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The New Canon Law

A COMMENTARY AND SUMMARY

BY

REV. STANISLAUS WOYWOD, O. F. M.

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

Professor of Canon Law at the Catholic University, Washington, D. C.

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Added weight and authority are given to the work by the commendatory preface written for it by the Very Reverend Monsignor Philip Bernardini, J. U. D., Professor of Canon Law at the Catholic University in Washington.

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January 1, 1921

My Mother's Last Picture

BY CHARLES J. QUIRK, S.J.

I love this picture best of all,
 For God hath made it fair;
 It speaks of sorrows nobly borne,—
 The benison of prayer!

Lack of Inspiration in the Teaching Profession

The unrest and discontent now so much in evidence have entered the teaching world. It is said that many teachers have become dissatisfied with their pay and have sought more remunerative employment in other fields. The schools of America are, therefore, lacking the desired number of teachers, and educational work is handicapped.

A writer in the *Educational Review* for October, 1920, has a good deal to say about teachers who are engaged in their profession "just for love of the work." He seriously questions such an attitude, and looks upon the remark as a harmless and inexpensive "beau geste." He frankly states his belief that the avowal of such teachers does not carry much weight, and that it does not do much honor to the profession.

It is quite true that in these days of "the high cost of living" the pedagogue must look to the supply of his material wants with the same care that every provident householder exercises. He has a right to full remuneration for his services to the community. He is doing a good work whose finest results may appear more conspicuously in later years. He has a right to "protest" when his work seems to be estimated in a niggardly way.

Yet while the unrest is manifesting itself in the teaching world and is taking chiefly the form of a demand for "higher wages," there is a vast body of men and women who are in the work for sheer love of it. They neither think of,

nor receive, pay. They expect, of course, that their material wants in the line of food, clothing, shelter, etc., be satisfied. But beyond this they make no further demand. They are inspired by a high ideal. They love their work because it gives them an opportunity for the highest kind of service. They realize that in the class-room the needs of future moral heroism and spiritual greatness can be sown in the hearts of the children, and it is because they want to do something excellent for the coming generations that they are so enthusiastic about their work and so zealous in its conduct.

These workers are found chiefly in the ranks of the Catholic religious orders which are devoted to education. They have built up for us and our children a Catholic system of education in the United States. It was their zealous devotion to this work that gave rise to the saying that while great secular institutions of learning have an "endowment of money," the Church in her religious teaching orders has "an endowment of men and women" who consecrate the service of their best years to teaching gratuitously.

There is no intention to compare the services of these teachers with those of educators who must look to a monetary consideration. In the ranks of the latter we have had illustrious representatives of the profession in our country. Still no one can gainsay the fact that the fear of not receiving sufficient remuneration tends to deaden the enthusiasm of the teacher. Keeping one's eye on a return of dollars checks inspiration in the work. Catholics ought to consider no sacrifice too great, if it be made to keep up and enlarge the army of willing and enthusiastic workers in their schools.

(REV.) ALBERT MUNTSCH, S.J.

The High Tide of Crime

What is the cause of the present epidemic of crime in all parts of our country, and what is the remedy that promises at least a reasonable relief? Daylight robberies, burglaries, murders, wholesale shoplifting, are everyday occurrences in all our large cities. Train robberies are carried out at perfect leisure. Crime seems to be the order of the day with a very large proportion of our citizenship: for we cannot any longer blame all or the greater part of these outrages on the "uneducated foreigner." There is too much genuine native American "push" and "punch" manifested in the various operations.

What, then, is the one deep-seated cause of the epidemic? for there may be secondary causes influencing this or that particular crime, whilst the whole sinister movement seems to have one single ultimate cause. Let us ask the men of the law, who certainly ought to know something about the causes of crime. Federal Judge Landis thinks that the lax handling of our laws in regard to influential criminals, or, rather, in regard to criminals with influential political friends, is at the bottom of the trouble. In his recent address to the St. Louis Bar Association the Judge said: "Get the criminal, and when you have got him, keep him." This is easily said, but very difficult in the observance. For grand juries may indict, and petit juries may convict, but the paroling power may undo the work of both.

But even if we admit that a succession of crimes may be committed by the same individual, convicted and paroled, or convicted in rapid sequence, still the answer does not satisfy, as it takes the criminal as a present fact, whereas the question, in the last analysis, is, why have we criminals?

Let us then ask the educator: What is the deeper cause of our present epidemic of crimes? Parents are to blame, says a prominent member of the guild. "Fathers and mothers did not do their duty by their children a few years ago, and now look what is happening."

This, if true, would go nearer to the

root of the evil than the former answer. For under the influence of the parents we should really have, not the criminal as such, but rather the making of the criminal. Yet, is the answer correct? In the great mass of parents there are certainly but very few who would wish their children a life of outlawry and crime. On the contrary, most parents desire nothing more earnestly than that their offspring should become useful, honest, upright, and helpful members of society, and thus be a credit to their name. Indeed, they often fail to use the proper means of attaining this their desired end, insisting too much on a certain foolish indulgence in regard to the whims and notions of their darlings, and far too little on their own high parental authority derived from the Father of All, and the duty and blessedness of their children's submitting to the will of father and mother. Hence a good part of the spirit of disobedience, self-will and fatal self-indulgence.

But this failing in parents is not sufficient to account for the manifest perversion of so many of the youth of the land.

What, then, is the cause?

We find it in our much-lauded modern educational system, in our secular schools. Not as though they taught disregard of the moral or civil law, or intentionally promoted it: yet, I believe thoughtful men will agree with me when I say that the absence of any teaching on God, the Master of the Universe and the Supreme Law-giver, on the wonders of nature as the work of His hand, or the moral beauty and grandeur of a virtuous life, on the mysteries of death, resurrection, and the life to come, on the sacred and eternal truths of religion, must have a materialistic influence upon the youthful mind and heart, especially at a time when man is most impressionable. Hour after hour, day after day, month after month, the child hears of nothing but what the eye can see, and the ear can hear, and the understanding grasp: and all these things are for the service and use of this present life on earth. How to make money, how to do

business, how to gain power, how to succeed in the affairs of the world, are the sole topics that enter into his school curriculum. God and eternal Truth are excluded by law.

The Sunday school may try to make up for this deficiency; but to most children the Sunday school teaching appears as something tedious, fanciful, unreal, being separated by a wide gulf from the ordinary daily instructions. Besides, how few the children, comparatively speaking, whom the Sunday school can reach! The home, too, and I believe there are, as yet, many sincerely Christian homes in the land, the home may do a great work for the religious training of the children; yet, alas, experience teaches that most parents lack the knowledge, the time, and, above all, the interest requisite to ground their children in the religion of Christ. A superficial smattering of Bible knowledge will not keep a child on the path of righteousness; it requires a deep, strong conviction of the reality of the unseen world, of the all-seeing eye of God, and of the dread judgment awaiting all men.

We believe that this awful neglect of religious education in the youth just now emerging into manhood and womanhood is the deep-seated cause of the prevalence of lawlessness and crime in our day. Where there is no respect for God and His law, there can be but little respect for the laws made by man. Fear of the penalties of the law is growing less and less. What, then, should restrain the seeker after quick gains and consequent indulgence?

"The population of the United States," says the New York *Herald*, "comprising one-seventeenth of the human beings on earth, spends annually as much money for education as the other sixteen-sevenths, according to P. P. Claxton, the United States commissioner of education. The fact that we pay out for schools as much as all the other people in the world put together do, is a matter of small consequence. The fact of grave importance is that there are adult illiterates in America where there should be none."

And we would add, the fact of gravest importance is that the educational system of a Christian land completely ignores Him "without whom they that build and guard the house build and guard in vain."

(Rev.) J. ROTHENSTEINER

St. Louis, Mo.

Preparing for the Second World War

The chief of the United States Chemical Warfare Service announces his purpose to advance training in gas warfare to a point where it will be "impossible for any nation to have gone further." He expresses the opinion that his announcement will go a long way toward deterring other nations from attempting to develop this method of extermination, in competition with the United States, on the ground that America has such incomparable resources and such a fine manufacturing equipment that the other countries will feel it futile to enter the race.

If this is the effect of the announcement, it will be the first time in history that such a result has followed such a warning; for "warning" seems to be the correct word to describe the statement of Brigadier-General Fries.

In fact, it cannot be forgotten that Great Britain already has announced her intention of carrying out precisely the same program. And these are two of the greatest powers that helped to win the world war, which, we were assured, was "to end war."

Evidently Colonel Repington, who calls his book "The First World War," is not alone in assuming a series of such conflicts. And as long as competitive development of the most dreadful weapons of annihilation, which were supposed to be forbidden before the world war, is allowed to go on unrestricted, it will not be attributable to the wisdom and foresight of military men and politicians if wars, more and more destructive, do not recur.

—Disraeli said: "A man is known by the company he keeps and the cigars he gives to his friends."

Democratising Industry

The September (1920) number of *Studies* had an interesting article on "The Democratic Transformation of Industry" from the pen of Dr. John A. Ryan of the Catholic University of America. The writer first briefly explained the nature of the disease in the industrial system, and then suggested certain remedies calculated to cure it. Our present system is fast developing into a kind of industrial feudalism, under which society appears to be permanently divided into two classes—the propertied and the propertyless. "The general situation is that the vast majority of men who begin life as employees must resign themselves to dependence upon wages or salaries for their livelihood until the end of their working days. And the complement of this situation is that, so far at least as urban industry is concerned, the functions of ownership and direction are performed by a small minority." The great defect of this state of affairs is that it concentrates the attention of both classes on the diversity of interests, and obscures and minimizes the community of interests between capital and labor. The results are restriction of output, industrial friction, and social discontent.

In Dr. Ryan's opinion, there is but one remedy for these evils—namely, "to put labor in such a position that it will participate in the benefits of ownership."

These benefits are chiefly three. "The first is the direction of industrial operations; the second is the possibility of obtaining indefinitely large gains as a result of hard work and industrial efficiency; the third is the consciousness of independence, security and self-respect, and the possession of a degree of social and political power which the propertyless man, other things being equal, can never hope to obtain."

To secure for labor the first of these benefits Dr. Ryan suggests participation in management; that is, industrial administration. The workers in an establishment should have something to say about the industrial side of manage-

ment . . . should take part in all those phases of industrial management which concern them directly—wages, hours, shop conditions, discipline, etc.

The second benefit might be secured to labor by profit-sharing; that is, by giving the workers, in addition to their wages, a part of the *surplus* profits. Dr. Ryan adds the word "surplus," because he thinks it is not feasible to seek any share for the workers till the owners have first drawn the prevailing rate of interest on their capital. By prevailing rate of interest he seems to mean the normal rate of dividend—"the rate of interest that can generally be obtained on investments of normal security."

The benefits under the third heading, namely, personal independence, security and social power, can only be derived from ownership itself. Sole proprietorship of an individual business is, of course, out of the question for the great majority of industrial workers; but co-operative ownership, which is quite feasible, will secure the same benefits.

Such, in bare outline, are the changes recommended by Dr. Ryan for the democratization and stabilization of the industrial system. The present state of affairs cannot last. "There are only two conceivable alternatives: one is Socialism; the other is co-operative control and ownership by the workers of the greater part of industry. Reforms which will merely better the conditions of life and labor of the wage-earner . . . will have no permanent value. What the worker needs is a change of status."

In a discussion of Dr. Ryan's paper in the *Irish Theological Quarterly* (No. 60), another writer, presumably Dr. Kelleher, says:

"Few will question the desirability and urgency of the changes recommended by Dr. Ryan. They are excellent reforms as far as they go; and they go, it may be admitted, as far as actual reform is likely to go for some years to come. Still, we doubt if a final settlement can ever be achieved without more far-reaching reforms than those adumbrated in Dr. Ryan's article. In saying that

'what the worker needs is a change of status,' Dr. Ryan has undoubtedly struck the right note. But will the reforms that he suggests bring about, even in time, that change of status? We do not doubt that 'co-operative control and ownership by the workers of the greater part of industry' would, if achieved, change the whole status of the working-man; but we can see little hope of any substantial advance in that direction, until the grip of the present owning class on the world's capital is first loosened by preliminary reform. It is here that Dr. Ryan's article appears to be weak. It seems to us that the preliminary reforms that he suggests are not sufficiently drastic to loosen that grip appreciably. In a word, we fail to see how co-operative ownership by the now propertyless wage-earners can be established on any considerable scale, while the feudal lords of industry—even if they concede to labor a voice in industrial administration and a share of the *surplus* profits—still maintain the rest of their privileges, and the practical monopoly of capital which these privileges confer.

"Again, a voice in the regulation of hours, discipline and such other things as 'directly' concern them is, of course, something gained for the workers. But are they not also deeply interested in the things that concern them indirectly? Why, for instance, should the capitalist alone have a voice in the *policy* of production? . . . While the capitalist controls the credit and policy of production, a voice in industrial administration can do little for the wage-earners beyond making their dependence a little more tolerable.

"Again, the sharing of *surplus* profits does not bring us very far. From Dr. Ryan's definition of 'surplus profits' it seems to follow that in the average establishment there will be no surplus to divide, so long as the standard of efficiency remains at its present level. If there is to be a surplus at all, therefore, it must be brought about by the increased efforts and diligence of the workers. To secure this extra effort Dr. Ryan holds out to the workers the

hope of a *share* in the increased profits due to their increased efficiency. We doubt whether the average wage-earner would think it worth his while to 'speed up' in the circumstances. If profit-sharing is necessary at all, why should it be confined to profits above the normal rate of interest? Dr. Ryan would say that no other scheme is feasible, so long as the regime of private capital obtains. Perhaps he is right. In any case, this normal rate is not a sacrosanct thing, but merely the outcome of economic forces working on the basis of economic feudalism, which is *ex hypothesi* an inequitable condition for the workers. If it stands in the way of a necessary scheme of profit-sharing, let us try to limit it, so far as estimating *surplus* profits is concerned, by legal enactment binding every industrial establishment in the country. For the purposes of a profit-sharing scheme, the normal rate of dividend could, we believe, be diminished *fictione juris* to a vanishing point, if necessary, without seriously interfering with the capitalization of industry.

"Until some such drastic step is taken we see little hope that profit-sharing can accomplish anything beyond slightly easing the situation."

The New Typewriter

The budding authoress had purchased a typewriter, and one morning the agent called and asked:

"How do you like your new typewriter, madam?"

"It's wonderful!" was the enthusiastic reply. "I wonder how I ever did my writing without it."

"Would you mind," asked the agent, "giving me a little testimonial to that effect?"

"Certainly not," she responded. "I'll do it, gladly." Seating herself at the machine she pounded out the following:

"Aafteb Using thee Automatid Back-action atype write, er for thre emonth %an d Over, I unhesitatingly pronounce it tobe al ad more th e Manufacturrss claim! for it. Durinb the tim e been in myy possessio n \$i thre month' it had more th an paid paid for itse*f in thee saVing off tim e nnd laborr?"

The Uses and Abuses of Sport

We are living in an age of sport. For the sake of physical exercise and sports of every description young men and boys are anxious to go to college, join the Y. M. C. A. and Catholic societies as well. Millions of dollars are annually wasted on sporting fads and the newspapers have sporting editors and sporting pages. Whenever the weather permits, we have outside sports, and when climatic conditions are unfavorable, we have inside sports. Thus sport is quite independent of the weather. Where there is a will there is a way, at any rate, when there is question of sport. We are no pessimist and do not believe in pessimism. We admit, that we enjoy sport as well as others, but it must be reasonable and it should be limited. Many a game of pool and billiard have we played with our society members; many a ball and bat and football have we purchased for the boys, and helped them kick it, too, if you please,—not thinking it below our clerical dignity. On several occasions we were asked to act as umpire, but considered ourselves bound in justice to decline the honor, because ignorance of the rules and regulations rendered us incompetent for that service.

We realize that healthful exercise is not only good but necessary for the physical development of the young. Young men and boys who have an opportunity and time for a game, recreation or physical culture, are in better condition for intellectual as well as manual labor. We fail to see any desecration of the Sunday in a game of base-ball, providing, of course, that divine service is not neglected. Let us take care of the soul first, and then of the body. To this there is no objection, and cannot reasonably be. But when sport is carried to excess; when it threatens to become the end instead of a means to an end—be that end education or Catholic society life—when it is looked upon as a profession, and men and boys are trained to it like animals, then it is time, we think, to call attention to the fact that excess,

even in lawful things, is evil. Even the casual observer cannot fail to notice that our young people are too much addicted to sports. Frequently we have heard the complaints of the clergy; college professors recognize that excessive indulgence in sports is proving to be a detriment to the intellectual development of students, and the presidents of Catholic young men's and boy's societies have made the experience that whenever there is "an attraction" or some "sporting feature," society members are "conspicuous" for non-attendance at meetings.

There was a time when boys attended college for the sake of acquiring a scientific and moral training. Now many parents are wasting their money to have their sons turned into sports. *Habeant sibi*, if it so pleases them. We have a word to say to the presidents of young men's societies; not of criticism, but of what we consider good advice. The man who thinks that he can hold his boys by means of sport is mistaken. Some of them—the "sports"—he may hold, for a time; all, or the majority of them, and for good—no. The taste of boys in sporting matters is diverse, and to satisfy them all is an impossibility for the best of college and society presidents. Then we must not forget that quite a number of boys have no taste for any kind of sport. And, finally, it should be considered that boys and young men are usually attracted by novelty. As long as something is new to them, they display an abundance of enthusiasm; but when the novelty has worn off, the interest is almost sure to lag. We have experienced this in a beautiful club house erected principally for the use of the parishioners. A double bowling alley; a spacious pool and billiard room; shower and tub baths; a fairly well equipped gymnasium and one of the finest auditoriums and stages in the State,—all these attractions could not hold the boys and young men. The unsatisfactory results obtained by other presidents of Catholic young men's and boys' societies, whom we have consulted in the matter, may serve as

evidence to substantiate our contention that it is folly to base hopes for our Catholic societies on sport.

In Germany, conditions are practically the same as here. Discussing the influence of sport on Catholic juvenile society life, General Secretary Mosterts and other gentlemen of the Central Bureau admitted that "the thing is overdone." This we found to be the general sentiment of priest-presidents throughout that country. The chief argument they advance in support of the sporting fad is that it serves as a weapon against the influence of Socialism. However, the tendency is strongly in favor of limitation, and, in the meantime, the local presidents and the Central Bureau lose no opportunity to make it perfectly plain that the religious and moral training of the young is the primary object of the organization and the very essence of all their efforts. Father J. Drüding, S.J., has published an article in the *Correspondenzblatt* under the heading of: "Sodalities and Juvenile Societies," in which he says: "It may be pleasing to them or displeasing, certain people will sooner or later learn that physical exercise may indeed contribute to some extent to the formation of character; but character and morality calculated to stand the test of tempests and temptations of the juvenile age must be built upon a different foundation than the one offered by the sporting campus, the gymnasium, and the summer camp." He is right. There is, after all, but one foundation upon which true character and sound morality can be constructed and maintained, and that is religion. Sport is good enough as a means to secure this end, but at no time may a principle be sacrificed for the sake of sport. Our boys and young men should be aroused to Catholic consciousness. This Catholic consciousness must accompany them constantly, and guide their thoughts, sentiments, and actions. To effect this is the primary object of Catholic juvenile societies. Catholic boys and young men should be willing and glad to become members of the parochial and national Catholic societies, *because they are Catholics*, and

because they are determined to stand by their Church. The unity of faith must band them together, and the love for that faith is the strong tie that will keep them together. This is an argument the value of which, it seems to us, has been underestimated in the past.

