domestic affairs, one dealing with *Weltpolitik*, one with Morocco, one with the development of the Triple Entente, and the last with the events of 1913-14, converging upon the Great War.

Bismarck's general policy, as Mr. Dawson understands it, is set out in the following lines: "His steadfast aim was the maintenance at all costs of the peace of Europe, since peace was Germany's first interest and greatest asset, the condition of her prosperous development, and the pledge of her retention of the spoils of victorious war as harvested from 1864 to 1871. Never once did he swerve from this aim, and towards the end of his career he emphasized it with growing concern."

William II was "no less pacific in intention." Mr. Dawson's opinion is that the Emperor sincerely wished for peace; that he did not realize the extent to which his creation and increase of the German navy was not merely a challenge, but also a menace; that he was disappointed and discouraged when England's assistance enabled France to get the better of Germany on the occasion of the first trouble in Morocco, in 1905; and that, in 1911, he kept the peace at the expense of straining his relations with his own

subjects—to such an extent that three years later he abandoned his pacificatory measures because he dared not continue them. In Mr. Dawson's opinion the German fear of "encirclement," the apprehension that the nations of the Triple Entente meditated an attack upon Germany, and the destruction of German pre-eminence by warlike means—was genuine. He does not suppose it to be well-founded; he describes it as a "nightmare" and a "myth"—but a nightmare which was truly dreamt for six or seven years before the war, or a myth which seemed to the bulk of the German people to be unquestionably true. He presents the history of Europe since 1871 as a tragedy on the largest scale, working itself out not less necessarily than those conceived by the Greek poets. It may well be—if we accept this theory—that all that has since happened was the inevitable consequence of the blunder of the annexation of Alsace and Lorraine by an empire which was unable to assimilate them with itself, or reconcile their inhabitants to its rule. And—such is the irony of fate—the man chiefly responsible for that blunder was Bismarck.

Digby's "Mores Catholici"

Henry A. Lappin contributes to the October number of the *Catholic World* a paper on "Kenelm Henry Digby." It is based on Bernard Holland's "Memoir." Among other apt things the writer says: "'Mores Catholici' [Digby's *magnum opus*] is a veritable library in itself. . . . After the writings of Cardinal Newman, it is one of the greatest contributions ever made by a Catholic to English prose literature. There are not so many great Catholic men of letters in our time that we can afford to ignore Kenelm Digby. The Catholics who spend money on books are neither numerous nor wealthy, Mr. Holland laments, and he expresses the pious hope that some rich benefactor of his kind might cause the 'Mores Catholici' to be republished at a price within the reach of the leanest purse."

A Field for the Lay Apostolate

Bishop Drossaert's timely insistence on the importance of the lay apostolate (*F. R.*, XXVI, 22) in safeguarding the Church in America from real and threatening dangers, ought to find an echo all over the land. There are numerous opportunities offering an outlet to the layman's zeal: social guilds and study clubs, St. Vincent de Paul organizations, young men's societies, etc., each calling for special talents. And perhaps not the least fruitful field for the exercise of the lay apostolate is the Catholic press.

With periodic regularity some voice is lifted up calling for the foundation of a representative Catholic magazine that would set forth the Catholic position on all important questions in an authoritative manner. Yet our greatest need at the present time is not a high-class magazine for the intellectual elite, but common everyday reading matter for the general public. Not that I would undervalue the influence of such a magazine on those it would be able to reach. But it is becoming more and more obvious that there has been a shifting of power from the few to the many; from those who once were looked upon as leaders to the masses who have taken the reins of leadership into their own hands.

The question of Catholic dailies has been discussed times without number and from every angle, without bringing us any nearer to our goal. Yet circumstances are shaping themselves in such a manner as to force them upon us if we are going to have any part at all in the new economic order that is in the making. The world is in turmoil. It has lost its bearings. The high hopes raised by astute politicians, the dazzling ideals set before us of a triumphant international altruism, have been dashed to earth. Human nature has not been reformed either on the bloody battlefields or in the conference halls of Paris. We find ourselves grappling with the old vices, the selfish impulses, the materialistic conceptions of yore. The capitalist and the politician are what they were before. But the atti-

tude and the outlook of millions of workers has undergone a radical change. Disillusioned and embittered because their leaders, if they have not betrayed them, have at least failed ignominiously to realize even on a small scale the expectations they had themselves raised in all hearts, the masses look around, bewildered, for new light and guidance, for firm principles and trustworthy exponents of them.

Who can furnish all these but the Catholic Church? Our opportunity was never greater than it is at the present time, even if serious dangers do threaten us from some quarters. But we must reach the masses and keep in daily contact with them. A Catholic daily press alone can do it. And a Catholic daily press can become what it ought to be only through the co-operation of the Catholic laity. An immense field lies open for their generous endeavors. A priest's activities in this particular department are too limited to permit of really fruitful effort.