Fr. A. B.

The Death of Venerable Bede

In the introduction to his "Golden Days of the Early English Church" (Dutton) Sir Henry Howorth quotes once again the well-known account of the death of the great Saxon chronicler, St. Bede, as told by an eye-witness. It seems the famous monk of Yarrow remained an example of inveterate authorship to the very end. He fell seriously ill while engaged on his translation of the Gospel of St. John. In spite of his indisposition he insisted on continuing his work of dictation, for it seems that he had long been too old and feeble to be his own amanuensis. One Cuthbert tells the tale:

"On the Wednesday before Ascension Day he became worse, but still taught and dictated cheerfully. The next day he bade us write diligently what we had begun, and this we did to the third hour. We then walked in procession with the relics, as was customary. One of us stayed behind who said: 'There is still one chapter wanting of the book which thou hast been dictating, but it seems hard for thee to be questioned further.' 'Nay,' said he, 'it is easy; take thy pen and mend it quickly and write'; and he did so. The brethren were then summoned to hear his last commands. Then the same boy Wilbert said once more: 'There is still one sentence, dear master, which is not written down.' He replied: 'Then write it.' After a little space the boy said: 'Now it is finished.' And he answered: 'Well, thou hast spoken the truth; it is finished. Take my hands in thy hands'—and thus upon the floor of his cell, singing 'Glory be to the Father and the Son and the Holy Ghost,' and the rest, he breathed his last."

Thus died the first great English man of letters.

Two Educational Reports

It is a happy sign of the progress of Catholic education that the annual reports of the parish schools of various dioceses are no longer dry statistics of the number of children in the grades. Many of them contain matters of interest to all our Catholics teachers. Thus, Rev. John Dillon in his "Tenth Report of the Superintendent of Parish Schools, Diocese of Newark," discusses among other timely topics: Teachers' Training, School Environment, Grading and Promotion, and that most timely of all subjects for those interested in the progress of education—and in the preservation of our liberties—the Smith-Towner Bill. It is one of the most lucid explanations of the dangers that lurk under that apparently harmless instrument that we have read. And the information is conveyed in the space of a few pages.

Another excellent piece of work is the "Sixteenth Annual Report of the Parish Schools of the Diocese of Pittsburgh, 1919-1920." (Pittsburgh Observer print). It contains informative paragraphs on Civics and Americanization, Physical Culture, Health Inspection, Vocational Guidance, etc.

A. M.

A Good Suggestion to the K. of C.

The *Nation* says (No. 2892):

"We sincerely trust that the Knights of Columbus plan to donate the unexpended balance of its war moneys, some \$5,000,000, to the American Legion for a costly home in Washington, D. C., will not be approved. With such human suffering and misery on all sides, it seems inexcusable to put so much money into another monumental structure in Washington, and one that is not needed. If it is asserted that the Knights are bound to use this money for soldier purposes, then let them use it for the disabled, the maimed, the needy, and the dependent, who are certainly faring none too well at the government's hands. We doubt whether any donor of this money would have objected had its income or its principal been used to aid

devasted France or Belgium, or the suffering anywhere in Allied countries.

"But the American Legion itself is still a questionable thing. It is by no means clear whether it will become a menace to the country or a source of pride and an organization of great usefulness. Again, it is a rapidly shrinking body; at its last convention in Cleveland the press reports gave it only about 800,000 paid-up members, as against the original 3,000,000. To beseech an organization which has up to this time proved prejudicial, opinionated and reactionary, whose future is not even certain, to overcome its great reluctance to accept this great sum is surely folly. Far better use for it would be the starting of a new Red Cross, a White Cross or a Green Cross, to assume the neutral, international position Clara Barton planned for the now government-prostituted Red Cross. We should have an organization ready to go into Ireland, or Russia, or any other place under the sun where human beings are suffering, without asking anything except whether human beings were suffering. That would be a worth-while monument to the American Catholic soldiers who fell in the war."

The Labor Vote

To the student of social psychology the last election has a strange fascination. For, in spite of the manifest unrest of the masses, a reactionary machine was swept into power. At a time when radicalism is in the ascendancy the return to reaction seems unconditional. Add to this the unattractive personalities of the candidates, obstructionist platforms, manufactured issues, and anachronistic methods of electioneering, and the paradox grows.

Every industrial State in the Union without a single exception piled up a record-breaking total against the Democratic party. Moreover, Senator Cummings in Iowa and Gov. Allen of Kansas were reelected, though marked for defeat by the American Federation of Labor. Cox, who had been held up as the more desirable candidate to the lat-

ter organization, was terribly beaten. On the other hand, the Socialist vote totaled less than 2,000,000 out of a possible 30,000,000. This, to be sure, is slightly more than in 1912, but an increase wholly disproportionate to the drift towards radicalism. The Farmer-Labor party proved to be a joke at the polls. Only one Socialist, Meyer London of New York, was elected to Congress. Victor Berger was defeated in Wisconsin, and the Republican landslide swept two, if not three, of the five ousted New York Congressmen to defeat. On the surface the figures carry much of hope for the antiquated standpat regime, regardless of political denomination.

But it is not at all unlikely that the result does express the dissatisfaction of the workers. The Democratic party had come to represent a species of absolutism, obstructionism, and one-man power particularly distasteful to the American people. The Republican party, on the contrary, was in eclipse and hence obscure, unimportant, and impotent. It represented, too, a collective as opposed to a single authority. Hence a vote for Republicanism was a real protest vote in the mind of labor, whose vote, which had formerly gone to the Socialists and Independents, was registered with complete satisfaction against the Democratic party. Moreover, the Socialist total represents, with due allowance for the mere "protest votes," a tremendous increase in confirmed radicals.

The whole situation is a sad commentary on the existing political leadership, the leading parties, and the confusion of ideas engendered by a venal and ignorant press. American labor needs new and better leadership and a news bureau and press of its own. Until then it will continue to bring down upon itself reaction, which it does not want nor intend.

F.

—Show me the man who has ceased to struggle, and you show me a man whose soul is dead.

—How about that new subscriber you promised to send us last year? It is still time to keep your promise.

Forty Years of Missionary Life in Arkansas

By the Rev. JOHN EUGENE WEIBEL, V.F.

(*Twenty-second Installment*)

The year 1886 started quite well. The settlers were beginning to be prosperous, the parochial school was well attended, and the monthly examinations proved that the children were advancing. Mr. Gleissner continued his studies under the direction of the pastor, and helped to instruct the children and lead the choir. During Lent the Forty Hours' devotion was celebrated solemnly and also the jubilee of 1886. Father Theodore Smith, O.S.B., then pastor at Doniphan, Mo., helped me out.

The same year a branch of the Catholic Knights of America was established, which in course of time became the largest branch of that order in Arkansas. When application was made for the charter, I was the only one rejected.

The same year I opened the first Catholic school in Jonesboro; Miss Kate Esselman, now Mrs. Skinner, the daughter of Dr. J. C. Esselman, of Pocahontas, was its first teacher.

On March 5th we lost our sexton, the venerable Nicholas Bach. His career was so remarkable and his exemplary life has done so much good for the church and the destruction of prejudice that he deserves more than a passing remark. When he took sick his chief anxiety was for his old sister, Mary Ann, who had emigrated with him to America forty-two years before. He was lying in the adjoining room to hers. A kind providence intervened, making his anxiety superfluous. After he had been sick a few days she also took to bed and died on the 4th of March. He himself passed away the next day. Around his death-bed knelt the priest, all the school children, and many friends. At the recitation of the litany for the dying he himself joined in the answers to the end, and frequently kissed the crucifix. We were still praying when he gave up his pious soul to its maker. He and his sister were buried in the Catholic cemetery on March 7th. The whole congregation and a large crowd of Protestant friends from town and country honored them by their presence.

Nicholas Bach, commonly called "Uncle Nick," was born in Lorraine, in 1817. In Strassbourg and Metz he finished his studies for the priesthood and had already received minor orders, but when his class was called to higher orders, he was put back for a year, upon inquiry why that was done he received no satisfactory answer, and thereupon determined to go to America, where he had two brothers in Pocahontas. Just as he was ready to leave, he received a letter from the rector of the seminary, saying that the person who had denounced him, a young girl, had withdrawn her accusation, acknowledging

that it had been done through jealousy. Therefore, he could come back and be ordained. However, it was too late. Bach thought he would prefer to become a missionary in America. He had with him the very best recommendations. He left with his sister, Mary Ann, in 1845, for New York. As they had acquaintances in Buffalo, they stopped in that city. Bach was there accepted for the diocese by the Bishop. However, he had first to accompany his sister to Pocahontas, where his two brothers, John and Peter, were then living. They went from Buffalo to New Orleans. There they were advised to go by river as far as New Madrid, Mo. where a good many French settlers at that time resided, and where they would find out about Pocahontas. Arriving in New Madrid, they found a number of Frenchmen who were acquainted with John and Peter Bach. They instructed Nicholas how to reach Pocahontas, and gave him a horse to make the journey, about 130 miles. He left Mary Ann in their care and set out for Pocahontas. There was no regular road. He rode through swamps and bayous, over rivers and lakes, and afterwards across hills and mountains. Often he could not see a house for many miles. When he finally reached the hills, he found settlers who knew his brothers and could direct him how to proceed. Finally, he reached Pocahontas, to the great joy of his brothers. It had been his first experience in riding horseback. Immediately his brother John left for New Madrid to bring Mary Ann, their sister, back with him. When everything was in order, Nicholas wanted to return to Buffalo to be ordained. His brothers, who did an extensive business with a tannery and cotton gin, said they needed him and were bitterly opposed to his leaving. In the country they had at that time no ready-made shoes. Nicholas needed shoes to travel, and his brothers forbade the shoemaker to make any for him, for fear he would leave. By all kinds of stratagems they coaxed him to stay. Soon after, John, the oldest brother, died, and then Nicholas felt that he could not leave because their business was so extensive. Nicholas could speak French and German, and that was a great help. He had to travel for the firm in different directions, to St. Louis, to New Orleans, even to Cuba. New Orleans was their main place of business, as they could reach that city by boat directly from Pocahontas. After some years his second brother Peter, also died, and his sister, Mary Ann, who had become a widow with several children, now depended on him. Bach moved to Warm Springs, eighteen miles north of Pocahontas, where he conducted an extensive business. When the Civil War broke out, he had about \$60,000, a considerable sum for those days. But he lost nearly everything, as they were obliged to accept Confederate money in trade. Some gold he buried and told his sister where it was, as his life was constantly in danger. He

was thought to be very wealthy, and the marauding parties along the frontier knew this. He had many a hard experience, living just on the boundary between Missouri and Arkansas. After so many trials and troubles he no longer cared for his own life. One night a party of outlaws came to him and asked for money. He replied: "Gentlemen, I have no money for you." Then they showed him a rope and threatened to hang him, whereupon he said: "Gentlemen, I am a Frenchman, and I was not born to be hung; but if you want to shoot me, blaze away,"—and he opened his shirt. They dropped their guns and left. After the war he returned to Pocahontas, took charge of the tannery and provided for his sister and her children. When Father O'Kean built the church, he bought the lot next to it, and lived there with his sister and her family. The rectory is now on that lot. He attended the church as sexton from that time until his death, as punctually as if he were paid a salary. In the absence of the priest, he led the recital of the rosary and other devotions. Every morning early he opened the church and

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made his morning meditation. He also made a long visit every evening about eight o'clock, before closing the church. After Father O'Kean had been called away to the cathedral, Bach became advisor and spiritual father to all the Catholics. Especially converts were always sure to obtain good advice and encouragement from him. The priests who visited the place during the five years when no priest resided there, would always inform "Uncle Nick" of their coming. He, in his turn, would give notice to all the Catholics and would himself meet the priest with a carriage at O'Kean. All the Catholics used to go to confession and communion at those visits.

(To be continued)

NOTES AND GLEANINGS

—With this issue the FORTNIGHTLY REVIEW enters upon its twenty-eighth year. We trust that its subscribers still think it is serving its purpose well enough to continue their support.

—The question as to the original home of the Aryan race is still alive. The distinguished Swedish scholar Montelius has come out with the statement that our Indo-Germanic ancestors lived originally in southern Scandinavia and northern Germany, and that they spread over the earth in all directions immediately after the close of the ice age.

—In consequence of being overloaded with other work, the publisher of the *F. R.* has not been able to devote the usual attention to the billing of delinquent subscribers and he would therefore respectfully request those who have not received a statement to inspect the address label and send in their subscriptions if they are in arrears. It would be a favor which we should appreciate highly.

—We are glad to hear that the Rt. Rev. Msgr. F. A. Rempe, V.G. is about to go to Europe in the name of Archbishop Mundelein and other American bishops with a view of alleviating the misery among the people of the central powers. In order that this important work be done as effectively as possible, it is well to have a German-American of Msgr. Rempe's type on the spot. He will

no doubt see to it that the Catholic sufferers, especially the priests and nuns, are not neglected by the various relief agencies.

—Senator La Follette in the recent campaign made the statement that two years hence he proposes to make "the kept press" an issue of his State. The November number of his magazine devotes the front page to this topic. Little practical good may come of it but the Senator's decision may serve to make the press an important political issue.

—We read that many of our young men are yielding to the barber's dainty array of face-cream and powders and prettily colored preparations for the hair. "Beauty" achieved by such means is mostly sought by idlers who find the day too long unless it is crammed with amusements. A "pretty" man is a pitiable creature. As Martial said

"Bellus homo et magnus vis idem, Cotta, videri"

"Sed qui bellus homo est, Cotta, pusillus homo est."

The adjective "well-groomed" suggests by its very derivation that a man is more like an animal than like *homo sapiens*.

—Our readers will see from the announcement of the Wolfram Company, on another page of this issue, that the old remedies formerly put out under the "Sagine" label can again be had. They have been improved, wherever possible. This affords us an opportunity to say that these remedies must not be confounded with ordinary "patent medicines." They are made from tested formulas and have again and again proved very effective in curing or alleviating the diseases for which they are indicated. The Editor of the *F. R.* himself has derived much benefit from Santos and the Catarrh Cure, his children regularly use the throat chips and the whole family for over a year has drunk and enjoyed Maltum instead of the deleterious bean coffee that is responsible for so much nervousness and other trouble.

—It is to be hoped that incidentally to the readjustment of prices now under way advertising methods, too, will be reformed. Schools and textbooks of advertising have put too much stress on flamboyant suggestion.

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Methods of advertising that depend strictly on the truth must be encouraged and developed. If necessary, there may eventually have to be an entirely new kind of training for those who prepare advertisements. It is silly to declare, as one reads of a certain volume in a current magazine, that "no book will be more widely read or more earnestly discussed." The public is tired of exaggeration, and this sort of advertising repels rather than attracts intelligent purchasers.

—The Oxford letter to the professors of Germany and Austria found a grateful echo in those countries, even though the reply was signed with only ten names. Evidently the good spirit of *rapprochement* is at work, and at work to practical purpose. In more than one great scholarly enterprise which has been set on foot in England or America since the cessation of the war, German and Austrian savants have been cordially invited to cooperate, and have as cordially responded. A most welcome evidence that true zeal for scholarship knows no political barriers is the Anglo-American University Library. This scheme, of which Lord Bryce is president, is designed to supply English books published during or since the war period to the university teachers of Central Europe who have been unable to keep up to date in this respect.

—Despite the unfavorable rate of exchange, American commodities are to be seen everywhere in Europe. Thus our motion pictures are ubiquitous. In Paris American cigarettes are the easiest to get. In London an orchestra of negro players has flourished for nearly a year. Several New York theatrical shows are occupying the boards of London playhouses; and many of our magazines are displayed at English news stalls. Strangely enough, European publishers—English and Continental—persist in offering the worst of our literature to their customers, as if they

had not enough mediocre books of their own. If this is a subtle way of creating anti-American feeling, it is one from which the perpetrators must suffer more than we do.

—It always causes a shock to old-fashioned Catholics to hear or read of priests taking part in the religious or semi-religious exercises of lodges, as, for instance, the "memorial day service" of the Elks. On such an occasion recently, at Rock Island, Ill., the Rev. C. P. O'Neill is quoted in the public press as saying that "the order of Elks is the most noble order on earth and has accomplished more good in the world than any other six organizations." Father O'Neill must have made this remark in a moment of distraction. Surely he does not mean that the K. of C. is surpassed by the B. P. O. Elks in doing good! The worst feature of such clerical participation in the doings of the Elks is that through it Catholic young men are coaxed into dangerous lodges which are feeders to Freemasonry.

—We find the following strange observation in the *Catholic Transcript*, the official organ of the Bishop of Hartford (Vol. XXIV, No. 25): "Have we a propaganda in the Catholic Church of America? Leo XIII discovered propaganda and plottings everywhere. In the presence of an American visitor, the Pontiff opened his snuff box and wondered whether or not one of the conspirators might not be found hidden away in the powder. Is there a propaganda in the American Church? If so, who has been approached, and who was the agent? What arguments were presented? What sweets dispensed? The propaganda aims at high gain. High motives and high arguments must be exposed to the minds of men of high integrity. The candied tongue still hath powers to charm. Has anyone succumbed?" We can hardly suppose that the official organ



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of any American bishop would at this late date wish to cast a slur on Pope Leo XIII because of his brief on "Americanism," disagreeable though this document was at the time of its publication to some. What, then, does the *Catholic Transcript* mean? "*Dunkel ist der Rede Sinn!*"

Literary Briefs

—"A Child's Life of St. Joan of Arc," by Mary E. Mannix, is sufficiently described by its title. The book is prettily gotten up and makes a neat gift. (Benziger Bros.)

—While we can discover nothing "path-breaking" (see jacket) in Father Joseph Husslein's, S.J., "Evolution and Social Progress," the volume has its justification in the popular way in which the author explains the correct concept of evolution and shows how a false, material concept saps the foundations of society. The aim is clearly apologetic, and it is as a contribution to popular apologetics that the book must be judged. (P. J. Kenedy & Sons).

—"Sermons," by the late Canon Sheehan, of "My New Curate" fame, is the first volume of a posthumous collection. A second is to follow presently. The editor, Fr. M. J. Phelan, S.J., says in the preface that Canon Sheehan was wont to write out his sermons very carefully. They are characterized by a keen analysis of the human heart, a wealth of knowledge, fecundity of ideas, and richness of imagination, and will no doubt find favor with the late Canon's many friends in the priesthood. (Benziger Bros.)

—"An Awakening and What Followed," by James Kent Stone, D.D., better known among Catholics as Father Fidelis of the Cross, Passionist, tells the story of the author's conversion and its results. The volume is exceptionally well written and of great interest both from the psychological and the apologetic point of view. Nothing more effective or convincing could be put into the hands of a truth-seeking Protestant, especially of the Anglican persuasion, than this book, which is printed in fine large type on good paper by the Ave Maria Press, Notre Dame, Ind.

—"The Divine Office" by the Rev. E. J. Quigley, is, as the subtitle indicates, "a study in the Roman Breviary." Its chief merit is that it combines within a reasonable compass the historical, liturgical, theological and ascetical aspects of the subject and thus fur-

nishes a handy introduction for the ecclesiastical student and a means whereby the busy priest, haply overfamiliar with the recital of the Office, may renew his interest and attention. The author insists particularly on making the Breviary a real prayerbook and gives many useful devices for attaining this end. (B. Herder Book Co.)

—Anne Catherine Emmerich's "Lowly Life and Bitter Passion of Our Lord Jesus Christ," as edited originally by Fr. C. E. Schmöger, C.S.S.R., has been translated from the fourth German edition into English. The four volumes bear date 1914, but reached us only the other day. The first opens with a sympathetic foreword by the late Fr. Albert Reinhardt, O.P. The translation reads well and is calculated to make the visions of the saintly Dülmen nun better known among English-speaking Catholics. Meanwhile the controversy regarding the authenticity and value of these visions still continues in Germany. (New York: The Sentinel Press, 185 E. 76th Str.)

—Mr. Stewart E. Bruce, in "The War Guilt and Peace Crime of the Entente Allies," contends that Russia, Great Britain, and France were essentially as guilty of bringing on the world war as Germany; that America's participation in the struggle was the unwise deed of mainly one man, and that the "peace settlement" is unjust and foolish. He advocates certain measures by which he believes the people could become the real masters of their own destiny, so that a repetition of such a calamity as the world war would be impossible. His remarks on the "patriotic debauch" of the past few years and "the sin of flag worship" are particularly apposite and impressive. "Ultra-patriotism," he says, among other things, "is not a virtue in a people—it is a national sin—it is a species of pagan idolatry, a sin that has brought its punishment down through the history of mankind and never more swift and certain and retributive than during the late war." This little book will prove an eye-opener to many. (New York: F. L. Searl & Co., 110 W. 34th Str.)

Books Received

- Life of St. Margaret Mary Alacoque.* By Rt. Rev. E. Bougand, D.D., Bishop of Laval. 388 pp. 8vo. Benziger Bros. \$2.75 net.
- St. Agnes Church, Cleveland, Ohio.* An Interpretation by Anne O'Hare McCormick. 48 pp. 4to. Richly illustrated. Cleveland, O.: The Rev. Gilbert P. Jennings, LL.D., Pastor.

A hatch of pamphlets from the Catholic Truth Society, 69 Southwark Bridge Road, S.E. 1, London, England, as follows:

Answers to a Jewish Enquirer. By the Rev. Theodore Ratisbonne (1814-1884). Translated from the French. 48 pp. 16mo. 6 pence.

The Road to Damascus. The Story of an Undergraduate's Conversion. By W. A. D. With an Introduction by the Rev. C. C. Martindale, S.J. 32 pp. 16mo. 6 pence.

The Lambeth Conference. Reprinted from the *Tablet*, Aug. 28, 1920. 12 pp. 16mo. 6 pence.

The Pope's Latest Message of Peace. Official Translation of the Encyclical of May 23, 1920. 12 pp. 16mo. 2 pence.

Women in the Catholic Church. By the Rev. H. F. Hall. 12 pp. 16mo. 2 pence.

The Palace Beautiful, or the Spiritual Temple of God. By the Rev. Frederick A. Houck. 167 pp. 12mo. Frederick Pustet Co., Inc.

The Divine Office. A Study of the Roman Breviary. By Rev. E. J. Quigley. xii & 288 pp. 12mo. Dublin: M. H. Gill & Son; St. Louis, Mo.: B. Herder Book Co. \$3 net.



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The Fortnightly Review

VOL. XXVIII, NO. 2

ST. LOUIS, MISSOURI

January 15, 1921

The New Home

By MARGARET ASHMUN

How strange it is, a month ago
I lodged elsewhere, and did not know
This house existed; now I sit
And see myself the lord of it.

My foot was free; for years of days
I went my unregardful ways.
Yet men were toiling with the pick,
Were smelting steel and burning brick,
And felling trees, and in the mill
Were shaping rafter, joist, and sill.
To rear my roof against the rain.
They raised the chimney, set the pane,
Made every corner true and plumb,
To wait the hour that I should come.

These men had sailed from over sea
That they might do this good for me;
But all the time, I did not know
They lived—until a month ago.

God bless, I say, the kind forethought,
And bless the careful hands that wrought
To build this house, and build it well,
That I might have a place to dwell!

Belloc's Latest Book

The Louisville *Record* has discovered the true purpose of Mr. Hilaire Belloc's new book, "Europe and the Faith." Our contemporary says (No. 48):

"There are two distinct threads running through this work—one Catholic, one British. It is easier to follow the first than the second. The first runs in a natural course; the second is tortuous. Mr. Belloc's attempt to weave them together in a continuous unbroken cord that leads back from Protestant England to Pagan Rome, is artfully done; but it leaves us with some misgivings. His purpose to shake off the Teutonic ancestry of his country and show England as the natural heir of the Christianized Roman Empire, is too obvious; and it requires too much. First of all, it requires a belief that human nature is a variant,—one thing in a Roman, another thing in a Teuton. It requires belief in a fallacy still more fundamental, if that

be possible,—that the faith is assimilable to the Roman nature and non-assimilable to the Teuton, so that the Teuton cannot be truly Catholic without ceasing to be Teuton."

In its No. 49 the *Record* quotes the *Catholic Bulletin* as saying that Mr. Belloc's thesis, if accepted, "would mean the re-writing of practically all the Catholic history of Europe since the migration of nations." It would mean something more and something worse than that: namely, the complete subversion of the Scriptural teaching that God "sanabiles fecit omnes nationes" (Wisd. I, 14) and of the Catholic dogma that Christ came to save all men and all nations of the earth.

Our readers need not be reminded that we never were among the admirers of Hilaire Belloc and the whole "Chester-Belloc" literary clique.

Rossini's "Stabat Mater"

The *Catholic Choirmaster* for October contains a strong denunciation of Rossini's *Stabat Mater*, the text for which is supplied by an account in the Philadelphia *Public Ledger*, headed "Opera at Maine Festival," wherein Rossini's work was the attraction:

"Rossini's *Stabat Mater* music could be better used to accompany out and out melodrama and moving pictures (Wild West, cowboy and Indian fights and like scenes) than to reflect the holy woe and sacred sorrow of the Mother of our Redeemer."

"The" *Stabat Mater*, as Rossini's meretricious work is commonly called, is referred to in Dom' Alphege Shebbeares paper on "Plainsong at Quarr Abbey" in *Blackfriars* for November, in the following terms:

"By all means enjoy Rossini's *Cujus animam* if you don't understand the words, or can forget them!"

A Unique Christmas Card

We are indebted to our venerable friend, the Rev. Lewis Drummond, S. J., of Loyola College, Montreal, for a copy of a unique Christmas card. The card contains some verses and a picture, both of which have a curious history.

While thinking of Bethlehem and its contrast of childlike weakness and resistless power, Father Drummond, who, as our readers know, is a writer of rare distinction, was inspired to compose these lines:

The Babe Divine

Mere baby fair He lay,
All wonderment in eyes,
That opened wide and gay
With gladness and surprise,

As if the world to Him
Was full of mystery,
As if its marvels dim
Must hide some witchery.

Bereft He seemed of speech,
Unable yet to frame
(His time would come to preach)
The letters of His name.

But well the Mother kened
That He whose tongue was tied,
Her Maker and Last End,
Was Word personified;

That His all-grasping mind
Played with the deeps of thought.
And by one act defined
What myriad mystics sought;

That He the past must see,
Of might-have-beens the how,
What is and what shall be,
In His eternal now;

How at His beck and call
Is all that can be known,
For He hath made it all
And holds it as His own.

Adoringly she saw
How her own Infant swung
The stars on might of law,
Which silently they sung.

O Jesus, sweet and strong,
Who took the children's part,
Make me to Thee belong
As man with childlike heart.

A shrewd literary critic, to whom he showed these verses, advised Father Drummond to have them printed in the form of a Christmas card and referred him to a Catholic artist, a woman of journalistic and general business ex-

perience, who had already published artistic Christmas cards. The author, who had written these verses without thinking of any picture, now tried to find a suitable one. The first one he examined was an accurate photograph of the Sistine Madonna of Dresden. But, though he found in the eyes of the Infant depth and power, he did not find any look of child'sh wonder, such as the opening lines describe, and such as any naturally bright child might have. Then the lady, who is a collector of art treasures, showed Fr. Drummond another picture, saying that it came nearer to his idea. He agreed with her and caused the picture to be engraved as a frontispiece for a four-page card, bearing his verses on the inside.

The most curious part of this coincidence is that the photogravure is a copy of a painting recently discovered in some obscure corner of Paris. Connoisseurs agree that it must be a long-lost Raphael: for it bears the impress of his genius at its best. No other painter could give to the Divine Infant's eyes that look of combined eagerness and serenity, and to the Mother that virginal modesty which makes her veil her own eyes in order that His may shine.

The cards were put on the market unfortunately a little too late for distribution during the Christmas season abroad, though quite a number were sold in Montreal.

The verses, as reproduced above, represent a *tour de force* of condensation and metre, all the lines being of the same three-accent length and all rhyming alternately. They convey a lesson which is not confined to Christmastide, but which underlies the whole mystery of the Incarnation.

Copies of this unique Christmas card can be had at twenty cents each from the Secretary of the Catholic Social Service Guild, 274 Union Ave., Montreal, Canada. Dealers who may wish to lay in a stock of these cards for Christmas, 1921, can purchase them at \$15 a hundred.

"The Babe Divine," if set to music by a real artist, might become a popular

hymn. It contains a variety of leit-motifs: the gay beginning, the sombre speechlessness; the trumpet-toned proclamation of the "Word personified;" the Actus Purus hinted at in the line, "by one act defined," the staccato enumeration of past, present, future, and "futuribilia;" the calm possession of the universe; the Mother's vision of the stars "swung on might of law" by the Infant, and the final plea of union with the Babe Divine. The poem also lends itself to translation into German because most of the words are Saxon.

Entering upon a Period of Industrial Depression—A Catholic Employer to his Employees

A Catholic employer, the president of a large industrial company, on Dec. 22nd, addressed the subjoined circular letter to his employees, who have long since been admitted to a share in the profits of the business:

Dear Associates:—

Business, as you know, has "frittered" away to nothing, and ours is no exception, our sales for the fall months being only a third of what they were last year.

We are losing money hand-over-fist every day, and we have been for some months, but it was our idea that our business was so good the first six months of the year that it would take care of the latter six months, and perhaps leave us a little profit.

There have been no reductions in salary, and everyone has been kept at work, both on the road and at the factory, but we are all facing a problem for next year, and it is my idea everyone should expect to share some of the loss and responsibility, and inasmuch as we expect to keep everyone who has been with us any length of time on the payroll, it might be necessary for us to make some drastic reductions, perhaps 33⅓% off, beginning with myself and to include everyone.

This is a matter, however, in which everyone connected with the concern should have a voice, and if anyone has any suggestions to make, or can offer a better plan, it would give me a great

deal of pleasure carefully to consider same.

Let us hope, however, that business will start off with a rush January 1st, making no changes of any kind necessary.

Yours, &c.

Consolidation of the "Herold des Glaubens" with the "Amerika"

By a decision of the board of directors of the German Literary Society, St. Louis, which publishes the *Amerika* (a daily, Sunday, and semi-weekly Catholic newspaper in the German language, now in its fiftieth year) and the *Herold des Glaubens*, the latter, the oldest German Catholic weekly journal published in the United States, has been consolidated with the semi-weekly edition of the former, which now bears the sub-title, *Herold des Glaubens*.

For seventy-two years the *Herold* has valiantly served the Catholic cause among the German immigrants and their descendants, and if it loses its independent status now, the reason is solely the natural extinction in America of German as a spoken language,—which fact is gradually rendering the publication of German newspapers unnecessary and unprofitable.

Unless we shall experience a notable revival of German immigration within the next few years, the entire German press of the country is doomed. Its decline is a great pity and involves a serious loss, for no section of the Catholic press has defended the faith more courageously than, and none has upheld such high standards as, the papers printed in German. The war with its untoward after-effects has greatly accelerated the inevitable process of extinction. Let us hope that the spirit of the German Catholic pioneer journals will continue to live in their English offshoots, among which the FORTNIGHTLY REVIEW, like the Buffalo *Echo* and a few other English-language journals, is proud to be numbered.

—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.

Mr. F. X. Weinschenk and His Efforts on Behalf of the Catholic Press

The *Daily American Tribune* reports the death, at Bellevue, Ia., of Mr. Frank X. Weinschenk, a retired stock-raiser, who had a strange career. Our contemporary tells a few things about that career, namely, that in 1910, Mr. Weinschenk became interested in the project of founding an international Catholic telegraph agency which would supply the people of the U. S., especially the Catholics, with reliable news and information; that he went to Europe and, with Mr. Baumberger, of Zurich, and others, organized the International Independent Telegraph Agency, more widely known as the "Juta," which he finally took over entirely, but had to give up as a failure, after devoting a large sum of money and much time and energy to an attempt at developing it.

To this information we can add a little more from personal knowledge. Late in 1909, or early in 1910, Mr. Weinschenk, at the suggestion of a priest in whom he placed great confidence, wrote to the Editor of the FORTNIGHTLY REVIEW, saying that he was willing to put a hundred thousand dollars and more into a Catholic daily newspaper if Mr. Preuss would assume the editorship. The writer, who was then slowly recovering from a severe nervous breakdown, and did not think that he would ever fully regain his health, had to decline the offer, but he advised Mr. Weinschenk to apply to Archbishop Quigley, of Chicago, who shortly before, in an interview with the Editor of the F. R., had expressed deep concern in the foundation of a Catholic daily, so much so that he had thought of purchasing the *Evening Journal*, of that city.

Mr. Weinschenk went to see the Archbishop, but the latter had meanwhile been persuaded that it would be useless to start a Catholic daily unless there was previously established an agency for furnishing reliable news. He therefore advised Mr. Weinschenk to devote his money to the establishment of an international Catholic news agency.

It was this advice that led Mr. Weinschenk to go to Europe and take a hand in the "Juta," which had been established some time previously, but was on its last legs for want of funds. We are unable to say how much money he sank in the "Juta," but the amount must have been considerable. He returned to America a year or so later, a very much disappointed man.

While in Europe he had gained the impression that Great Britain was ruling the world through a big financial syndicate, to which its government and ours were subservient. He settled temporarily in Washington and there opened a correspondence bureau, sending out regular bulletins, filled with facts, figures, and fancies. Before long he got into trouble with the government, was arrested, and held in confinement for some time. It soon became apparent that his mind had become deranged and he was discharged, went back to his home in Iowa, and the world never heard of him any more.

The man had a genuine desire to serve the Catholic cause with his money, but unfortunately lacked judgment. The *Tribune* thinks that his undertaking, though a failure, probably paved the way for the "K:pa" and the News Service of the N. C. W. C. This would not be very much glory, even if Mr. Weinschenk had originated the "Juta," which he did not. When he wrote us of his interview with Archbishop Quigley and of his intention of going to Europe to save and develop the "Juta," we thought it a mistake; but having ourselves sent him to Chicago, we did not feel as if we should try to dissuade him from following the Archbishop's advice. Had he stayed in Iowa and invested his capital in the *Dubuque Tribune*, that paper would probably have developed into a daily ten years ago and now might possibly be self-sustaining.

The case of Mr. Weinschenk again goes to show that it takes more than money and a good intention to perform an important public service to the Catholic cause.

—If you do not bind your REVIEW, hand the copies to others after you have read them.

Lawlessness and its Cure

One of the most common and dangerous errors of our modern public life is the assumption that the actions of men can be controlled by statutes of civil law, without any regard to the principles and sanctions of the moral order. Thousands and thousands of lawmakers assemble every year in Congress, in the legislatures, in the city councils, and all are intent upon grinding out as many laws and ordinances as they can to meet every possible emergency. But as the number of statutes in our criminal codex have thus grown almost *in infinitum*, lawlessness has kept pace with them, and the world is grown no better, but worse. The saying of Rome's greatest historian is to the point: "The State is most corrupt when laws are most numerous." In this matter there seems to be an endless chain of cause and effect: The multiplicity of laws producing a disregard for them, and this lawlessness producing in turn a demand for new and more stringent laws, and so on without end, until the ruin of the State is complete.

This is a very serious matter that deserves the attention of all thoughtful men. The danger is plain. If anything were necessary to prove it, we should but advert to the riot of crime that is now spread like a sickening pall over this our law-bound country.

But what is the remedy? Shall we abolish our laws? Or shall we add new ones to the long roster? Certainly, neither the one nor the other expedient would serve the purpose. What, then, can be done? Enforce the laws we have? Well, that might help some. That answer, however, does not solve the difficulty, but only shifts the responsibility from the criminal to the officers of the law. These latter are, no doubt, doing their best; and if some officers really be delinquent in their duty, their practice should be mended or ended. Yet, after all, the question recurs: What can be done to secure due respect for the law of the land?

The true answer is: We must place our whole system of law upon a new, or rather back upon the old, basis, name-

ly, the eternal law of right and equity that God has inscribed upon the conscience of mankind.

As Edmund Burke says: "All human laws are, properly speaking, only declaratory. They may alter the mode of application, but have no power over the substance of original justice." Now, your lawyers will tell me: That is exactly the principle on which our lawmakers act. Every law must be the expression of something that is right and just. Yes, it must be, and perhaps it is, as a rule: but our demand goes farther than the small circle of lawyers and legislators. If the mass of the people do not regard your laws in this light, then lawlessness will be the order of the day. And that is where the trouble lies. As one of our great orators has said: "We do not live by the laws of our land. You do not know one quarter of the laws that are on our statute-books. A virtuous and honest man does not need to know what the laws are. He does right of his own accord, and therefore the law has no force on him." Indeed, a law-abiding citizen must first of all be a moral man. The men of the past generation were, for the most part, religious men of strong faith and a rugged sense of moral responsibility. They submitted to the restrictions of the civil law because they recognized them as applications of the eternal law of right. To raise up a new law-abiding generation, we must train our children, not only in the laws of nature, of economics, and of the courts, but even more so in the eternal law of righteousness and justice and charity. We must insist, not so much on their liberty, which so often turns into license, but rather on their duties to God and their fellow-men. As long as God's eternal law is ignored or ridiculed, so long we cannot expect a due regard for the laws of men, be they ever so wise. "A law is valuable, not because it is law, but because there is right in it"; and we may add: A law will be observed the better, the more men recognize the *right* that is in it.