I am fully aware of the numerous rocks and shoals on which this enterprise is likely to founder: a general apathy, satisfied to let well enough alone; lack of support from subscribers and advertisers; lack of writers able "to draw," and, above all, lack of capital to finance the undertaking. But when all these disadvantages and drawbacks have been weighed against our needs and requirements, against our right to live and to expand, against our duty to spread the truth and bring it home to the millions around us, shall we acknowledge that we have neither the power nor the resources to do what our brethren in the faith have done in other lands?

It is not surprising that far-sighted men should discover dark days ahead if we stand by voiceless and with folded arms while men and events are moving—whither? Let the Catholic laity by all means throw themselves into the fray. Without depreciating any other Catholic activity of whatever kind, let them devote a generous amount of time, effort, and money to

the organization, support, and spread of a strong Catholic daily press. It may take a generation to make it what it ought to be; but the results will more than justify all our exertions.

(REV.) J. B. CULEMANS

Moline, Ill.

Why Not a Catholic Book Concern?

There is a steadily growing complaint that our Catholic young people take little or no interest in Catholic literature. The cause is not far to seek. It is not that our young people do not care for Catholic books, but they know nothing about their existence, have no access to Catholic publishers, and therefore buy the trash they find for sale in the drug stores and at the news stands. Another cause is the comparatively high prices at which most Catholic books are sold.

This crying evil can best be remedied by founding a Catholic book concern on the model of the famous Borromäus-Verein in Germany, which publishes and sells books cheaply and encourages the formation of Catholic libraries. Why not establish such a society here? There are plenty of Catholic and other good books which can be cheaply reprinted because the copyright on them has expired. These should be put on the market at a price but slightly above cost. The price should be printed in each volume to forestall profiteering. The society should lend a hand to the establishment everywhere of parochial libraries for children and adults. These libraries, wherever necessary or advisable, should contain also German, Polish, Italian, French, Bohemian, and other books besides those printed in the English language. German books could no doubt be cheaply purchased through the Borromäus-Verein.

Perhaps it would be best if some religious order or congregation undertook to execute this plan, because the orders generally have a number of able men and can more easily direct such an undertaking in conformity with a definite plan. This would not, of course, exclude the coöperation of others interested in the apostolate of the press.

I should like to see this subject dis-

cussed in our Catholic newspapers and in meetings of the K. of C., the Knights of St. John, the Catholic Knights of America, the Western Catholic Union, the Knights of St. George, etc. These Catholic societies would be the best agencies for circulating Catholic literature among the masses of the people.

The capital that would be required to finance a Catholic book concern such as here suggested, could easily be raised by subscription among the bishops, priests, and lay people of this country, if an energetic man or order would take the matter in hand.

The Methodist Book Concern furnishes a good example and proves at the same time that an undertaking of this character can be made profitable if managed in the right way.

(REV.) HENRY DANIEL

The Pronunciation of Latin

I see from the *Catholic Tribune*, of Nov. 10, that the Cardinal Secretary of State has addressed a letter to the Archbishop of Algiers, in which he congratulates the latter upon the instructions issued by him to his suffragans, directing that the pronunciation of Latin in the churches be according to the Roman custom.

No doubt there are many who would like to know what is meant by the so-called Roman pronunciation of Latin now so strongly advocated in different parts of the Catholic world. Is it the modern Italian or the traditional Roman of SS. Augustine, Jerome, Benedict, Gregory, Cassiodorus, etc.?

We know pretty well how they accented their words, and as to the quantity of the syllables, we have the vowel sounds correctly preserved in the present Roman usage. On pronunciation of the consonants, too, nearly all orthoepists agree, excepting the letters c, g, and sc, when followed by e or i, and the syllable ti when followed by a vowel,—which the Italians soften and flatten, whereas the traditional or old Roman pronunciation is hard and forceful.

Which pronunciation is it that the Cardinal Secretary advocates? B. H.

In the Days of Open Diplomacy

Our great dailies have told us little or nothing of the serious issue that has arisen in the relations between the U. S. and Great Britain over the Anglo-Persian agreement. On the inside page, tacked away under a modest headline, some of them have reported that "the reply of the State Department to the request of the British government that the U. S. approve the Anglo-Persian treaty is known to be one of the sharpest and most caustic notes sent to the London Foreign Office in recent years. This government takes the position that the treaty violates the principles underlying the League of Nations and that, while the League is not yet organized, the acceptance of its principles by the Powers at Paris morally obliged all the signatories to abstain from practices contrary to their letter."

Of course, the thrifty British government does not agree to this view. It does not see why it should not have shipped one over on the rest of the world while waiting for the various nations to ratify the treaty; why let anyone else have those nice oil wells and the dominating position in Persia? Why not give one's self a mandate for Persia and thus save the League of Nations a lot of bother and trouble?

"Nothing," says the *N. Y. Nation* (No. 2832), "could illustrate more clearly than this happening the spirit in which some of our Allies are entering into the League. It is the same old kind of land-grabbing which Mr. Wilson has so solemnly assured us belongs to an era that has passed. Of course, Great Britain denies our contention that this treaty, in addition to all its other bad aspects, was forced upon the Persian people against their wish, and Lord Curzon has explained, precisely as Great Britain always has explained on taking over countries, 'that she has no desire to Anglicize, Indianize, or Europeanize it [Persia] in any sense of the term.' Finally, we have the delightful assurance that the correspondence between our government and the British government in this matter will not be made public. How pleasant it is

to live in the days of open diplomacy after the manner of Mr. Wilson!"