There is the only remedy for lawlessness and crime.

(REV.) JOHN ROTHENSTEINER

Mr. Towner on Federal Control of Education

At a meeting held at Washington, D. C., May 19, 20, 21, 1920, the Hon. Horace M. Towner, Representative from Iowa, and sponsor of the much-discussed "Smith-Towner Bill", spoke on "Education as a National Interest." The address presents not a single argument which has not been answered time and again. The speaker tried to take away all ground of complaint from the opponents to his scheme by blandly assuring that "we have no idea or intention of seeking control of education when we suggest the creation of a department of education." The whole address is a flat contradiction of this assertion.

For in the very paragraph preceding this statement, Mr. Towner said: "Unfortunately, we have never done what we ought to have done years ago, namely, create a Department of Education, with its chief as a member of the President's cabinet."

But if the intended new department will not seek "control of education," what will be its main purpose? Will it not "investigate conditions" in schools, prescribe courses of study, revise the curriculum, "standardize" methods of teaching, introduce strange subjects into the class-room, etc.? For if all these activities are not taken up at the beginning, what guarantee have we that they will not be attempted, once the "Department" is well established?

There are two pet arguments which are often brought forward by advocates of the Bill. Mr. Towner made use of them on this occasion. Referring to the fact that we have a Department of Agriculture, he asks: "Is it possible that the development of agriculture is considered of greater interest and importance to the people of the United States than the development and encouragement of education?" *Ergo*, we should have a Department of Education.

There is no parity when these two departments are considered with reference to their meeting a real and vital need of our people. The Department of

Agriculture can do good work by offering practical suggestions to the farmers and the dairymen. These suggestions,—whether they be hints on exterminating chinch-bugs, or methods of pressing cheese,—will be of equal value to all agriculturists. The "personal equation" is not introduced, moral issues are not at stake, personal liberties are not infringed, higher moral and spiritual interests are not involved.

The information and directions supplied by the Department of Agriculture have exactly the same meaning for our entire rural population, and they can be accepted or rejected without any curtailment of one's right as a citizen, or as a member of a democracy. But laws and directions for the education and training of our children cannot be made mandatory upon all citizens without curtailing or taking away essential rights.

Mr. Towner speaks of the danger that threatens the Republic from illiteracy. If we "allow a determining portion of our people to become or remain ignorant and illiterate, then I fear there is grave danger that the Republic will ultimately fall, dishonoring itself, and bringing upon itself the condemnation of mankind and the malediction of history." Ignorance of the citizens of a State is indeed deplorable, as we see from the chaos now reigning in Russia. But of late we have been told again and again that it is the parlor sociologist, the college socialist, the "high-brow" reformer, and others of this kind who have added to the social discontent and have belittled legitimate authority. Would it not be worth while to teach these "reformers", before taking millions from the pockets of the people for fighting illiteracy?

(REV.) ALBERT MUNTSCHE, S. J.

—There is always a dearth of good plays for the amateur and parochial stage, and it will, therefore, interest some of our readers to be told that the January number of the *Ladies' Home Journal* contains a list of about fifty one-act plays, arranged by authors' names and with descriptive or critical comment, by Mr. Henry McMahon. At the end is a short list of "helpful manuals" for amateur stage directors.

The K. of C. and that "Anti-Bolshevik Propaganda"

The *Catholic Sentinel*, of Portland, Ore., in its edition of Dec. 23rd, published the following editorial note:

From two sources, both Catholic, we note criticism of the "anti-Bolshevik" propaganda of the Knights of Columbus as spread by Messrs. Goldstein and Collins, K. C. lecturers. Thus the *Echo* of Buffalo, N. Y., quotes a letter from P. H. Callahan of Louisville, Ky., well-known manufacturer, and one of the organizers of the Knights of Columbus war work, who calls attention to the anti-labor movement now going on "under the guise of 100 per cent Americanism." "Colonel Callahan," says the *Echo*, "expresses the fear that the Knights of Columbus, of which organization he is a prominent member, will line up with the reactionary forces under the pretext of fighting Socialism and Bolshevism, and points to the reactionary activity of David Goldstein and Peter W. Collins, who, he says, 'are working overtime against any change in the established order of things.'"

The other complainant is G. J. Knapp, who, "as a Catholic," writes to the N. Y. *Nation* his views of Mr. Collins in particular. He says:

"For several years the Knights of Columbus have been sponsoring the lecture tours of one Peter W. Collins. Mr. Collins' special forte is calling for the heart's blood of those who disagree with him politically, especially the Bolsheviks and Socialists of every shade of pink and red. His published interviews and speeches have uniformly been nothing more nor less than incitations to riots. Thus, witness the following from a published interview given by Mr. Collins several months ago in a western North Dakota city where I happened to be editing a newspaper at the time: 'They should be so handled that in a few minutes they will be scurrying into holes and corners to hide, or seeking hospitals to have their wounds doctor-ed.' What is this but inciting to violence and bloodshed?"

We publish these complaints not to

endorse them, but to call the attention of those concerned to them.

Thus far the *Sentinel*. We may add that public attention has repeatedly been drawn to the noxious activity of Messrs. Collins and Goldstein by the Buffalo *Echo*, the St. Louis *Amerika*, the Belleville *Messenger*, the *Mount Angel Magazine*, the Milwaukee *Catholic Citizen*, the FORTNIGHTLY REVIEW, and a number of other journals, apparently without the slightest effect. May we not hope that the leaders of the K. of C. will soon perceive the unwisdom of letting these agitators parade as champions of Catholic social reform, of whose true principles they know about as much as the man in the moon, and to send in their stead men who will explain and defend the social reconstruction policy of the National Catholic Welfare Council,—men of the stamp, for instance, of Col. P. H. Callahan, of Louisville, Ky.? Collins and Goldstein have done incalculable damage to the cause of Catholicity and Columbian knighthood during the past few years.

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The Government and Liberty Bonds

Senator Warren, chairman of the Committee on Appropriations, is blue about the prospects of the Treasury. He says: "The government is now in a position that we all would think unsound for a business man who was borrowing from day to day on the street, selling his paper where he might . . . During the war, of course, it was easy to obtain funds, because every patriotic, loyal citizen was anxious to support the government. They subscribed for funds readily at a low rate of interest; many of them, *in fact, I might almost say, a majority of them, being compelled to borrow money to buy the bonds.* They have since had to call upon the banks to relieve them, to take the bonds from time to time, at a reduction of *from five to seventeen per cent.* They have had to dispose of many of them to pay their government taxes. You will find the last payment of taxes was largely made by those *who had no other funds available and had to sell their bonds.*"

These statements are interesting, coming from a U. S. Senator. Even more interesting, however, observes *The Freeman*, is "the fact that those who foresaw and foretold this state of things during the great loan-drives were lucky to get away with their lives. It now appears that the poor souls who offered Liberty bonds to pay for the last instalment of their income tax, could get acceptance only at market-value. The newspapers reported this, at any rate, and we suppose they know. Evidently the government is not out to take any chances on these bonds; well, one can not blame the government, for one would not do it oneself. Still, it has a scurvy look, and does nothing to distinguish the present as an era of good feeling between the bondholders and their Uncle Samuel. Think of it: millions, probably, of those bondholders never before in their lives held a security of any kind, and now when they contemplate the value of those they do hold, and recall the extravagant promises and assurances held out to them at the time of purchase not so long ago, they must ruefully wonder why the un-

fortunate Mr. Ponzi, of Boston, has been sent to prison."

A Colleague's Opinion of William James

Dr. George Santayana, who was professor of philosophy at Harvard, and for years a colleague of the late William James, in his remarkable book, "Character and Opinion in the United States," lately published in England, where he now resides, says that the great psychologist was really no philosopher at all.

"On points of art and medicine," he says, "[James] retained a professional touch and an unconscious ease which he had hardly acquired in metaphysics. I suspect he had heartily admired some of his masters in those other subjects, but had never seen a philosopher whom he would have cared to resemble. . . . His excursions into philosophy were of the nature of raids."

Mr. Santayana insists that James was always an agnostic: "He did not really believe; he merely believed in the right of believing that you might be right if you believed."

In fact, James was a democratic kind American who criticized philosophy and the harsh austerity of philosophers out of his own democratic kindness. Hence the "Varieties of Religious Experience," of which it has been said that he arrives at no distinction between religion and *delirium tremens*.

"The religions that had sprung up in America spontaneously, communistic, hysterical, spiritistic, or medicinal," says Santayana, "were despised by select and superior people; so he would not despise them. He was not going to contract *delirium tremens* himself, but—who knows?—it may be a way to truth. . . . Philosophy for him had a Polish constitution; so long as a single vote was cast against the majority, nothing could pass."

In fact, James did not like religion. "What a curse it would be," he said once, "if one couldn't forget all about it." The question arises—why did he occupy himself with it so intensely? That is a question Mr. Santayana cannot answer.

K. of C. Publications

A prominent Knight of Columbus complains that the Order has had bad luck with bulletins and other periodical publications issued by members ostensibly in the interest of the organization. In one instance, that of the *Good of the Order*, Louisville, Ky., Col. P. H. Callahan purchased a semi-monthly K. of C. magazine in order to prevent it from being made a vehicle of objectionable advertising, political and otherwise, and from advocating a policy which was apt to prove detrimental rather than beneficial to the Order.

This complaint suggests the question: Would not a consistent utilization of the existing Catholic press prove more advantageous, both for the Order itself and for the Catholic cause in general, than the establishment of separate and specifically K. of C. bulletins, reviews, or magazines, which, as a rule, either soon go under from lack of support or are exploited for purposes foreign from, or even detrimental to, the aims and policies of the Order?

"An Orgy of Blackguardism"

Those who did not read Mr. G. B. Shaw's articles on "The New Terrorism" that the Hearst papers printed in three successive Sunday issues, missed a dose of strong common sense.

Mr. Shaw writes with apparent earnestness and sincerity and no suspicion of a jest. Among other equally notable things he says:

"Extermination is a word which should be in every one's mouth at the present time, because it is the right word for all those securitist policies of coercion, retaliation, subjugation, re-establishment of order, imperialism, patriotism, and so forth, which have made post-war statesmanship such an orgy of blackguardism."

Those are just the right words in the right place. "An orgy of blackguardism" nicely covers everything that since the armistice has taken place, first and foremost at Versailles, and then at every seat of Allied government, and except for the rejection of the treaty, at Washington as well. We are sick of it; we were sick of it in anticipation before

it began; and the presidential election showed plainly enough that the great majority of the people are sick of it. The thing now, as Mr. Shaw suggests, is for them to make themselves conscious of one another and of their strength, and to take the word "extermination" purposefully into their mouths.

The War to Blame?

Commenting on the nation-wide wave of crime (see Fr. Rothensteiner's article in our No. 1), *The Freeman* says:

"A good many men are out of work, out of money, more or less hungry and at loose ends. They have had authoritative instruction from the U. S. government upon the essential cheapness and worthlessness of human life, and upon the sanction of violence in establishing title to property. They now, presumably, are adapting their education to the highly practical purpose of getting on in the world, quite as they have seen governments do. They are taking over to themselves, in other words, the 'political means' of satisfying their needs and desires, and exercising it in an amateur way; and they appear to be doing exceedingly well with it everywhere, and reflecting credit upon their instructors.

"As long as governments insist that it is not only right, but important and necessary, to kill their enemies, so long will private persons assume upon occasion the right to kill theirs. As long as President Wilson and his associates admit the public right of robbing Germans, Russians, Irish, Syrians, and what not, so long will the private right of *vis major* be assumed on occasion as establishing title to such portable property as may be handy. That is one of the drawbacks of such little experiences as the country has been passing through during the past four years. The logic of the case, moreover, does not seem wholly against the law-breaker. If, for the advantage of the State and its beneficiaries, it is right to kill and rob human beings who were born in Germany, why is it not right, for one's own advantage, to kill and rob human beings who were born in Connecticut or Kentucky?"

The Wrong Way to Combat Socialism

A priest who is a member of a religious order and a teacher in one of our American colleges for the training of foreign missionaries, wrote to us the other day:

The FORTNIGHTLY REVIEW has often complained that many of our Catholic sociologists and public speakers vehemently denounce Socialism in all its phases without even suggesting a constructive programme for the healing of the real evils from which society is so manifestly suffering. I found your statements verified in some recent meetings which I attended. Eloquent speakers discoursed on Socialism, its spread, its alleged aims, etc., etc. They raved against it and relegated it to the lowest pit of hell without even once remarking that the people, especially the working classes, have just and real grievances which deserve attention and redress. The whole cure proposed by these self-constituted social doctors was the imprisonment and deportation of all agitators,—as if Bolshevism could be combatted in this fashion! It is astounding how superficially these important problems are treated by men who pretend to know the ins and outs of Socialism, but evidently have made no serious study of the social problem. It seems to me, as it does to the F. R., that such a treatment of the biggest issue that is before the people to-day does more harm than good, and justifies the complaint made occasionally by Socialists that we Catholics do not understand their point of view at all. Let us hope that your criticism of the present slipshod methods of combatting Socialism will be heeded and taken to heart by those who think themselves fit and called to combat Socialism in speech and writing.—J. E.

Another "Prominent Catholic Economist"

A recent issue of the *National Civic Federation Review* carries another article by P. Tecumseh Sherman. It is along the same line as an article by him which appeared last September, but in this instance there is an additional headline to accentuate the fact of his

being a prominent Catholic layman, which will be stressed by some of our non-Catholic friends as in the cases of Collins and Goldstein, who have been given such prominence as Catholic economists, whereas they are not economists at all.

This looks like a brazen effort, with a plan and personnel carefully prepared and selected, to offset the National Catholic Welfare Council's official programme. Perhaps our capitalist friends will now create a "Society of Little Catholic Brothers of the Rich," to help them oppose and defeat the objects of the Catholic reconstruction programme and retain every detail of the present-order-of-things.

Sherman's "record" shows, by the way, that he has opposed a minimum wage and shorter hours at some of the State legislatures.

"*Non defensoribus istis. . .!*"

A Masonic Lodge at Harvard University

According to the *Christian Science Monitor*, what is believed to be the first lodge of the Ancient and Accepted Scottish Rite of Freemasonry identified with any university, has lately been established at Harvard, under the "dispensation" of the Grand Lodge of Massachusetts.

In the fact that there were 75 signers, representing more than forty jurisdictions in the U. S., our Boston contemporary, which, strange to say, serves the cause of Freemasonry with equal zeal as that of Christian Science, sees a "wide possibility for the furtherance of fraternal ideals and Masonic fellowship among the students and faculty members of the institute who are members of the craft."

It seems inexplicable that, while some of our colleges and highschools are abolishing the comparatively harmless Greek letter fraternities on account of the evils resulting from secret societies among the students, the ancient and venerable university of Harvard should permit the establishment of real Freemasonry among its students. From the Catholic point of view one cannot but regard it as a bad omen.

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Forty Years of Missionary Life in Arkansas

By the Rev. JOHN EUGENE WEIBEL, V.F.

(Twenty-third Installment)

"Uncle Nick" kept the church and churchyard through all those years as neatly as he could. Great was his joy when I came as resident pastor, and innumerable were the services which he rendered to all the Catholic immigrants. No way was too far, no work too hard for him. I myself found in him a real father and the best of friends. His was truly a golden heart. The last night he spent at my house we were together until midnight. That night he told me that for years and years he had still hoped to become a priest, but now felt satisfied that he had not reached that dignity on account of the great responsibility before the Judge, whom he was soon to meet. Little we thought then that this was to be our last social meeting.

Being well known and respected for over 100 miles around Pocahontas, "Uncle Nick" had done as much to destroy prejudice amongst outsiders as any priest could have done. His strict honesty was admired everywhere. He always and everywhere freely professed his faith. His spotless life was an edification to all. In the time of the "Know-nothings," Southeastern Missouri was full of bigots and propagandists, who tried to destroy the Catholic Church; but in Northeast Arkansas they found strong opponents, who said that the religion which produced such men as "Uncle Nick," deserved respect. Withal he was quite witty and never lost his temper in a controversy. At one time a Baptist tried to prove to him that all men ought to be baptized by immersion in a river or lake. "Uncle Nick" replied: "I suppose that is the best for you; you do not take kindly to baths, anyhow." He was buried in cassock and surplice as a cleric, under the large cross in the center of the cemetery. I am sure he received a splendid crown from the Lord, whom he had served to faithfully.

On the 17th of October of that year Mr. George Gleissner was ordained to the priesthood by Bishop Fitzgerald at the cathedral in Little Rock, together with Mr. Patrick McCormack. On the 28th he celebrated his first Mass at Pocahontas. Father Felix Rumpf, O.S.B., then rector of St. Edward's Church, Little Rock, preached and assisted as deacon at the Mass, whilst Rev. Father Theodore Smith, O.S.B., from Doniphan, Mo., was

subdeacon and I acted as assistant priest. Rev. Father Pius Moran, a well-known Dominican missionary, at that time rector of St. Peter's Church, Memphis, Tenn., preached an eloquent English sermon. A large crowd attended. All the guests were treated hospitably at the rectory.

Father Gleissner's first Mass was the first celebration of that kind in Northeast Arkansas, and he was the first German priest ordained for the Diocese of Little Rock. From that time on Father Gleissner and I together attended Pocahontas and the missions of Northeastern Arkansas.

The day following this celebration Mrs. Mary Weibel, my sister-in-law, a sister of the Indian missionary, Father Bede Marty, O.S.B., then in North Dakota, died. At her funeral, for the first time, a solemn requiem was celebrated at Pocahontas. Thus sadness followed joy, illustrating the saying: "*Mediâ vitâ morte sumus circumdati.*"

That fall three Dominican nuns—Sister Mary Frances, Sister Mary Petra, and Sister Mary Teresa,—of Racine, Wis., took charge of the parochial school at Pocahontas. With them was Sister Mary Laurentia, who took care of the housework.

A mission preached by Rev. Alphonse Leute, O.S.B., from St. Meinrad's, concluded this year.

Meanwhile the congregation at Jonesboro had also increased. The few families of that place worked like "beavers" for their church. At the beginning of the year they had Mass on two Sundays a month. However, the whole congregation was called together by the church bell also on the other Sundays. On those so-called "priestless" Sundays the altar boys would kneel at the altar; the candles were lit; the Mass prayers, the epistle and gospel with explanation were read from the gallery by some good reader; then the rosary was recited and some congregational singing intermingled with the services. Thus the fervor and faith of the people were nourished. Sunday afternoons, at three o'clock, Mrs. Maria Teall, of the Commercial Hotel, would teach catechism, and I do not remember of any Catholic boys or girls missing. Mrs. Teall used Deharbe's large catechism and Schuster's Bible History. In an examination, a hot contest of several hours brought out the fact that three of the children did not miss a single question from that large and difficult catechism. Times have changed. Today even priests find it difficult to get the children to appear Sunday afternoon and to

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memorize anything difficult. The larger Debarbe in our days would perhaps be regarded difficult even in Catholic boarding schools and colleges. But in this way the people and the children were always well prepared for the visits of the priest.

Paragould and Peach Orchard also had each a Sunday, whilst Corning, Newport, and the other railroad stations were attended on weekdays. One of us was almost continually on the missions, whilst the other remained at Pocahontas. We generally alternated in this. The school in Pocahontas this year counted 108 pupils, of whom eighty were Catholics. From time to time entertainments were given by the pupils. The editor of the *Portia Free Press*, who had assisted at a drama and several comedies given by the school children in 1887, praised the dramatic and musical achievements and remarked: Notwithstanding the mixture of nationalities a more friendly and harmonious condition cannot be imagined than we found among the happy pupils of St. Paul's school in Pocahontas.

At Altus, Ark., Father Maria Beatus Ziswyler, a Swiss priest, had established a colony. He worked hard to build up the church and school. He did most of the carpenter's work himself. He also worked in the fields plowing and hoeing, and tried his best to get along. The congregation was of considerable size, but composed of people

from almost all parts of the globe. The indefatigable priest was too much inclined to have his own way, and commanded and ruled imprudently in many things not belonging to his office. The people were likewise very stubborn, and thus there resulted many clashes, until Bishop Fitzgerald saw himself forced to place the parish under the interdict. This only increased the mutual distrust and animosity. The people finally appealed to the Archbishop of New Orleans. In that troubled period the Bishop sent me to Altus to preach a mission and to try to restore peace. He also gave me the faculties necessary to reopen the church. Everybody attended and received the sacraments. At the conclusion of the mission a conference was held with all the men of the congregation present, and the different complaints were laid before me for consideration. All agreed that no serious scandal had been given; that Father Ziswyler was a zealous priest, and that the source of the trouble was nothing but mutual misunderstanding and distrust. They promised to attend the church and obey the pastor, and thus the trouble ended. It is remarkable that Father Ziswyler was well liked in his other missions. The good priest, who meant so well, died a few weeks after, on July 25, 1887. A correspondent from Hartman, Johnson County, wrote of him on July 28, 1887: "Is it really true that our much-beloved parish priest, M.

B. Ziswyler, is dead? We, his parishioners of the Sacred Heart Church in Hartman, can hardly believe that we shall see him no more; that we shall no more hear his beautiful sermons, and no longer enjoy his conversation; and still the fact that we assisted at his funeral, July 27, proves to us that it is really so. Well, dear soul, be resigned to the wise disposition of the Almighty, who has called His faithful servant to bestow upon him the reward for his faithful work in His vineyard. That this is a beautiful reward those can judge who had the good luck to be present at his death, and witness the sweet smile of the dying man, like a reflex of glory. The Rev. M. B. Ziswyler came to Arkansas eight years ago and settled in Altus, Franklin County, to establish a Catholic colony. In the midst of the forest, on a high rocky plateau, he built the house which was used in the beginning also as a church. Though of a weak constitution, he transformed the woods around by the work of his own hands into a paradise. Through his tireless activity he succeeded in erecting a fine church, visible far away through the Arkansas Valley. The congregation of the Sacred Heart in Hartman was attended by him. It lies about twelve miles from his residence, and he went there usually on horseback. Whenever he was not sick abed, bad weather could not prevent him from his visit. Several times during high water he had to swim with his pony through the swift creek at the risk of his life. True to his vocation, 'A friend in need is a friend indeed.' He will live long in the hearts of many. R. I. P."

After Father Ziswyler's death the congregation at Altus was given to the Benedictines of New Subiaco. Under their administration a beautiful stone church and a large rectory were built.

(To be continued)

—If the FORTNIGHTLY REVIEW fails in stimulating its readers to think for themselves—even to the point of occasional disagreement with its utterances—its purpose is not attained.

NOTES AND GLEANINGS

—The *Kablegram*, a fraternal organ, says in its October (1920) number that "less than half the fraternal insurance societies in the United States are actually solvent." It would be interesting to know how many Catholic societies are among the solvent ones.

—The Church of Our Lady of the Hundred Gates, in Paros, of which H. H. Jewell and F. W. Harluck give an elaborate description in their work under that title (Macmillan), contains a feature which is said to be absolutely unique, namely, a marble ciborium with beautiful early Byzantine columns and capitals. All other stone ciboria, Mr. Harluck assures us, have disappeared from Byzantine churches, being replaced (as have also most stone screens) by gilded and painted wood.

—There is nothing new under the sun. Dr. Thomas Ashby, the archaeological authority of the London *Times*, points out in the Literary Supplement of that paper (No. 985), that the type of house found in the ruins of ancient Ostia (Italy), corresponds closely to the modern apartment house. Calza has lately published an interesting study of an important group of excavated houses belonging to the time of Hadrian, from which it appears that shops were built in blocks with a common façade, four stories high, and with flats and apartments above. Can you imagine anything more modern?

—A former member of the A. P. A. narrates his experience in that delectable society in the *Christian Cynosure* for January, pp. 280 sq. He says he joined the A. P. A. at Sterling, Ill., nearly thirty years ago, because he had been persuaded that a general massacre of Protestants by Catholics was close at hand. The following significant paragraphs of his confession are worthy of being reproduced by the Catholic press: "We heard many wonderful things about Catholic preparations and threats—uttered or implied. I was then credulous, but now believe that nine-tenths of these 'scares' were manufactured in and by Masonic brains." "I cannot recall a single point in the A. P. A. lodge

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ritual or ceremony or 'grip' that does not clearly carry the Masonic brand."

—The play "Mixed Marriage," by St. John Ervine, now running in London and New York and highly lauded by critics, is described as "an uncompromising appeal for the destruction of religious bigotry in Ireland as the only possible solution of the Irish question." The heroine is a Protestant mother who tries to persuade her son to marry a Catholic girl against the will of his father, who (rightly) disbelieves in "mixed marriages." The whole thing is really nothing more or less than an uncompromising attack upon the Catholic position and should therefore be disavowed and shunned by all loyal Catholics. We already have more mixed marriages than is good for the Catholic cause and the salvation of souls.

—The *Josephinum Alumni Journal* suggests that some one write a life of the late Msgr. Joseph Jessing, founder and first rector of the Pontifical Josephinum College and Seminary at Columbus, O. Father Jessing was an extraordinary man, and enough time has elapsed since his death, (over twenty years), to make it possible to review his life and deeds impartially. That they should be recorded for future generations goes without saying. The *Journal* announces that Dr. Och, the present rector, has worked out a plan for a life of the founder and will soon publish an appeal to all who knew Father Jessing personally, or who corresponded with him, to forward all pertinent materials to the editor of the *Alumni Journal*.

—Nowadays there is hardly a subject, however abstruse, which does not find an organ interested in it. Every important "cause" has its own journalistic champions to advocate its principles, however absurd they may be; and there is even tolerance for the advocacy of principles opposed to the public

good in the eyes of the majority. Every wave of political or religious feeling finds an instant reflection in the press, and can be traced in the very titles of the newspapers and reviews founded in years gone by. "There is nothing new except what is forgotten," said her dressmaker to Marie Antoinette; and it is natural that historians nowadays should turn more and more to the files of periodicals in order to write the history of times gone by.

—In the eighteenth century the stout old English Tory was wont to address his homage to his editor in verse, and sometimes thought the English language too weak for the compliments he wished to pay. Dr. Johnson's ode "Ad Urbanum" (Sylvanus Urban was the pen name of Edward Cave, who edited the *Gentleman's Magazine*) appeared in that magazine for March, 1738. The first two stanzas of it ran as follows:

Urbane, nullis fesse laboribus,
Urbane, nullis victe calumniis,
Cui fronte sertum in cruditiâ
Perpetuo viret et virebit;
Quid moliatu'r gens imitantium
Quid et minetur, sollicitum parum
Vacare solis perge Musis
Juxta animo studiisque felix.

Cave, unlike most of his colleagues then and now, passed the last twenty years of his life "in affluence."

—We are indebted to a correspondent of the *Catholic Tribune* (weekly ed., Vol. XXII, No. 1141) for the information that the Latin Hymn to St. Michael, which we reprinted from a *Diktat* of the late Cardinal Fischer in our issue of Nov. 1st, 1920, is found in an old Luxemburg Kyriale of uncertain date and in several hymn books printed in that country since 1860. The Luxemburg version has two strophes which are missing in our text, but lacks strophes III and IV. The *Tribune's* correspondent thinks that the words "protector sis Germaniac" point to



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a German origin. A Cleveland Jesuit, by the way, has set the hymn to music and kindly dedicated the composition to the Editor of the FORTNIGHTLY REVIEW, for which compliment we are duly thankful.

—The Rev. Father Cordes, director of the School for Church Music and organist of the Cathedral at Paderborn, Westfalia, Germany, writes to an American priest to inquire, whether graduates of that school can secure employment in this country, as at present there is no hope for them at home. Pastors interested are requested to correspond with Father Cordes directly or through the Rt. Rev. Msgr. G. Heer, St. Mary's Church, Dubuque, Ia.

—In calling attention to “the frivolity, sensuality, indecency, appalling illiteracy and endless platitudes of the American stage,” Henry Ford's *Dearborn Independent* (Vol. XXI, No. 10) says: “There is more unrefined indecency in the higher class theaters to-day than was ever permitted by the police in the burlesque houses. The lower classes must be restrained in the vicarious exercise of their lower natures, apparently, but the wealthier classes may go the limit. The price of the ticket and the ‘class’ of the playhouse seems to make all the difference in the world between prohibited and permissible evil.” This fact seems to be overlooked by a good many of our would-be reformers, who devote their activities to the cheap vaudeville houses

and leave the so-called high-class theatres severely alone. Needless to say, the latter are much more difficult to reform than the former, because of the wealth and social position of the public that frequents them.

—Mrs. Asquith, whose autobiography is being so widely discussed at present, lacks the delicacy that marks the true lady. The way she invades the privacy of others is hardly less shocking than the manner in which she exposes her own personal and family affairs. Take this passage, for instance: “I lost my babies in three out of four confinements. These poignant and secret griefs have no place on the high-road of life; but, just as Henry and I will stand sometimes side by side near those little graves unseen by strangers, so he and I in unobserved moments will touch with one heart an unforgettten sorrow.” “Secret” griefs, “unseen by strangers,” “unobserved moments”—all to be had for a few dollars in a gaudily jacketed volume!

—A pleasing sketch of the kind of stage play that held vogue in England before the Renaissance is given by Mr. Patrick Kirwan in “The Dawn of the English Drama” (London: Harding and More). The author shows the dramatic influence by which Shakespeare and his contemporaries were affected before the stage became completely secularized. The liturgy gave the first impulse to the drama in Christian England, and the Scriptures provided a store of material for the construction

of miracle and mystery plays, and also of the moralities, whilst from the old guilds companies of actors were formed. All this is lucidly explained by Mr. Kirwan, who, by way of illustrating his commentary, prints in full one of the mystery plays from the Towneley collection.

Literary Briefs

—"First Communion Days," by a Sister of Notre Dame, contains a new series of tales similar and equal to those which were so cordially welcomed about a year ago under the title "Stories for First Communicants." "With these sets of stories at hand," says Father W. Roche, S. J., in a brief preface, "one can face with some confidence the difficult task of preparing little children of six and seven for the Sacraments." (Sands & Co. and B. Herder Book Co.)

—A banshee, in Irish and Scotch folk-lore, is a fairy visitant, usually in the shape of an old woman, whose wailing foretells death. The banshee superstition belongs entirely to the Celts and has no corresponding feature in Scandinavian, Teutonic, or classic mythology. Sands & Co. have lately published a kind of popular handbook to the banshee, its nature, activities and appearances, with many stories from the present and the past ("The Banshee," by Elliot O'Donnell). The writer includes his own experiences with the O'Donnell banshee.

—The Rev. Charles A. Bruehl, of Overbrook Seminary, who does the book reviewing for the *Salesianum*, is not afraid to speak his honest opinion, even when there is question of the works of much-bespraised authors. In the current issue of that magazine (Vol. XV, No. 5) he expresses himself as follows on "Europe and the Faith," by Hilaire Belloc,

whom we have repeatedly described as a vastly overrated writer: "Mr. Belloc's book will satisfy neither the historian nor the philosopher. It merely irritates. Call it scintillating, if you will, but it sparkles only with glittering generalities. We are in the clouds from beginning to end and never touch anywhere the bedrock of historical reality. I do not know to what class of readers a book written in that strain could possibly be useful. It ends with the enigmatical dictum: 'The Faith is Europe. And Europe is the Faith.' 'Europe is the Faith.' Now what is that? A paradox, with an underlying profound and esoteric meaning, or just plain nonsense. I have a shrewd suspicion that it verges, if it does not actually trespass, on the absurd. The book reminds one of the subjective constructions of history indulged in by the Hegelian school."

Books Received

- Social Reconstruction.* By John A. Ryan, D. D., L. L. D., Professor of Moral Theology at the Catholic University of America. vi + 241 pp. 12mo. New York: Macmillan Co. 1920. \$2.50.
- First Communion Days.* By a Sister of Notre Dame. Illustrated by Wilfred Pippett. 96 pp. 12mo. Sands & Co. and B. Herder Book Co. 1920. 75cts. net.
- Christian Marriage a Sacrament.* By Rev. D. McBride, D. D., Professor of Canon Law and Moral Theology in St. Augustine's Seminary. 48 pp. 16mo. The Catholic Truth Society of Canada. 1920. (Pamphlet).
- The International Jew: The World's Foremost Problem.* vi + 235 pp. 16mo. Dearborn, Mich.: The Dearborn Publishing Co. 1920. 25 cts. (wrapper).
- Lehrbuch der Dogmatik in sieben Büchern.* Für akademische Vorlesungen und zum Selbstunterricht. Von Joseph Pohle, Doktor der Theol. u. d. Philos., der letzteren o. ö. Professor an der Universität Breslau, Hausprälat Sr. Heiligkeit. Erster Band. Siebte, verbesserte und vermehrte Auflage. xii + 483 pp. 8vo. Paderborn: Ferd. Schoeningh. 1920.

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The Fortnightly Review

VOL. XXVIII, NO. 3

ST. LOUIS, MISSOURI

February 1, 1921

Gifts

BY CHARLES J. QUIRK, S.J.

I bring no flowers. Mother, costly, rare,
To deck thy grave; but at God's feet I lay
Love-thoughts of thee which blossom into
prayer!

A Criticism of "The Outline of History" by H. G. Wells

Henry A. Lappin, Litt. D., contributes to the *Catholic World* (No. 670) a lengthy criticism of "The Outline of History," by Mr. H. G. Wells, which is being wildly heralded as "the best presentation of universal history yet achieved by the mind of man," etc. We quote two passages from Mr. Lappin's review and hope they will lead our readers to study his scholarly article.

"The merits of the work are, in fact, purely literary. As history it is profoundly negligible. Why is this so? Because Wells started out on his huge task with certain preconceptions, theories and hypotheses—many of them, incidentally, hopelessly out of date—which have handicapped him from almost the first page and have drawn down over his vision a veil through which he sees the history of the human race, dimly, distortedly, and as in a glass, darkly."

"Upon page after page of this extraordinary pot-pourri of history, fantasy, fiction, and prejudice, there stand out statements, insinuations and suggestions urgently requiring destructive criticism or outright refutation. But to do so would transcend magazine limits. The only adequate review of 'The Outline of History' from the Christian standpoint would be a rejoinder in two volumes of the same size by a group of experts of the calibre of men like Hilaire Belloc (?), Sir Bertram Windle, and Father Herbert Thurston. A thoroughly scholarly and scientific counterblast of the kind is urgently needed. For, after all, the whole viciously aberrant modern

intellectual attitude is set out and summed up in this 'Outline,' which is a veritable monument and display of the ruinous collapse and utter disintegration of contemporary thought outside the Church."

We have placed a question mark after Mr. Belloc's name because we consider him a romancer not much more reliable than Mr. Wells himself. For the rest, Mr. Lappin's suggestion is excellent, and we hope it will be promptly carried out by a group of competent scholars.

Modern Science and Immortality

A famous Berlin surgeon, Professor Karl Ludwig Schleich, has published two books: "Consciousness and Immortality" and "The Problem of Death," both of which develop the same thesis. Starting out from the cell theory, the author constructs a hypothesis of perpetual life based upon the phenomena of the microscopic chromosomes and nuclei. He maintains that the smallest organisms in us, the elementary forms of living matter from which our bodies are built, are indestructible, and live from generation to generation and being to being, stamped with all the characteristics of our individuality.

We shall hardly be reconciled to death by the problematic principle that our nuclear substance will survive us. Our main question, the future fate of our conscious personality, is not thereby answered. Still, it is an interesting fact that biological investigation should be turning in this direction. Hitherto, many naturalists, like Haeckel, have refused to admit hypotheses of this class to the realm of science. Now, as our biological knowledge grows, our investigators find their discoveries leading them involuntarily into a field which the preceding generation would have repudiated, as worthy to be tilled only by "visionary parsons."

The Demoralization of the Press

Mr. Walter Lippmann, in his latest book, "Liberty and the News" (Harcourt, Brace & Howe), points out that the present breakdown in representative government is in large measure owing to the demoralization of our methods of informing public opinion. In three close-knit, well argued chapters, the author sustains his thesis, until the reader fully agrees that "the present crisis of western democracy is a crisis in journalism."

Representative government depends for its success upon correctly informed representatives, and they, in turn, upon a healthy public opinion. But the latter, "for this purpose, finds itself collected about special groups which act as extralegal organs of government. There is a labor nucleus, a farmers' nucleus, a prohibition nucleus, a National Security League nucleus, and so on. These groups are continually at work upon the unformed, exploitable mass of public opinion." Each special group represents a "cause," as opposed to every other cause, and hence the urge for propaganda. And yet "without protection against propaganda, without standards of evidence, without criteria of emphasis, the living substance of all popular decisions is exposed to every prejudice and to infinite explanation. No wonder, too, that the protection of the sources of its opinion is the basic problem of democracy."

Mr. Lippmann is too capable a journalist to be deceived regarding the extent of the evil and the difficulty of its solution. He sees in its composite more than corruption. It is in part also a mistaken notion of our newspapers. "Since the war, especially, editors have come to believe that their highest duty is not to report, but instruct, not to print news, but to save civilization. Judged simply by their product, men like Mr. Ochs or Viscount Northcliffe believe that their respective nations will perish and civilization decay unless their ideas of what is patriotic are permitted to temper the curiosity of their readers." Hence the opinion of millions becomes or tends to become the opinion of one

or two, or, at most, of a small group of very fallible men. And yet the food of public opinion is facts, plain, unprejudiced, unbiased, objective facts. The difficulty of the problem is in inverse ratio to the simplicity and triteness of its statement.