American Intolerance

Alice Edgerton writes in *The Nation* (No. 2832):

"A great mass of the American people, possibly the majority, are spiritual autocrats. We do not want individual liberty for the dissenter; to that extent we do not want democracy. Tolerance involves sympathy with the ideas and doings of people unlike ourselves. Prussia had no tolerance. How much have we? To the majority in America, as to the Kaiser in Germany, the good citizen is the acquiescent citizen. We like him courteous and anxious to please, carrying out the Government's plans with the agreeable intelligence of a good housemaid; and since we have politically very little power, most of us are good and serviceable citizens. We like tidiness of personal thought and conduct, a substantial predictability. When the issue is insignificant, or the divergence slight, we laugh or ignore. People who are different are like foreigners to us; if we speak loud they may understand our tongue — we have no interest in theirs. We argue with vast voices and leave the alien prostrate, with conscious virtue under our waistcoats. But once a real issue is at stake, this American 'tolerance' vanishes like mist. The divergent idea we spy upon, exclude from the mails, dismiss from the universities. We vituperate, we ostracize. The war simply brought to the surface our raw intolerance. *Vox populi* grew hoarse shouting 'skulker,' 'slacker,' 'friend of the Kaiser,' while in strata too elegant to call names, the minority was deftly deleted from the Social Register. To be sure, war, even for democracy, is necessarily undemocratic. There must be arbitrary decisions, secrecies, coercions. Obedience is its ultimate virtue. This is one of the reasons why war for democracy is strange; it is like killing for Christ. But we have exceeded even the exigencies of war. We have disregarded shades of value and torn up liberty like a weed."

About Psycho-Analysis

Father J. B. Egger, O.S.B., rector of the cantonal institute at Sarnen, Switzerland, has published a noteworthy brochure on "Die Psychanalyse als Seelenproblem und Lebensrichtung." He takes the ground that the science of psycho-analysis, which has been developed during the last two decades by two Viennese psychiatrists, Freud and Breuer, is extremely one-sided and of doubtful value. "What is true in its tenets," he says, "is not new, but part and parcel of the traditional philosophy, whilst the new things it has to offer are mostly untrue and very much in need of clarification. Psycho-analysis should never have left the domain of medicine in which it originated. . . . In the sphere of pedagogics, ethics, and pastoral theology it can at most act as an incitement to penetrate more deeply into the hidden life of the soul. Aside from this the new science is sterile and its effects are destructive because its shallow rationalism stops the sources of the three disciplines mentioned, which lie in Christian idealism. To the psychologist the science of psycho-analysis is a defense of the traditional principles as opposed to modern mistakes and errors. In the realm of religion it constitutes a splendid and effective justification of confession, though it is utterly unable to supply the place of this Sacrament."

This estimate of the new science is perhaps a little too severe. We should prefer to await further developments. What P. Egger is forced to acknowledge as an effect of psycho-analysis marks a very considerable advance over the obsolete theories of physiological psychology, which the new science endeavors to supplant. True, the exponents of psycho-analysis hold rationalistic views with regard to the nature of the soul; but they at least admit that there is such a thing as a soul, that it is a spiritual substance and possesses a unity all its own,—which is a decided gain. Psycho-analysis is still in its infancy and cautiously feeling its way: let us see what the final upshot of its investigations and experi-

ments will be before we approve or condemn it.

Iowa's "Land Jag"

Commenting on the excessive speculation in farm lands in Iowa, to which we recently referred in this magazine, Geo. B. Waters says in the *Cleveland Press*:

Many farms have been sold as many as six and eight times. In the heart of the State and of land speculation land value is increasing at the rate of \$30 an acre per month. The banking commissioner is alarmed for fear the country banks will load themselves up with too much non-liquid paper. When the time comes to pay, the speculators will have the cream of the profits in their pockets, and the unwary newcomers will be left to hold the bag. And if the prices of commodities come down, if the cost of living drops,—well, it is too sad to predict what will happen. Many of these farms were bought on the assumption that corn will stay around \$1.80 a bushel and hogs around \$23 per 100 pounds. Corn is already off about 65 cts. and hogs are off \$10 per 100.

Spiritistic Phenomena

The title of W. J. Crawford's book in which he develops the cantilever theory, explained in our No. 21, pp. 328 sq., is not "Phenomena of Spiritism," but "Experiments in Psychical Science" (E. P. Dutton & Co.). Dr. Crawford holds that the medium's body is either directly or indirectly the focus of all the mechanical actions which result in phenomena.

As for the nature of the matter composing the psychic structure" at the point where it enters the body of the medium, that is a mystery not yet cleared up, on which Dr. Crawford promises another book soon. The energy, he thinks, is taken from the bodies of the sitters in some unknown form—a caution likely to discourage sitting-in at séances from mere curiosity, and justifying,—from a different point of view, of course, than that taken by Rome—the prohibition recently issued in this regard to Catholics.