Mr. Lippmann offers no panacea. The task, he says, "falls roughly under three heads, protection of the sources of the news, organization of the news so as to make it comprehensible, and education of human response." After reporting has been made a real profession and not the refuge of the vaguely talented and uneducated, as at present, the author would have laws passed compelling articles to be signed and properly documented. The law of libel should be made more workable and supplemented by a Court of Honor, into which it might be possible to "hale the jingo and the subtle propagandist before a tribunal, to prove the reasonable truth of his assertion or endure the humiliation of publishing prominently a finding against his character." The establishment and further elaboration of institutes of government research and "specialized private agencies which attempt to give technical summaries of the work of various branches of the government" would seem to be necessary. To this end also the universities might be enlisted.

The author is not overconfident of the efficacy of his remedies. He realizes too well the complexity of the problem and is far too capable a journalist to set himself up as a reformer. "At any rate, our salvation lies in two things; ultimately in the infusion and outlook; immediately in the concentration of the independent forces against the complacency and bad service of routiners. We shall advance when we have learned humility; when we have learned to seek the truth, to reveal it and publish it; when we care more for that than for the privilege of arguing about ideas in a fog of uncertainty."

Mr. Lippmann does not perceive apparently, that the root of the evil lies deep down in the capitalistic system and cannot be removed while that system remains in control of society.

The Futility of War

When we entered the world war, Allied delegations flattered our ears with the prophecy that we were helping to save humanity. Today it is evident that the world is worse off than it was before.

An American statesman remarked the other day that "this period of our history would be a bad time for the United States to get into another war, for we have not a friend among the nations of the earth." England, France, and Italy are bitter against us. Trade rivalries, braggadocio, and Irish sentiment have alienated England; the enormous profits of the war with few of its attendant hardships have estranged the Continent. Moreover, France feels that we have not stood by her as we should have done. Even in South and Central America we are friendless because our aggressions in the Caribbean have made every nation regard us with suspicion.

Among the European nations this condition is still more aggravated. France and England are at loggerheads over the terms of the peace treaty! France insists, says the *Nation* (No. 2896), "that it got but little of the recompense it deserves for its martyrdom; Italy is furious because the Treaty of London has not been lived up to; and so it goes. No one is happy, no one grateful to any one else. The Central Powers are of course, still Ishmaelites; Czecho-Slovakia, Rumania, and Jugo-Slavia are so distasteful of Hungary that they have entered into a new alliance against her." The meeting of the League of Nations at Geneva recently disclosed the fact that for the future there is to be a new cleft in the association of nations; the smaller powers have aligned against the larger, which to some observers presages an early doom for the League.

England has commenced to trade with Russia, but otherwise the Soviet Republic is anathema among the nations. Japan is making preparations for a conflict with America. The restrictions against the emigration of her subjects to America rankles unto hatred. China boycotts Japanese industries, while Australia draws the yellow color line

more sharply than ever. "Hate, jealousy, bitterness, distrust, and anger are everywhere," continues the *Nation*. "No wonder the *Manchester Guardian* declares that the world is worse off after the holy war to save humanity than it was before."

Such is the status of world friendship two years after a war fought ostensibly to rid the earth of Mars and bind all nations into a lasting and effective compact. Yet there is nothing new or strange in all this for him who knows how to read history aright. There have been holy wars ere this, against Russia, Napoleon, and the Moslem. But no lasting association came from any of them. The participants were soon at sword's points. France gave her help to us in the Revolution, and yet but seventeen years elapsed before we were in a state of war with her.

"No, lasting friendships are not forged on battlefields; of this the proof is again the bitterness of the Canadian and Australian troops toward their British comrades. The nature of war forbids it. . . . Was this truth ever clearer than today? Is it not true that materially the victors are almost as near disaster as the vanquished? Was it ever clearer that the moral dangers of war far outweighed all possible gains; that there are no spiritual profits to offset the contents of that Pandora's box of hatred, deceit, lying cruelty to innocents, and the murder, which the first shot of every war lets loose?"

For the Christian the futility of the World War should have added significance. The Church's action toward the reign of peace among a family of nations in the days of her recognized authority, and the repeated efforts of the present Pontiff to induce the nations to submit their difficulties to arbitration during the war cannot but strengthen our determination to help hasten the day when it will be recognized that no international difficulty can possibly arise which it were not better to settle by conference and arbitration.



—If you do not bind your REVIEW, hand the copies to others after you have read them.

Radicalism and the Churches

Ever since the beginning of the European War, labor organizations, political parties, and even the churches have been busy in promulgating programmes of "reconstruction." The famous Reconstruction Programme of the British Labor Party, drawn up while the war was still on, became practically a model for all later documents of the same kind.

The British Programme is frankly Socialistic, calling for a speedy nationalization of all wealth-producing industries, a revolution in national finance, the surplus wealth for the common good, etc.

As all social questions, and therefore the industrial question, too, are to a large extent ethical, some of the churches felt it their duty to issue declarations for the guidance of their members. The Catholic hierarchy of the U. S. sent forth their Social Reconstruction Programme in January 1919. It has met with practically universal acceptance, and has been lauded as one of the most progressive discussions of the industrial situation in our country. Though it contains "advanced labor doctrine," it has not been pronounced "radical" in the bad sense of that word.

Not so, however, with the utterances of other churches. The Federal Council of the Churches of Christ in America, representing more than thirty Protestant denominations, sent out a programme somewhat later than the Catholic bishops. It has been severely dealt with in some quarters. The whole number for June 15, 1920, of *Industry*, a magazine published at Washington, D. C., is devoted to an attack upon that programme. The chief fault found with it is its "radicalism." The editor says that those responsible for the programme consulted only the wishes, or rather the whims, of labor unions and of organized labor, but failed to ascertain the rights of employers and of Capital. The writer in *Industry* asks: "If the Church [the Federal Council] did not consult employers before giving out this report, why did they not do so? How is such a statement an honest one,

unless it is based upon the consensus of opinion of both parties to industry? In the attempt to win union men for the Church is it worth while to sacrifice the impartial attitude which the Church should hold toward both workmen and their employers? It seems a pity that in the beginning of the career of the Federal Council, its organizers were not farsighted enough to see the danger of espousing the cause of labor and of leaving employers alone as far as working out any plan of co-operation with them is concerned."

Criticising the attempt of the Federal Council "to interest as many organizations as possible in the campaign for industrial democracy," the writer in *Industry* concludes as follows: "Instances absolutely proving the unfortunate and practically premeditated failure on the part of the Federal Council of Churches to consult all parties in industrial relationship, multiply beyond the limited space of this article. Enough has been quoted from the written and spoken words of the Federal Council's officials to show a lamentable bias toward one class."

These criticisms seem to be justified when we recall the rather large number of ex-ministers who have during the last two decades become prominently identified with pronounced radical movements in politics or in the field of applied sociology. We need mention only a few names like Walter Rauschenbusch, George D. Herron, and B. I. Bell. Not all the work of these men is of a subversive kind, but the two last-mentioned have sponsored movements which, to say the least, are not consonant with Christian ethics.

It is true that the Catholic Reconstruction Programme has also been subjected to criticism in the *National Civic Federation Review* (September 25, 1920). But the criticism has been chiefly concerned with two points, in regard to which the widest difference of opinion prevails among social economists and students of labor problems—the legal minimum wage and compulsory social insurance. The charge of radical-

ism has not been brought against the programme as a whole.

And yet some of our soundest and most advanced thinkers in Political Economy, like Fr. Pesch, have not hesitated to defend principles of social and industrial reform which would have been pronounced dangerous and anti-social a few decades ago. One of the latest contributions to the subject drawn from his writings is frankly entitled "Christian Socialism—the Economic System of the Future."*) But Pesch's solutions, though they may not be acceptable to the adherents of an out-of-date capitalist régime, have been welcomed by the soundest representatives of different schools of economy. No one has ventured to class him with the "Radicals."

The question therefore suggests itself why, in a field in which it is so easy to go astray, our Catholic leaders have generally avoided the cliffs which beset every one who ventures far out into the sea of social reconstruction. The answer is obvious. The eternal principles of Christian right and justice and charity, which guided the pioneers of the Christian social reform movement, like Ketteler and Vogelsang, Pope Leo XIII and Père Antoine, are still alive today. They have preserved our thinkers from the errors of the system of unrestricted Individualism and of its ally, Capitalism—a system which now finds feeble support only from certain interested classes, whose "social sense" has not yet been awakened. But they also prevented them from being captivated by a specious Radicalism, which would ultimately destroy the main pillars of social righteousness and thus pave the way for the ruin of society. Along this safe "*via media*," along the lines of what Fr. Pesch and many others call "Solidarism," must we do our share in building up a new and a better social order.

(Rev.) ALBERT MUNTSCHE, S. J.

Baron Rosen's Revelations

Baron Rosen, in his book, "Forty Years of a Diplomat's Life," insists that the Revolution of March, 1917, was a demand of the Russian masses for peace. The large newspapers of Russia refused to publish Rosen's articles. He appealed to Maxim Gorky, who printed his views in the Socialist paper, *Novaya Zhizn*, and thus won for their author the epithet of pro-German and Bolshevik.

Rosen saw clearly that the only salvation for Russia from disruption and anarchy was the speedy conclusion of a general negotiated peace on the basis of the new democracy's formula of no annexations and no indemnities and in accord with President Wilson's principles and with the German Reichstag resolution of July 19, 1917. As a lover of his country and the old established order he worked for such a peace. But the intelligentsia of Russia and the influential and moneyed classes of all the Allied countries, like the militarists of Germany, were eager to have the war go on, and let it go on another year and three-quarters because they were callous and found it a good thing.

Four Eclipses in 1921

In 1921, there will be four eclipses, two of the sun and two of the moon. The first, on April 8, is an annular eclipse of the sun. It is called annular since the moon will be at the time so far from the earth that it cannot entirely cover the sun's disk, but leaves an annulus or ring of light all around its edge. The annular form will be visible in the north of Scotland and along the coast of Norway.

Following closely, a total eclipse of the moon comes on April 21-22. It will be visible in North and South America, and westward. A total eclipse of the sun occurs on October 1. The track of the shadow crosses the South Shetland Islands, but for most of its course traverses only the watery wastes from near Cape Horn to the South Pole. The partial eclipse of the moon on October 16, though visible in New England, will be best seen in Europe and Africa.

*) "Der christliche Sozialismus — die Wirtschaftsverfassung der Zukunft," nach Heinrich Pesch, S. J., dargestellt von Heinrich Lechtape. B. Herder, 1920.

The Ku Klux Klan

An Eastern subscriber writes:

In writing to you to renew my subscription, may I not call your attention to a secret society which at present is assuming immense proportions in the Eastern States. It is the society known as the Ku Klux Klan, having for its head Col. (?) William J. Simmons, known as the "Imperial Wizard." The headquarters of this Society are in Atlanta, Ga.; its membership is a matter of deep secrecy. The members take a "real oath with a serious purpose."

Col. Simmons, a former Methodist preacher, has graciously told us at least this much about his new secret society, which will be of benefit to our Catholic people: "*Only American citizens who believe in the Christian religion and owe no allegiance of any degree or nature to any foreign government, political institution, SECT or PERSONS, are eligible to membership.*"

It is easy to see that the new secret society of the Ku Klux Klan is anti-Catholic in its very nature and un-American in its principles—if we know what American principles are at all today!

It would be well for us to watch and see who are the men that are joining this "Klan" in our midst. I trust the FORTNIGHTLY REVIEW, which is always on the alert, will soon give us the real facts about the Ku Klux Klan.

D. L. S.

The Ku Klux Klan, which is now planning active invasion of the North, is not merely anti-Negro, says *The Nation* (No. 2898). It "is anti-Catholic, anti-Jew, and anti-agnostic as well. In the North we need not take too seriously the attempt to transplant from another age and clime this night-blooming poisonous weed. It will not thrive here in the light of publicity. In the South, its brutal lawlessness, its violation of every real tenet of the Americanism to which it falsely lays claim, should evoke the prompt action of the Federal authorities. To the Klan may be laid the recent murder and burning of men, women and children in Florida because

a few colored citizens attempted to exercise their constitutional right to vote. The attempted northward extension of the order is merely another symptom of the intolerance and hatred which inevitably follow the passions loosed and accentuated by the war. No right-thinking American can regard the Klan as aught but the antithesis of everything decent for which this country stands."

The Business Depression.

Six months ago we were told that the country lacked production and that this alone was the cause of all our miseries. To-day it is apparent that we are suffering from a severe dose of overproduction. Several millions of unemployed lack the necessaries of life in the midst of plenty. The farmer with bountiful crops is poor and in many cases reduced to straits because of the natural wealth which he cannot exchange for money. Meanwhile the country has too much gold and hence dare not trade with Europe in terms of gold. On the other hand it must not accept goods which will be brought into competition with our own overstocked markets.

Such are the contradictions of economics. Mr. Gareth Garrett, in the *New Republic* (Vol. XXV, No. 317), entitles them "Alice Economics" and believes that "Current economic notions may be represented by a series of Mad Hatter riddles. Thus: Q. Why is everybody ruined? A. Because the country is rich. — Q. How shall the country impoverish itself again in order that the people may prosper again? A. We must sell our surplus abroad to people who cannot pay. — Q. That is lending. When the foreign countries pay us back we shall be truly rich? A. No, indeed. We cannot afford to let them pay us back, for we should then be worse off than ever. We have already too much of our own. That is why we are ruined."

And yet by such economic paradoxes we continue to be ruled.

The causes are supposed to be a surplus of food, materials, machines and men. Merchants and manufacturers blame the consumer; the consumer turns on the producer, distributor and specu-

lator, while the farmer flays the Federal Reserve Board. The latter points to the conditions of the inflated credit, but labor says that it is a capitalistic move to liquidate wages.

There is unquestionably an element of truth in all these accusations. It would be particularly interesting and instructive to know just how much of this depression has been forced upon us by the employing class who vowed drastic action ever since labor began its ascendancy. That a portion of it at least has thus had its origin cannot be doubted when we recall the threats of such men as Gary and Grace. Every man in daily contact with industrial executives has heard similar threats repeated sufficiently to convince him that the present situation has not been brought about solely by the operation of economic laws.

The fact remains, however, that we are in a "mess," of which few if any can give a reasonably adequate explanation. We are forever trying to excuse the results of a system which we somehow always take for granted. Not one of the four proposals to alleviate the present distress is more than a superficial prophylactic. A mere statement of them is sufficient proof of this, namely,

"That the Federal Reserve Board shall repent and make credit once more abundant and cheap, and see to it that nobody,—particularly nobody who tills the soil,—is obliged to sell for less than the cost of production; that the government and banks shall cooperate to lend foreign countries enormous sums to spend for that surplus of American goods which they want but cannot buy for lack of money; that foreign commodities now coming into competition with American products shall be barred out by high tariffs, and that immigration shall be restricted, not on political grounds, but because we have temporarily a surplus of labor."

Aside from the fact that some of these proposals are in effect contradictory, it is obvious that they are merely temporary. There is nothing about any one of them, or about all taken collectively, that gives any assurance

against future periods of surplusage. And this, in the last analysis, is the cause of depressions, aside from famine years. We are ever just on the verge of an extended span of good times. Hardly has the underproduction which has given us temporary prosperity, been fully realized, before we are in the midst of our own ruinous plenty.

This is the natural result of a system of unlimited competition, business for profits only, and isolated industrial groups. There is a riot of production without restraint during the fat years, in which the sole object is the maximum of profit. Competitive Capitalism will have nothing of cooperative effort among manufacturers of like products to assay the market and carefully plan for future production. We are doomed to periodic recurrences of lean years until cooperation not only exists within industrial groups, but among all groups producing like goods. K. H. F.

Teachers not Appreciated

To the Editor:

Rev. Albert Muntsch, S. J., in No. 1 of the *F. R.*, has an article headed "Lack of Inspiration in the Teaching Profession." It may be that the public is unappreciative and gives no encouragement to those who teach our children. Only those who have made the experience know the hardships of the teaching profession. It is a rough sea,—parents, children, and the public at large have to be placated. This is no easy undertaking, still, as the Rev. author suggests, "There is a vast body of men and women who are in the work for sheer love of it; they neither think of nor receive pay." Needless to say, they are the Catholic teaching orders. Friend, their task is difficult, pray for them, respect and love them. They do more for the real welfare of our country than all blatant reformers.

(Rev.) RAYMOND VERNIMONT

—You are interested in the advertisements of others that appear in the REVIEW. Don't you think others would be interested in yours?

Danger to the Freedom of the Press

No less an authority than Don C. Seiz, says in a notice of George Henry Payne's "History of Journalism in the United States" (Appleton) in *The Freeman* (Vol. II, No. 45):

"Mr. Payne assumes that liberty of the press has become accepted as an undisputed fact in the U. S. because of its place in the Constitution and its own insistence and persistence. In this I think he is mistaken. The voluntary censorship exercised by the newspapers during the World War went far beyond the needs of the situation. The press was supremely silent upon many things. That it meant to be patriotic is true, but that it feared repression from threatened law is truer. The legislation proposed by the Attorney General of the U.S. was most drastic and in violation of all our traditions. In contrast with the tone of the newspapers during the Civil War period they were abject and defaulted in their duty as enlighteners of the public. I say this was the result of fear far more than of patriotism and I believe that it would even now be possible by amendment to remove the guarantee from the Constitution should some William Jennings Bryan start the movement. Legislation, invidious and restraining, operating through the Post Office Department, initiated by this gentleman, has long been on the statute books. It would take but little effort to expand the restriction and embarrass editors still more. Legislators do not like criticism and they make the laws, while the American voter has come to regard liberty only as an abstraction."

The Sorry Story of the "Red" Raids

We do not yet realize how brutal our Red raids were, nor how many innocent foreigners were caught in their toils. Perhaps the report on "The Deportation Cases of 1919-1920," just issued by the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America, may serve the useful purpose of correcting newspaper misinformation. It repeats the sorry story revealed in Judge Ander-

son's decision last June, of complete scorn of legality by the sworn agents of the law, of illegal invasion of homes, illegal seizure of property, indiscriminate arrests, maltreatment, provocation, imprisonment incommunicado — resulting in at least one instance in the deportation of a Russian who belonged to only one organization in the United States, and that a Methodist church!

"This report," says *The Nation* (No. 2898), "lifts another corner of the veil which has hidden the activities of governmental *agents provocateurs* in promoting Red activities. Fortunately some of the men who plied this disgusting trade have already been sickened by the lies which they were forced to tell and the newspapers published; hence the nauseating truth may soon become public."