How Catholic Germany is Profiting by the War

The joint pastoral issued at their recent annual meeting by the archbishops and bishops of Germany contains this significant passage:

"It has been said, and justly so, that this peace spells poverty for us. That is a sad and bitter truth, but it is not the greatest misfortune. To become rich means frequently, for the individual as well as for a people, a greater misfortune than to be poor. We had become rich, and we prided ourselves on our national prosperity, our highly developed industries, our extensive world commerce; but these things did not make us happy. Abundance led our people to become overbearing: wealth seduced them to serve Mammon. The chasm between rich and poor had grown deep and sinister. The curse of craving for gold had smothered interest in the welfare of the soul, and had become a disease generating a great many other dangerous maladies.

"Let others now carry the curse of Mammon! Bitter fate shows us the path to poverty. Let us tread it with courage and with confidence in God. 'God is the strength of the poor,' says the Prophet, 'and the protector of the needy in their extremity.' Let us make a virtue of necessity and profit by loss."

"There is in this attitude," comments the *Ave Maria* (N. S., X, 20), "something grand, even heroic. Germany, in the long run, may not be the greatest sufferer from the World War."

—Sir Percy Scott has joined Lord Fisher in denouncing the British Admiralty as a set of idiots in everything except spending money wastefully. "Why the Grand Fleet was not destroyed," he says, "I cannot imagine," because it was unprotected and at the mercy of the German submarines. All that saved the stupid British Admiralty, according to Sir Percy, was the fact that the German Admiralty was still more stupid. To believe Fisher and Scott the naval war was a contest to see which had the superior *Dummheit*, and the Germans won.

NOTES AND GLEANINGS

—The FORTNIGHTLY REVIEW wishes all its readers a Merry Christmas and a Happy New Year.

—Propaganda, says Alvin Johnson, may indeed thrive better in dark places than in the sun; but what lives and thrives underground better than propaganda or anything else, is a sense of grievances brutally inflicted. We are producing such grievances on a large scale, often in the name of "law and order."

—Grant Richards, the well-known London publisher, announces in the Literary Supplement of the *Times*, that he has decided to alter the title of Col. MacCabe's "Human Life and How it May be Prolonged to 120 Years" by omitting in the next edition the words "to 120 years," because he found out that "no one wants to live to 120 years."

—The New Code of Canon Law says (can 3) that the agreements previously entered into between the Holy See and different nations remain in full force. This decision made necessary a new, up-to-date, official edition of the existing concordats, as these agreements are commonly called. Such an edition has now been issued by the Vatican Typografia Poliglotta under the title "Raccolta di Concordati su Materie Ecclesiastiche tra la S. Sede e le Autorità Civili (1098-1914)." The volume contains xx & 1140 pages in quarto and sells for fifty lire.

—The *Catholic Transcript* (XXIII, 23) reviews a book by a French Abbé, Daniel, "Le Baptême de Sang," in which it is asserted that Austria plotted the war with the assistance of Cardinal Merry del Val, who made the life of Pius X miserable by usurping his prerogatives and using them for the benefit of the Central Powers. The death of Pope Pius and of Cardinal Rampolla are ascribed to Austrian violence. The Abbé Daniel offers no proof for these assertions. The book is published by Michel, of Paris, and is both grewsome and grotesque. That a priest should have concocted such a tissue of fables

is almost incredible, did we not know from experience that the war excitement has driven even some clergymen insane.

—Another case in which the “*messe dialoguée*” (see *F. R.*, XXVI, pp. 341, 365) has been tried, with mass prayers corresponding to the different parts of the holy Sacrifice, writes a correspondent, is Father L. Bonvin’s Hymnbook “Hosanna,” which contains in the appendix (pp. 232 sqq.) a “Method of Hearing Mass in Common” and “Devotions for General Communion of a Sodality,” etc., on the same plan. These *messes dialoguées*, we understand, have been used with good success in Canisius High School and St. Michael’s Church, Buffalo, N. Y.

—The *Catholic Transcript* (XXIII, 23) quotes “an American religious paper” as saying that the measure of Cardinal Mercier’s success and popularity in America is the measure of Pope Benedict XV’s failure and unpopularity. It may be that the non-Catholics of America took Cardinal Mercier to their hearts because they believed that in espousing the cause of his people he opposed the Pope. In reality the Cardinal’s position, as the *Transcript* points out, was quite different from that of the Pontiff of the universal Church who is far above parties and factions. Cardinal Mercier himself pointed out in one of his pastoral letters what a blessed thing it is that there is at least one sovereign on earth who is impervious to national strife and hatred.

—Mr. G. M. Traveyan, in his recently published “Scenes from Italy’s War” (Houghton Mifflin), defends the sincerity of Italy; but, as the *Dial* points out, his defense has lost something of its force through the publication of the information that the Triple Alliance was vitiated many years before the beginning of the war by a secret convention between France and Italy. On the occasion of King Emmanuel’s visit to Paris, last winter, the *Temps* made it known that, in 1902, an agreement was reached between the two countries

which provided that neither should take part in any aggression against the other, and that neither should participate in any war against the other, even though self-declared, if this war was imposed by the will of an enemy (*Le Temps*, Paris, Dec. 22, 1918).

—H. C. Warren, in his book “With the Y. M. C. A. in France” (Revell), gives a characteristic picture of the American boy in the war. Here are two specimen stories: “One young man who couldn’t speak French bought something in a shop and suspected that the girl who had waited on him had not given him the right change. As his gestures proved useless, he went to the door and called out to another American, who confessed to knowing enough French to ‘get by.’ He swaggered in and approached mademoiselle. ‘Parlez-vous Français?’ he asked the girl. ‘Oui, monsieur,’ she replied with a smile. ‘Well, then, why the hell don’t you give this fellow his change?’” The author spent some time with a French family, the little boy following around, greatly interested. “One day I turned to him with the question: ‘Marcel, parlez-vous Anglais?’ At once he replied and with great enthusiasm, ‘Oui, monsieur, get the hell out of here!’”

FOREIGN MISSIONS

The Missionary Sisters, Servants of the Holy Ghost are a Congregation working primarily in the foreign missions. The Mother House is the Holy Ghost Institute at Techny, Ill. Here the postulants and novices receive their training for their future work. Ask for our “Vocation Leaflets and Booklets” representing scenes from the life of a Mission Sister. Any number will be sent upon request, free of charge. Address Mother Provincial, Holy Ghost Institute, Techny, Ill.

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THE FORTNIGHTLY REVIEW

Literary Briefs

—Stewart & Kidd Co., of Cincinnati, O., have published an expurgated edition of Boccaccio's Decameron.

—Admirers of the late Msgr. J. Janssen, the historian of the German people, will be pleased to learn that the publishing house of Herder (Freiburg, Baden) has in press two volumes of "Briefe" (letters) from his cultured pen.

—Miss Katherine Bregy allows her enthusiasm to run away with her judgment in her estimate of Joyce Kilmer and his work in the current issue (XXX, 3) of the *Records* of the American Catholic Historical Society of Philadelphia.

—Of Fr. George Fell's, S.J., book "Die Unsterblichkeit der menschlichen Seele," known to English readers by the excellent translation of Fr. Lawrence Villing, O.S.B., a second revised and enlarged edition has appeared in Germany.

—"The Deep Heart," by Isabel C. Clarke (Benziger Bros.: \$1.50 net) is a love story with very little but love in sight, unless it be several sympathetic descriptions of Italian scenery. The writing is smooth and the tale holds the interest.

—"True Stories for First Communicants" by a Sister of Notre Dame, with illustrations by Wilfred Pippett (B. Herder Book Co.: 99 cents net) is intended for children, who will like to hear these accounts of the love in young hearts for Our Lord in the Holy Eucharist. The incidents are well chosen and simply and attractively described.

—J. B. Kissling, the historian of the German "Kulturkampf," has just published a history of Protestantism in Germany from 1817 to 1917 in two volumes. The work is based upon authentic sources and describes, almost entirely in the words of these sources, the progressive degeneration of German Protestantism into the baldest Rationalism. ("Der deutsche Protestantismus"; Münster: Aschendorff).

—Aschendorff, of Münster i. W., is publishing a manual of moral theology from the pen of Msgr. Joseph Mausbach, favorably known to the English speaking public by his work, "Catholic Moral Teaching and Its Antagonists Viewed in the Light of Principle and of Contemporaneous History," translated by A. M. Buchanan (New York: Joseph F. Wagner, Inc., 1914).

—Fr. Otto Braunsberger, S.J., who has been long engaged in editing the letters of Bl. Peter Canisius, that remarkable champion of Catholicity in the post-Reformation era, has condensed the results of his researches, now extending over thirty years and comprising practically all the archives and libraries of Europe, into a splendid popular biography, which Herder (Freiburg) publishes under the title, "Petrus Canisius."

—"St. Francis Xavier, Apostle of India and Japan," by John C. Reville, S.J. (The America Press, New York) is a good resumé of the life of the ardent lover of souls in a little brochure. Are there not Xavier's among us only waiting for the awakening of their attention in order to set forth, like him of old, on the quest? Perhaps some of them will read this life and discover what a man can do, by the grace of God, when his will is set in his vocation.

—The Rev. Cyril Gaul, O.S.B., has done scripture students a real service by publishing, in a handy brochure and in English, the "Providentissimus Dens," "Vigilantiae," and "Quoniam in re biblica" of Leo XIII, the *motu proprio* "Praestantia S. Scripturae" of Pius X, and the decisions of the Biblical Commission. The brochure is titled "Rome and the Study of Scripture," published by the Abbey Press, of St. Meinrad, Ind., and sells for 25 cts.

—The Rev. John A. Ryan, D.D., has united into a volume some papers on social and moral subjects contributed by him to the periodical press in the course of the past ten years. They deal with "The Church and Socialism" (which gives the book its title), Principles and Proposals of Social Reform, A Living Wage, The Legal Minimum Wage, Moral Aspects of Labor Unions, The Church and the Workingman, The Moral Aspects of Speculation, False and True Conceptions of Welfare, Birth Control, Woman Suffrage, and Social Service as a Profession, and are all of them well worth reading and preserving. (Washington, D. C.: The University Press. \$1.50).