A Model Catholic Club-House

We are indebted to a friend in Buffalo, N. Y., for a folder describing the St. Mary's Lyceum of that city, which is truly called "Home of Catholic Activities," as it is fully equipped for literary pursuits, athletic training, social and dramatic entertainments, etc., for the Catholic men and women of that city. There is a splendid library with many books on the shelves, and some 50 newspapers and magazines on the tables; an auditorium with a seating capacity of 1,000 and a stage 45 by 60 feet; a triple bowling alley in the basement; a large pool and card room; a gymnasium, 42 by 60 feet, the best in the city, large enough for basket-ball and indoor baseball; a swimming pool, 28 by 38 feet, with ten showers, hot or cold, and so forth.

The structure is fire-proof and can accommodate eight different parties or gatherings, with three thousand persons, at the same time. St. Mary's Lyceum is a veritable "Catholic Y. M. C. A.", a Catholic club-house of the most modern kind. Its privileges are open to all Catholics, men, women, boys, and girls, for a small annual fee. Twenty-eight Buffalo parishes are now represented in the membership.

In the light of the recent letter of Card. Merry del Val discouraging Catholic membership in the Y. M. C. A., St. Mary's Lyceum and similar Catholic club-houses assume added importance, and it is to be hoped that they will be more generously patronized than heretofore. Many of our Catholic people frequent club-houses, do what you will to keep them at home, and if we do not provide Catholic club-houses for them, they will go to non-Catholic ones, where they are always in danger.

Forty Years of Missionary Life in Arkansas

By the Rev. JOHN EUGENE WEIBEL, V.F.
(*Twenty-fourth Installment*)

CHAPTER XII

A SECTARIAN CONVENTION

As our church and schools were doing well, and everything was progressing nicely, we now became objects of envy and jealousy to the bigoted people of the sects. Their preachers spoke frequently about "popery" and its pretensions, about Catholicity in foreign countries, its frivolity and infidelity. They pointed scornfully to infidel France, immoral Italy, impoverished Spain, and the horrors of the Inquisition. I admonished my people to keep quiet and avoid controversy.

To give the reader an idea of those days, I will report one example, our experience with our Methodist brethren. They held a conference for Northeastern Arkansas, at Portia, in 1887. The proceedings were taken down by stenographers and printed in the *Portia Free Press*. Every stenographer received a copy for himself. The preachers did not know that one of the stenographers, Dr. Rew, was a convert to Catholicism. He sent his report to some trusty friends in Pocahontas; another was sent to the editor of the *New Adam*, a Catholic newspaper which had been established in the city of Memphis by that big-hearted yellow-fever hero, Father William Walsh, then pastor of St. Bridget's. With that report the following article was sent:

"Pocahontas, Ark., May 30, 1887. In upper Arkansas Catholics are very scarce. For the last seven years, Rev. Eugene Weibel, alone, has had charge of this district, comprising 40,000 square miles, nearly one-third of the State. He visits Catholic families from Thayer, Mo., down to Memphis, Tenn. has two mission churches, one at Pocahontas, the other at Jonesboro, and is now building another in the Walnut Ridge district. Father Weibel is a foreigner. He was ordained in Switzerland and, coming here seven years ago, he could not speak the English lan-

guage, which was a great drawback to him. His health in the swamps has been greatly impaired. Considering all this, this quiet little man has proven a formidable barrier to the army of Methodist preachers in the same district. As an instance, a Methodist conference was held last week at Portia, seventeen miles distant from here. At this conference the preacher from this place reported that his mission was in imminent danger. Being asked if there was whiskey there, he replied, 'No, no whiskey, but worse, a great deal worse; we have the Catholics there, and a Catholic school, which is patronized by Protestants also.' I could not believe that our preacher would express himself in this way, as he knows our priest never interferes with Protestants and very seldom preaches in English. Here is in substance what the *Portia Free Press*, of the 27th, contains as the report of our preacher, Maynard: 'The financial condition of the Pocahontas circuit is very poor. There is no money in the country, and all plans to raise it fail. Yet the District Conference should meet there next time to devise some means to oppose the progress of the Catholics'. Another brother, Arnold, from Walnut Ridge, is reported in the same paper as saying: 'Pocahontas needed it [the Conference] badly, to offer a substantial check to the Catholics.' Now, is it not ridiculous to see these preachers afraid of the Catholics, who have one frail, sickly, foreign priest for 40,000 square miles, while their number may be called legion? Have they really nothing better to do than 'to check the growth of these Catholics'? I know Father Weibel has expressed himself repeatedly that he took pleasure in the growth of every denomination, not because of their errors, but on account of their faith in Christ, and because they share with us the belief in the chief truths of religion. He has further expressed himself that at the present time all Christian denominations ought to make common cause in destroying our 'common enemy', infidelity, and in doing that we have no time to fight and quarrel with each other. Any one but slightly acquainted with Father Weibel must acknowledge that he seems to have no care save the spiritual and temporal welfare of his flock, and never meddles with or troubles himself about the Protestants. Finally, I would like to ask our Methodist brethren themselves, who are here in Pocahontas, whether they really think the Catholics are so bad and dangerous? I know they would be obliged to answer no. For it is a fact that the Catholics of Pocahontas (a congregation of about 500 souls) are quiet citizens and zealous Christians, who flock regularly every Sunday to their church, send their children to school and catechism, live in peace with their Protestant fellow-citizens, are seldom heard in our courts, and do not like to make debts. Our Protestant fellow-citizens have always been on friendly terms with us, and

during the seven years since the congregation has been organized, not one serious trouble has occurred, and it is to be hoped that the same harmony will always exist. The preachers should be angels of peace instead of bringing about dissensions. The same harmony, to my knowledge, also exists between the Catholics and Protestants at Jonesboro, where Father Weibel has also built a church."

Both Pocahontas and Portia papers took notice of this article. The Rev. Mr. Thornburgh, leader of the Arkansas Methodists, and Brother Maynard, Pastor of Pocahontas, denied having said anything derogatory to the Pocahontas Catholics. They evidently had no idea that reports of the Portia conference had been sent to others than preachers. The truth of the article in the *New Adam* was called into question by both the *Portia Free Press* and the *Randolph Herald*.

The *Free Press* wrote: "Brother Thornburgh of the *Telephone*, in answering our article of some two weeks ago, what was said by our Brother Maynard before the M. E. Conference in reference to the Catholic church at this place, comes out in quite a lengthy article, in which he puts the question of veracity, if there be any, upon the *Portia Free Press*, and says its report of the Conference was very meagre and incorrect. Thinking the *Free Press* capable of taking care of itself, we leave that question to the attention of Brother Morgan; and as to that portion of Brother Thornburgh's explanation of the sayings of Mr. Arnold and Mr. Freeman we care not. All we desired was to have the facts concerning the remarks of Mr. Maynard, and when boiled down to its substance, here is what Bro. Thornburgh says about Mr. Maynard: 'We did not hear Mr. Maynard say the Catholics were worse than whiskey, or anything like that, indicating that he thought so; no one said that. I did not hear him say he wanted means devised to oppose the progress of the Catholics; I don't think he said it. About all that was said in reference to the Catholics was by Brother Maynard, who said they were awakening some interest, and he wanted the District Conference to go there so the Methodists could get up some enthusiasm also. I think Mr. Maynard spoke in a complimentary way of the energy and faithful performance of church duties by the Catholics of Pocahontas. I legitimately inferred from what he said that he had no desire to tear them down, but wanted the Methodists to keep pace with them. The report of the conference as contained in the *Free Press* was very meagre and incorrect, and but little can be gained from it.'

The *Randolph Herald*, of Pocahontas, had the following article: "Below we publish a letter written from Pocahontas to *Adam*, a Catholic journal published at Memphis, Tennessee. We publish the communication with the hope that the true inwardness of the

facts in the case may be brought forth. The correspondent makes some serious charges against Mr. Maynard, which Mr. Maynard says are incorrect. He says he never uttered one word concerning the devising of means to oppose the progress of the Catholics. This brings out the plain and unmistakable question of veracity between Mr. Maynard and 'Silvestris,' *Adam's* Pocahontas correspondent. We leave the matter wholly in the hands of those conversant with the facts. Brother Thornburgh, of the *Telephone*, was secretary of that conference and is therefore in a position to speak knowingly, and we shall expect to hear from our neighbor through his *Telephone*. As for ourselves, we cannot but think Mr. Maynard has been misunderstood. We have known him a long time and regard him as an honest, upright, Christian gentleman, and as such he could not say that the Protestant element at his place was in any danger, or that the Catholic element was making or attempting to make any inroads upon the Methodists. Father Weibel, so far as we have knowledge, attends strictly to his priestly duties, preaches Christ and Him crucified, and never descends into the dirty cesspool of proselytizing."

(To be continued)

NOTES AND GLEANINGS

—The Rev. C. Van der Donckt, of Pocatello, Ida., informs us that he knows of two good Belgian organists now in this country, who are looking for positions. Their names and addresses are: Mr. J. Valckemaerc, c. o. Belgian Bureau, 431 West 47th Str., New York City, and Mr. Paul DeVriendt, c. o. Mr. L. Messlin, Blackfoot, Ida.

—We have all noticed how often it happens that unexpected persons are mentioned just before they appear. The remark, "Talk of the devil," is almost as commonplace and irritating as that about the smallness of the world. An explanation is suggested by the *Saturday Review*. It is that "their personal emanations have made us instinctively aware of their approach."

—THE FORTNIGHTLY REVIEW is one of the very few American Catholic periodical publications that have *not* raised their subscription price during the past two or three years. We have met the enormously increased cost of production by admitting more advertising to our pages. This we shall probably have to continue to do for some time to come, for at present, though print paper has declined somewhat, the general cost of publishing still remains at about 100% over the pre-war figure. If there are any considerable number of subscribers who would prefer to pay a higher subscription price (say \$3.50 or \$4 a year) rather than see so many advertisements scattered through our pages, we should like to hear from them.

—Playing with Latin sometimes produces pretty results. The so-called *Tripos Verses*, now given up at Cambridge, used to provide some excellent humor for the educated. One survival which we welcome yearly is the Epilogue of the Westminster Play, which always contains apt chaff of the current world in Latin elegiacs. This year we find the "tell-us heroibus apta" and "rerum nonne haec ipsissima margo"? The ex-soldier and the char-lady abuse each other neatly about work. He complains:

"Panem ex ore rapit jamdudum femina," and she replies:—

"Aut operari opus est, aut reperire virum."

—There have been so many demands on charity of late that we hesitate to call attention to the needs of the modest little fund from which we have been wont to defray part of the expense of sending the *F. R.* to poor missionaries, charitable institutions, influential non-Catholics, public libraries, etc., etc. To keep up this work of charity and Catholic propaganda unaided is beyond our means, and unless generous friends help, as they have always done when the matter was brought to their notice, quite a number of copies sent out gratis to addresses where they do much good, will have to be discontinued.

—According to the *American Daily Standard*, Chicago's new "Christian daily," which is clean and "preacherly," but otherwise entirely undistinguished, clergymen will be able to continue to travel for half the usual railroad rates. Early last year it was announced that after Dec. 31, 1920, clergymen would not be privileged in any way above the rest of the traveling public and that their special permits would expire as soon as the old year glided into the new. Official information now has it that, in the Central States at least, all clergymen and religious workers can again obtain special half-fare permits, provided they fill out the new blanks which are about ready for distribution.

—There is a great deal of talk about the educational value of the "movies", and, at the same time, about the necessity for a higher standard of English. How the two demands are to be combined it is difficult to see in the face of the "words with a punch" that are being introduced to the public through an Australian firm. The words have so much "punch" that they require a glossary, and the glossary explains that "bonzar" expresses excellence, "derry," aversion, "cobber," a boon companion, "coot," a person of no account, and so forth. If these words are to be popularized, the sooner some protection is organized for the English language against "punch", the better it will be.

—Speaking of the transmission of news between the nations of the earth, and urging improved facilities for it, a cable company official states: "Think of it as a peace measure, a great public utility." Very good in-

deed! Think of it as a public utility such as the business of supplying one of the staple foods to the nation. But soft! the food supply has pure food laws requiring a declaration as to adulteration. Are the news sources willing to label the news they send out, in conformity to the concept of news as a public utility, which, as a matter of fact, it is? Are they, for instance, willing to attach to various items such labels as these: "Contains but a trace of truth"; "Artificially colored"; "99 per cent adulterated"; or "14 per cent pure bosh," and so on?

—John Burroughs says in a recent essay: "I like the English habit of naming houses; it shows the importance they attach to their homes. All about the suburbs of London and in the outlying villages I noticed nearly every house and cottage had some appropriate designation, as Terrace House, Oaktree House, Ivy Cottage, or some Villa, etc., usually cut into the stone gate post, and this name is put on the address of the letters. How much better to be known by your name than by your number! I believe the same custom prevails in the country . . . It is a good feature. A house or a farm with an appropriate name, which everybody recognizes, must have an added value and importance." The admirable custom here recommended was or is by no means exclusively English, as readers of F. W. Riehl know.

—We are pleased to welcome the new official organ of the Society of the Divine Word, *Our Missions*, published monthly at Techny, Ill., at \$1 a year. The magazine is excellently printed and handsomely illustrated and in every way promises to serve its purpose well. That purpose is to spread a knowledge of, and obtain a larger co-operation for, the missionary work of the Society, which is conducted with so much self-sacrifice and zeal for souls in both hemispheres. *Our Missions* is ably edited by Father Bruno Hagspiel, S. V. D., the same who, within less than six years, has made the *Little Missionary* (for children) one of the best and most widely circulated missionary magazines in America. We hope he will succeed as well, nay even better, with this new venture, which has a still broader field and greater possibilities.

—The Salesians at work in this country have lately received eight new recruits, six priests and two lay brothers, from Europe. These zealous missionaries are carrying on the work of their founder, Ven. Don Bosco, in America. They have high schools for boys at New Rochelle, N. Y. and Ramsey, N. J. At the former place they publish a monthly magazine, the *Don Bosco Messenger*, which has just entered on its tenth volume and in its enlarged and improved form deserves a larger circulation than it has so far attained. Readers of Koch's *Moral Theology*, adapted into English by the editor of the *F. R.*, may have noticed that author's predilection for Ven. Don Bosco and the frequent quotations

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he makes from his pious sayings and writings. Don Bosco was undoubtedly one of the most enlightened apostles of Catholicity in the nineteenth century, and his work is bound to grow. We are glad to have a number of his zealous sons among us in America and bespeak for them the good will of our readers.

—We see from the San Francisco *Examiner*, of Jan. 10th, that, on Jan. 9th, "for the first time in San Francisco a mortuary chapel was dedicated with services embracing faiths of various denominations. The services were opened by Father Joseph McQuaide of Sacred Heart. The Rev. C. S. S. Dutton, pastor of the First Unitarian Church, made the dedication. Rev. William Kirth Guthrie of the First Presbyterian Church delivered the prayer, the lesson was read by Dr. Frederick W. Clappett of the Episcopal Church, and Father Joseph McQuaide delivered an address. A large audience representing many creeds and denominations attended the services." The *Examiner* calls this curious ceremony "a four-creed dedication." We wonder how the Catholic ecclesiastical authorities regard it and whether corresponding changes will be made in the "Rituale Romanum."

Literary Briefs

—"Twenty Cures at Lourdes Medically Discussed," by F. De Grandmaison de Bruno, translated by PP. Hugo G. Bévenot and Luke Izard, O.S.B., has a short preface by Sir Bertram Windle, in whose scientific judgment we have great confidence. He claims no more for Dr. Grandmaison's argument than this: "The case now stands for the verdict of the Medical Faculty, and it will be hard for them to argue that the instances brought under their notice in this book can be explained in terms of ordinary clinical experience." (B. Herder Book Co.)

—"The Palace Beautiful, or the Spiritual Temple of God," by the Rev. Frederick A. Houck, is a sequel to the same author's "Our Palace Wonderful." In the latter Father Hauck gives a charmingly clear condensation of our knowledge about the earth; here he devotes himself to the task of developing the latent powers and infused virtues of the soul. The idea of an architect and builder is skilfully carried out: Faith, the foundation; hope, the superstructure; charity, the unitive principle and ornament; Jesus Christ,

the divine exemplar; the Blessed Virgin and the Saints, the models and advocates of the "Palace Beautiful." The style is pleasing and interspersed with many apt quotations, particularly from the Summa of St. Thomas. The book is excellently adapted for spiritual reading. (Fr. Pustet & Co., Inc.)

—In his new book, "The Ecclesiastical Year," Father John Rickaby, S. J., gives us some contemplations on the deeper meaning and relations of the seasons and feasts. The purpose is to introduce a little freshness into monotonously familiar subjects. In this the author succeeds admirably, and his volume not only offers fresh material for sermons, but likewise stimulating, instructive, and helpful matter for spiritual reading. We are pained to see Dr. Rauschen cited as "Rausch" and Fr. Odilo Rottmanner, O. S. B., as "Rottermann." Fr. Rickaby quotes Latin, Greek, and German writers in the original, without a translation, which shows that he writes for learned readers. These will find the book very attractive and helpful. (Joseph F. Wagner, Inc., New York.)

—Since Bardenhewer-Shahan's "Patrology" went out of print, a year or two ago, we lacked a good manual of this important branch of ecclesiastical science for seminary use and private study. The want is now supplied by an authorized English translation of J. Tixeront's "Précis de Patrologie," just published by the B. Herder Book Co. In fact, we think this "Handbook of Patrology" is better adapted to the use of American students than Bardenhewer's more comprehensive, but also much duller book. In the art of writing text-books the French excel the Germans. We have gone over this handbook very carefully and find that it contains all the information needed by the average student in concise and readable form and in good English. We, therefore, recommend it unreservedly to those in need of a good text-book of Patrology.

—We are indebted to the Rev. Gilbert P. Jennings, for a copy of a beautifully illustrated description, by Anne O'Hare McCormick, of "St. Agnes Church, Cleveland, O.," of which he is the pastor. The Church of St. Agnes is architecturally one of the most beautiful in the U. S. It was erected and furnished at a comparatively moderate expense, under the direction of Mr. John T. Comes, of Pittsburgh, who designed every detail from the building itself to the candlesticks on the altar. It is complete in every

particular, which is a good thing, for no one else has a chance to mar the harmony which is its chief beauty. Miss McCormick's book is worthy of the edifice it describes, and we cordially recommend it to the attention of all who love distinguished church architecture and wish to see what a truly competent artist can do with relatively small means.

—"Ex Umbris. Letters and Papers Hitherto Unpublished of the Fathers Lacordaire, Jandel, Danzas. Edited by Fr. Raymund Devas, O.P." contains a number of original documents, in English translation, concerning the well-known controversy over the restoration of the Dominican Order in France. It throws new light, at least as far as the general reader is concerned, on the life and character of Lacordaire. Fr. Devas has some pertinent remarks in his foreword regarding disputes between saints. His book shows that even saintly men give and receive some very hard knocks upon occasion. It also gives our own Father V. F. O'Daniel, O.P., a clamorous opportunity to square himself with historical Truth, for he is charged with publishing "the very reverse" (of the truth) in his life of Charles H. McKenna. (To be obtained from the Editor, Hawkesyard, Rugeley, Staffs, England).