—Father Augustine, O.S.B., has just issued the fifth volume of his very thorough "Commentary on the New Code of Canon Law." The fourth will appear in a few months. The reason why the fifth was given precedence is the great practical importance of the matrimonial law, with which it deals, and because the author had been repeatedly asked to have this portion of his Commentary published as soon as possible. To canons 1012-1143 and their commentary Fr. Augustine has added, for practical reasons, canons 1960-1992, governing the procedure in matrimonial trials. This feature will be appreciated especially by those diocesan officials who have to occupy themselves frequently with marriage problems. In a foot-note (pp. 272 sq.) the author reiterates his conviction that American pastors are *parochi* in the sense of the Code. By the appointment of the ordinary, he says, a priest becomes a pastor, whether removable or irremovable, with all the rights and duties (including the *applicatio missae pro populo*) pertaining to the pastoral office. Fr. Augustine's Commentary is interesting and well balanced and may be followed as a safe guide, until, in the one or other doubtful point, Rome authorizes a different interpretation than that given by the author. (B. Herder Book Co.; \$2.50 net).

—*Studies* (Dublin, Vol. VIII, No. 31, pp. 483 sq.), reviewing the first two volumes of Koch-Preuss, "A Handbook of Moral Theology" (Herder), says that "the work is interesting to the philosopher as well as to the theologian" and contains "a good deal of apologetic matter, not only in the main teaching, but in the many side-issues which are dealt with, *c. g.*, the lives of the Saints, the authority of St. Alphonsus, the repudiation of a double standard of morality, a defence of the Catholic teaching on the counsels, etc." The critic concludes his notice with the remark that "even the first two volumes make it clear that Koch's Handbook will fulfill the same valuable function in moral theology that Pohle's work already fills in dogmatics."

—"Quand 'Ils' étaient à Saint-Quentin," by Henriette Celarié (Paris, Bloud & Gay) purports to be an account of the German occupation of Saint-Quentin, gathered from data furnished by certain of the inhabitants, one in particular being a young woman who is quoted as "Lucie B." Like most such recitals this one would be interesting and historically valuable were it not that the authoress and her "Lucie B." are so inexcusably and disgustingly coarse in their language as to make the task of reading the joint production one to be shunned. To treat, when needful, of that which is indecent in a decent manner, to deal delicately with the indelicate, is an art,—one might say that it is *par excellence* a French art. This book has nothing in common with the typical French memoir except the linguistic medium.—S. T. O.

—"Crucible Island. A Romance, and Adventure and an Experiment," by Condé B. Pallen (The Manhattanville Press, 23 E. 41st Str., New York). Dr. Pallen in this tale takes us on an excursion to a land where a systematic and undisturbed experiment in practical Socialism is being carried out. Two results of the Socialistic equalizing programme are shown forth in a most striking way. The destruction of the family and the elimination of all endeavors towards intellectual and moral heights make life utterly flat, drab, and hopeless for anyone with a spark of idealism left in his make-up. The explications and arguments are lively and stimulating and the adventures of the hero and his final delivery from the toils are exciting enough even for a moving-picture habitué.—S. T. O.

—"Catechist's Manual, First Elementary Course," by the Rev. Roderick MacEachen, D.D. (Catholic Book Company, Wheeling, W. Va.; \$1.75) is not a catechism, but, as the title proclaims, a manual for catechists. The purpose is to show teachers how to teach young children. The complete detail, even to the repetitions, is supplied, so that those who are inexperienced, or who lack initiative, may still succeed, if they follow the lessons carefully. The language is simple but precise, and the plan is very orderly and natural. The

aim of the reverend author, set forth in a beautiful introduction, is to make the truths of religion part of the very being of our children by constantly fitting them in and applying them to daily life as they are being inculcated. "Any normal child of six years of age can learn all the truths of faith," says Father MacEachen. We are glad to have him set down the statement. There has been for years past much fear on the part of certain pedagogues lest the intellect and the memory of pupils be overworked. Anyone who has been with children to any extent must have perceived constant evidences of intellectual capacity and alertness on their part far beyond what some of the modern text-book machines accord them. Catholic children have the further assistance of their baptismal graces, which make them eagerly and easily seize hold of the truths of faith. May Dr. MacEachen's manual help to implant their religion firmly in the hearts and minds of many of our Catholic children,—so firmly that bad example and the many untoward influences of our day may have no power to shake it.—S. T. O.

Books Received

- Here and There in Mexico.* By Dean Harris. 178 pp. 8vo. Chatham, Ont.: Con E. Shea Printing & Publishing House.
- Prehistoric Man in America.* By Dean Harris. 155 pp. large 8vo. Illustrated. Toronto: The Rycerson Press.
- Discours de Réception de Msgr. Baudrillart.* Éloge de Comte Albert de Mun. (Séance de l'Académie Française du 10 Avril 1919). 64 pp. 16mo. Paris: Bloud & Gay. 1 fr. 30. (Wrapper).
- Réponse de M. Marcel Prévost, Directeur de l'Académie Française, au Discours de M. Alfred Baudrillart.* Prononcé dans la Séance de l'Académie Française du 10 Avril 1919. 62 pp. 16mo. Paris: Bloud & Gay. 1 fr. 30. (Wrapper).
- Pccms.* By Francis X. Boyle, S.J. xii & 137 pp. 16mo. Philadelphia: Peter Reilly. \$1.
- Reme and the Study of Scripture.* A Collection of Papal Enactments on the Study of Holy Scripture, together with the Decisions of the Biblical Commission. 72 pp. 16mo. St. Meinrad, Ind.: The Abbey Press. 25 cts. (Wrapper).
- Die Volksbildung im deutschen Aufbau.* Von Emil Ritter. 93 pp. 12mo. M. Gladbach: Volksvereinsverlag. M. 2.70. (Wrapper).
- The Undying Tragedy of the World.* By William F. Robinson, S.J. x & 210 pp. 12mo. B. Herder Book Co. \$1.50 net.
- The Church and Socialism and Other Essays.* By John A. Ryan, D.D., LL.D. vii & 251 pp. 12mo. Washington, D. C.: The University Press. \$1.50 postpaid.
- The Sacraments.* A Dogmatic Treatise. By the Rt. Rev. Jos. Poole, D.D., Ph.D. Adapted and Edited by Arthur Preuss. Vol. II.: The Holy Eucharist. Third, Revised Edition. vi & 408 pp. 12mo. \$1.75 net.
- The Things Immortal.* Spiritual Thoughts for Every Day Reading. By Rev. Edward F. Garesché, S.J. 114 pp. 12mo. \$1.10, postpaid. Benziger Bros.
- McAroni Ballads and Other Verses.* By T. A. Daly. Frontispiece by Herbert Pullinger. ix & 149 pp. 8vo. New York: Harcourt, Brace & Howe. \$1.50 net.
- Keep God in American History.* By Harry F. Atwood. No pagination. Bound in heavy art paper, tied with ribbon, attractively bound. Chicago: Laird & Lee. 35 cts.

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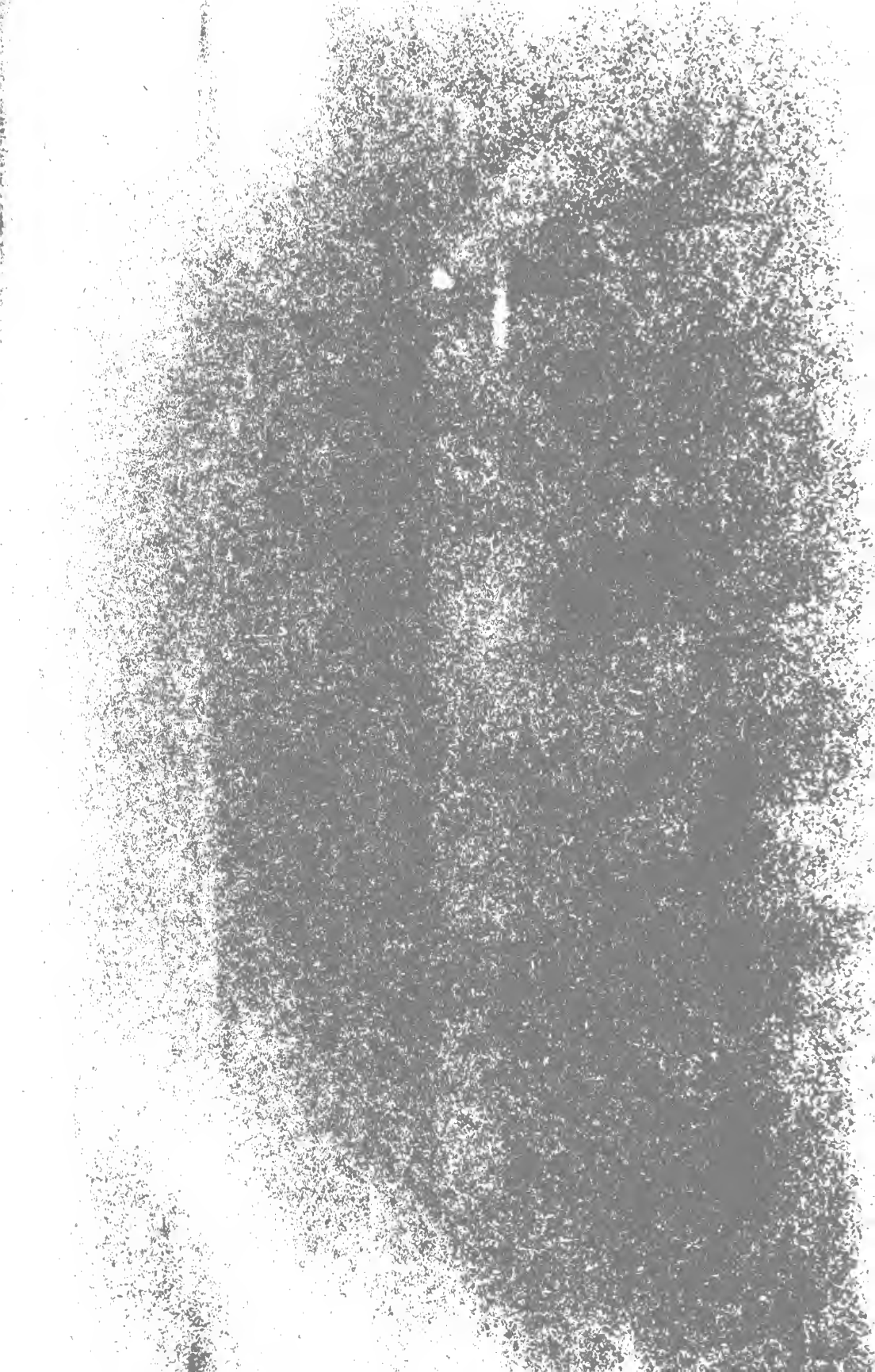
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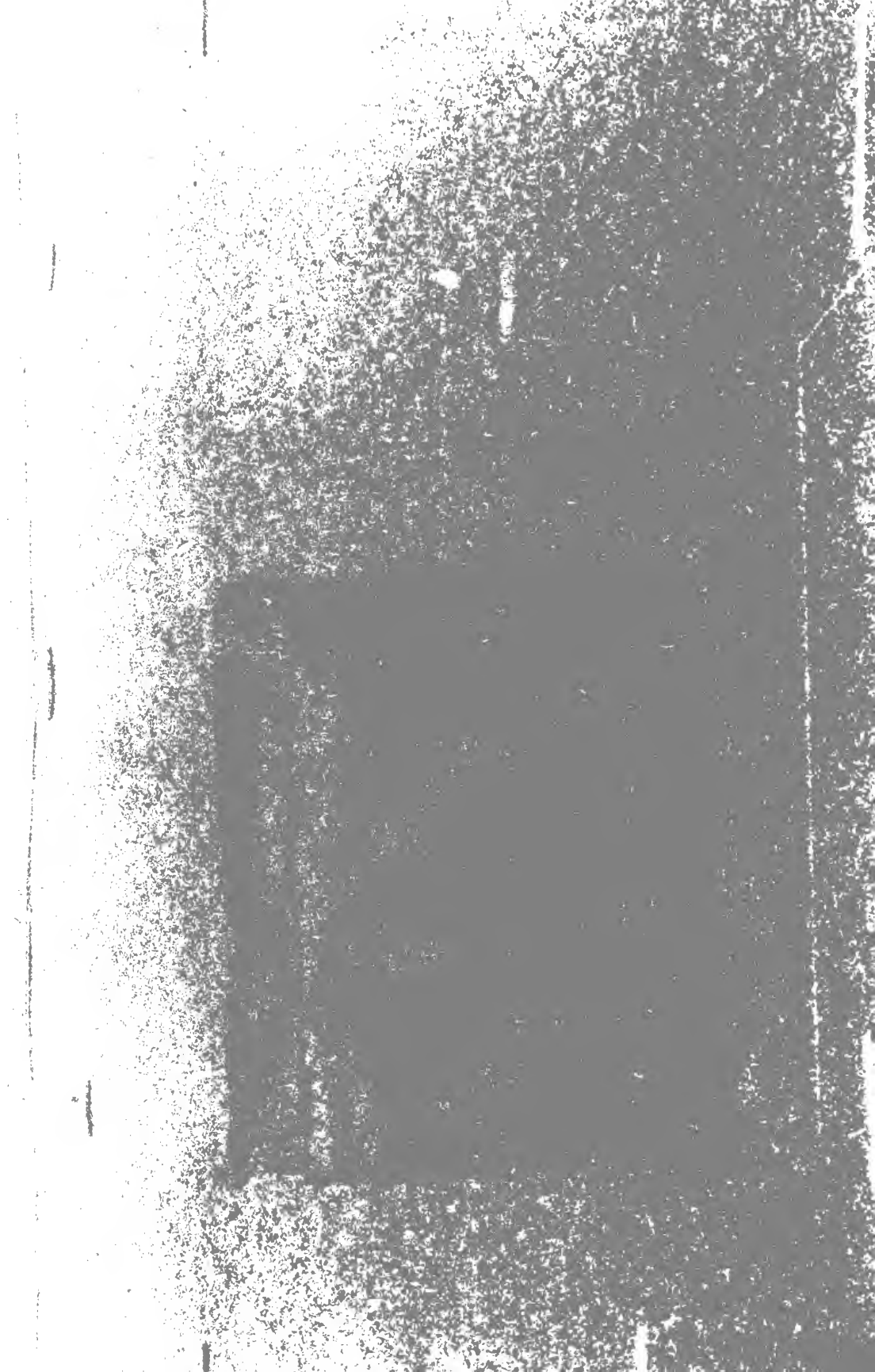
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