—In "Synopsis Additionum et Variationum in Editione Typica Missalis Romani factarum, Proposita a Francisco Brehm, Sacerdote." (Fr. Pustet Co., Inc.) Father Brehm, the liturgical editor of Pustet & Co., gives a compendium of the rubrics which, in future, will regulate the celebration of the sacrifice of the Mass. Brehm's synopsis shows that the revision of the text is comparatively insignificant; of greater importance is the general reform of the rubrics; these have been adapted to the decrees of the S. Congregation of Rites issued within the last eight years and to other regulations which are entirely new. In every instance Father Brehm points out the difference between the old rules and the new. The present revision, however, is only interimistic; a radical reform of both the Breviary and the Missal will be made in the future. But not many of the present readers of this review will live to see these liturgical books perfect.—F. G. HOLWECK.

—There has long been controversy respecting the relation between the "Didache" or Teaching of the Apostles, which first came to light some thirty years ago; a Jewish ethical manual called "The Two Ways," of which the compiler of the "Didache" appears to have made use; the imaginative theological work, probably of the middle of the second century A.D., known as the "Shepherd of Hermas," and the work known as "The Epistle of Barnabas." Dr. J. Armitage Robinson undertakes to show in his book, "Barnabas, Hermas, and the Didache" (London: S. P. C. K.) that "Barnabas" was the author both

of the Epistle and of "The Two Ways" (which is described in the closing section of the Epistle); that Hermas knew "The Two Ways" in its original form, and that the "Didache" borrowed the "Two Ways" from Barnabas and recast it. The writer of the "Didache," Dr. Robinson contends, endeavors to present a picture of the way in which the Gentile churches were ordered by their Apostolic founders.

—"The Inferno of Dante," translated by Eleanor Vinton Murray (Boston: The Merrymount Press) presents the Italian text with a parallel rhymed translation. She says in her preface: "No literary work, however simple or unimportant, can be translated into an alien tongue without losing something innate, personal, and vital which the original alone can express." She quotes Henry Adams's saying that "the whole Trinity, with the Virgin to aid, has not the power to pardon him who would translate Dante or Petrarch." An added difficulty is the fact that *terza rima* is essentially an Italian form, adapted to a language rich in rhyme sounds. The feminine rhymes that abound in Italian, says the translator, scarcely exist in English. Yet heroic blank verse loses too much of the original. Lyric quality and beauty of form are sacrificed to correctness. This is her plea for her rhymed version. She likens the iambic rhyme to a tolling bell and endeavors to recapture the significant relation of the original form to the mighty theme. Not always successfully. Inversions press, often the phraseology exhibits meagreness, but the attempt is at least praiseworthy and suggestive, even though many of us will, after a somewhat interested perusal, return to the unrhymed versions of J. A. Carlyle, C. E. Norton, etc.

—From the Catholic Truth Society, London, we have received another collection of their up-to-date and serviceable penny and twopence pamphlets. We have spoken so often in praise of these timely publications that it is not necessary to repeat words of commendation. Such apparently insignificant leaflets as "Usual Prayers" and "Benediction of the Most Holy Sacrament" are really a

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Books received

- Father Allan's Island.* By Amy Murray. With a Foreword by Padraic Colum. x & 240 pp. 8vo. New York: Harcourt, Brace & Howe.
- Roop.* English Key to Ro, the World Language. By Rev. Edward P. Foster, A. M. 32 pp. 32mo. Waverly, W. Va.: The Ro Language Society. (Pamphlet).
- Photogravure Souvenir of the Golden Jubilee of St. Catherine's Hospital, Brooklyn, N. Y.* By the Rev. George A. Metzger. In two parts, profusely illustrated.
- A Commentary on the New Code of Canon Law.* By the Rev. P. Charles Augustine, O.S.B. Volume VI: Administrative Law (Can. 1154—1551). xiv & 617 pp. 12mo. B. Herder Book Co. \$3 net.
- Ted.* A Play for Boys in Three Acts. By Rev. P. J. Carroll, C.S.C. 32 pp. 16mo. South Bend, Ind.: School Plays Publishing Co. (Wrapper).
- Pardon and Peace.* The Last Chronicle of an Old Family. By H. M. Capes. 223 pp. 12mo. Sands & Co. and B. Herder Book Co. \$2.25 net.
- Elements of Economics.* By Lewis Watt, S. J. (C. S. G. First Text Books—No. 4). 48 pp. 16mo. Oxford: Catholic Social Guild. American agent: B. Herder Book Co. 15 cts. net. (Wrapper).
- Sermons and Notes of Sermons.* By Henry Ignatius Dudley Ryder. Edited by the Fathers of the Birmingham Oratory. xvi & 280 pp. 12mo. Sands & Co. and B. Herder Book Co. \$1.50 net.

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February 15, 1921

Theocentric Beauty*

By LEWIS DRUMMOND, S. J.

Loyola College Montreal.

The hidden marvels of the snow,
Which now our strongest lenses show,
Were relished with the Maker's zest
In aeons of Thine active rest
Before poor groping, blundering fools
Ascribed them to blind "Nature's" tools.

Yet few e'en now are human eyes
That grasp the dazzling Arctic skies
Or read the snows of Polar waste,
Unread save by a Godward taste.
The finest regions of this earth
Are filled with men of little worth,
Whom all Thy glories do but irk,
Because the splendor of Thy work
Is hid from their benighted ken.
They know not that they are Thy men.

Nay, all the angel hosts keen-eyed,
Now soaring low, now high, now wide,
To gaze upon Thy wondrous deeds,
A trillionth of Thy cosmic meads
Could not survey nor gladly find
But hints of how Thy boundless mind
Flings beauty o'er Thine orbs a'wheel,
Which fully Thou alone canst feel.

What is the Meaning of: "Lead us not into Temptation"?

In Bishop Challoner's annotations to the Douay and Rhemish translation of the Bible from the Latin Vulgate are very interesting, if not always lucid and satisfactory, explanations of many things "hard to be understood."

For instance, commenting on the thirteenth verse in the sixth chapter of St. Matthew, that is, on the words, "Lead us not into temptation," Bishop Chal-

loner and, indeed, most of the annotators of the New Testament whom we have consulted, tell us that the appeal to God to "lead us not into temptation," means: "Suffer us not to be tempted beyond our strength" or "to be overcome by temptation."

How they can venture to take this freedom with the Latin word "*inducas*" (Greek *ciscuegkês*) is beyond our understanding.

When we read in St. Paul (1 Cor. I, 13) that "God will not suffer us to be tempted above what we are able to bear," and in St. James (I, 13) that "God is not a tempter of evil, and He tempteth no man," we are satisfied that God does not and cannot positively and directly lead us into temptation to sin.

But is there not a sense in which our Heavenly Father may be said to lead sinners into temptation indirectly, as when St. Paul informs us (Rom. I, 24) that "God gave them up to the desires of their heart, unto uncleanness, to dishonor their own bodies among themselves," when he tells us (*ibid.*, I, 28), "God delivered them up to a reprobate sense, to do those things which are shameful," and when he says (2 Thess. II, 10), "God shall send them strong delusions that they shall believe a lie," and (Rom. I, 26), "God delivered them up to shameful affections." Here we find that God in punishment for their iniquities, "delivered the ungodly to uncleanness."

Do we not read in Jeremias XIII, 13: "Thus saith the Lord: Behold, I will fill all the inhabitants of Jerusalem . . . with drunkenness and I will abandon them to sin." Do we not also read (2 Paralip. xviii, 21: "I will go out and be a lying spirit in the mouth of all his prophets. And the Lord said: Thou shalt deceive, and shalt prevail; go out and do so." Did not David pray (Ps. xxv): "Abandon not my soul, O God,

* "In a handful of snow there might be 20,000 crystals, no two of them alike, except as beautiful variations of the hexagon."—London *Answers*, quoted in *The Gazette*, Feb. 10, 1920.

"People have tried to explain the beauty of flowers, on biological grounds, but you cannot thus explain the beauty of the sun and mountains or the beauty of the sunset sky. This beauty has no utilitarian object. It is manifestly the rejoicing of the Creator in His work. Why should the sun rise in a blaze of glory and set again in the most gorgeous colors? Not for any reason except rejoicing in beauty."—Sir Oliver Lodge, interviewed by the *Y. Times*, Jan. 25, 1920.

to the wicked, nor my life to men of blood"; that is, he begged of God not to punish him for past sins by exposing him to greater crimes. The Almighty, to punish the disobedience of the Jews, abandoned them to their own evil desires and allowed them to be deceived by false prophets and lying oracles, which they had consulted in direct violation of His commands. A striking example of this punishment is recorded in the third book of Kings, Chap. 22, where God abandons Achab, King of Israel, to his desires, permitting him to be deceived by a lying spirit. Here is what we read in this extraordinary chapter, verses 21 and 22: "And there came forth a spirit, and stood before the Lord, and said: 'I will deceive him.' And the Lord said: 'By what means?' And he said: 'I will go forth, and be a lying spirit in the mouth of all his prophets. And the Lord said: 'Thou shalt deceive him, and shalt prevail: go forth, and do so.'"

Is not this in entire accord with what St. Paul says in his second letter to the Thessalonians (II, 10): "God shall send them the operation of error, to believe a lie"? (See also St. John XII, 40, Exodus IV, 21).

Everywhere we are confronted with the fact that the language of Holy Writ appears to make no distinction between the permissive and the positive will of God, and this is especially noticeable in Romans IX, 18, where we read: "God hath mercy on whom he will: and whom he will, *he hardeneth*." Theologians and Catholic commentators on the Epistle to the Romans inform us that the meaning of this and similar passages occurring in the Old and New Testaments is that "God permits sinners to harden themselves by their own perversity, or to remain hardened by the corruption of their nature."

There is a limit, humanly speaking, to the patience of God, so that a time comes in the life of a wicked man when God gives him over to his evil ways, to punish him for his repeated sins.

"Divine Justice," writes the great Bossuet, "avenges sin by other sins."

We are of the opinion that "Lead us not into temptation" means, in the language of St. Paul, that God give us not up to "the desires of our hearts" by withdrawing His "grace" from us, leaving us a prey to our appetites and passions, and thereby "delivering us over to a reprobate sense" or "abandoning us to shameful iniquities," in punishment for our persistence in sin.

In the sublime prayer taught to the Jewish multitude, Our Lord instructs the people to pray to their Heavenly Father for help and spiritual strength lest, in His anger, He would abandon them to their appetites, which would lead them into the same excesses and shameful sins committed by their fathers.

We understand the various meanings of "temptation" so often met with in Holy Writ, but here we must obviously deal with the word only in its rigorous sense, as tending or leading to the commission of sin. If we twist the plain English "lead us not," into "do not permit us," or "suffer us not," then we may take any liberty we please with the language of the Old and New Testaments, precisely what all heretics have done and are doing, as Ward, in his "Errata," conclusively proves.

In the Old Testament the phrase "countenance of God" or "face of the Lord" is often used for His love, favor, or good will, as we read in Daniel IX, 17, and in Psalms IV, VI, and XXL, 6. Now, in asking God not to lead them into temptation, the Jews begged Him not to withdraw from them His countenance or face, or, as we would say, His "grace"; for if left to themselves, unassisted by God, they would surely fall into more grievous sin and in the end be "delivered up to a reprobate sense." The withdrawal of God's friendship meant leaving them to their fallen nature, and by this withdrawal He, constructively or by an easy metonymy,—that is, a figure of speech by which the secondary cause is taken for the first, would be leading men into temptation.

(V. REV.) W. R. HARRIS

The Shame of the Peace Treaty

Nothing more pathetic has reached this country since the World War closed, than the heart-rending stories of misery and want in Austria, with countless thousands of little children as the innocent victims. And what is the reason for the wretched state of these people? The integrity of the Austrian nation has been violated by the Treaty of Versailles. The alienation of the territory belonging to her, has left her stranded, little more than a political and business capital, like a head bereft of its body. Moreover, the country is not merely unable to pay the interest on its vast debt, but unable to pay its running expenses. Its currency has been inflated until it is worth only about one percent of its face value. Austria is unquestionably in a deplorable plight.

The Treaty of Versailles has been the cause of all this. So far as Austria is concerned, it is a monstrous injustice, the work of men blind to facts, the juggling of children with the blocks of other people's destinies. Austria is a standing condemnation and reproach of what was done at Paris. Austria was not only dismembered and ruined, but, worse still, a huge indemnity was imposed after taking from the people the power to pay it. Even the means of living were taken from them. To all appearances, Austria was rendered impotent, in order that she might become a prey to be divided among the powers who went into the war "to make the world safe for democracy." What has democracy done for Austria? The people sadly admit, and keenly feel, not what democracy has done for them, but what the so-called democracy of England and her associates has done to them. Are we not co-responsible for the sad state of these stricken people? Let us strike our breasts and admit our guilt.

It was in our power at Versailles to insist that the reasons that actuated us to enter the war, "to make the world safe for democracy," be lived up to. We lost our opportunity and left Eng-

land and her associates have their way. The policy that is now being followed in unhappy Ireland was the policy of the Peace Conference, and the results of that policy are the same in all countries affected. Democracy and the "rights of small nations" have no place in that policy. Austria stands out as a terrible example. She is ruined, and her people are almost beyond recovery.

What are our duties to this country? Since a nation, like a man, does not live unto itself, but is a part of a great vital network of relationships, something will have to be done about Austria. As we are responsible for her condition, justice requires that we exert every effort to rehabilitate her. There are several millions of people to reckon with. They are little different from other human beings. They cannot live unless they have work, and clothing, and shelter, and food, and order, and these are impossible if their public life fails to function. Economically it is doubtful whether Austria can survive if left in its present political status, even should temporary help be provided. For the present, money, food, and clothing should be sent from America into the homes of the weak, emaciated, and starving victims of conditions over which they have no control. Then, the government itself should be rehabilitated. The proposed Austrian loan of \$250,000,000 is a highly important step towards the accomplishment of this end. Unless both of these things are done, or something equally efficacious, it is not difficult to foresee what the end of that unhappy country will be.

F. JOS. KELLY

Detroit Seminary

—A writer in *Issues of To-day* (Vol. I, No. 15) warns against Burton Holmes, who, he says, in his lectures, indulges in venomous flings at the Germans. Thus, in a lecture on Alsace-Lorraine, he glorifies the presence of barbarous black troops on the Rhine as a lesson deserved by Germany for wanting "a place in the sun." Fair-minded Americans will not patronize such propagandists who sow hatred among nations.

"Art for Art's Sake"

Honest, sensible people are getting very tired of the insistent preachment of some rampant rhetoricians, seconded by the canting twaddle of their easy, silly prey, that art exists for art's sake, and that the morality or immorality of the subject treated by the artist is of no possible consequence, if but the treatment be artistic.

There is a grain of truth in this saying,—just enough to make the fallacy dangerous. The truth is that even an immoral subject can be made the groundwork of high and noble artistic effect, as we find in Dante's terrible picture of crime and its awful consequences. The Gretchen tragedy in "Faust," the murder of Desdemona in "Othello," the comic escapades of the thieving judge in Kleist's "The Stolen Jug," are but a few examples from the realms of the drama. In the department of painting and sculpture the same rule holds good, though not in the same proportion. Some of the numerous representations of the Crucifixion of our Lord are true works of noble art, although the event treated is the murder of the Incarnate Son of God.

However, it is not so much in the representation of crime, but rather, in the shameless treatment of the human body, that modern painting and sculpture claim to achieve their greatest triumphs as "art for art's sake." "To the pure all things are pure," they will tell you with a sneer, when you find fault with their uncalled-for representations of the nude.

The appeal is illegitimate because it calls upon the sexual instinct to heighten the artistic effect and merely succeeds in prostituting art. It is not the love of art, but sex obsession, that moves these so-called artists. True art is always reverent, and unveils no more than necessary, and that only for some high purpose. The delight in the nude for its own sake is the curse of modern art. Here artistic treatment is but a delusion and a snare. Sex obsession as such is a disease and its treatment pertains to the neurologist and the physician.

Yet even the favorite theme of modern novelists and poets, the relation of

the sexes, as love, pure or impure, seduction and the ever-present triangular problem, are susceptible of truly artistic, because, at the same time, moral treatment, as is evidenced by Manzoni's "Promessi Sposi," Tolstoi's "Anna Karenina," and Godfrey Keller's "Romeo and Juliet of the Village." Yet these and similar artistic triumphs were not produced on the principle of art for art's sake, which so often means no more than nastiness for the sake of nastiness; but rather under the moral law and sanction which God has inscribed upon the tablets of the heart. Like everything else in creation, art must serve the purposes of the Creator, the Great Artist of the Universe, if the expression may be permitted. All beauty, as well as all truth and love and goodness come from Him. To Him all things that are, must render their tribute of praise by reflecting some ray of His beauty, goodness, love, and truth. The artist who ignores this principle may give us a spurious imitation, but never a true work of art.

And what is the good of such unsubstantial phantasmagorias? If art exists for art's sake, why should any sane man or woman take the least interest in it? Our life is too brief and too valuable for such a burrowing game amid the decadent, infectious books, pictures, and statues that seek to hide ulcerous nakedness under the meretricious veil of art for art's sake. "They are all," as Tolstoi says, "the productions of people suffering from erotic mania. And these people are evidently convinced that, as their whole life, in consequence of their diseased condition, is concentrated on amplifying various sexual abominations, therefore, the life of all the world is similarly concentrated."

In life we shun the company of the morally foul and filthy, even if their outward bearing be that of a gentleman or lady. "Owl to owl, crow to crow," says the proverb. Let those that are morally corrupt feed on the festering lilies in the ditch. "Our young men and maidens," says Dr. Brownson, "cannot associate, even in the pages of a novel, with rogues and villains, the licentious

and debauched, without having their imaginations more or less tainted and their sensibility to virtue more or less blunted."

Besides, a fatal perversion of the true view of life is caused by these swarming realists, symbolists, sentimentalists, and love-anarchists. Realism is the great battle-cry of most of the art for art's sake artists. To paint men and women as they are, and society as it is, is their claim; but to paint the badness of men and women and the corruption of society is their usual practice.

To quote Dr. Brownson once more: "It is a great mistake to assume that love is fatal, and that a man or a woman cannot control his or her affections, or prevent them from straying where they are forbidden. Satan has never broached a more damnable heresy than this of our sentimentalists, that love is fatal and uncontrollable." (Vol. 19, p. 557.)

And yet the great mass of our novels, and plays, and vaudevilles, and film-abominations are based upon this "damnable heresy."

The great art of man, the art of arts to which all men have been called, is the development into full beauty and perfection of the image of God that has been impressed upon the soul of every child of Adam, of every man that cometh into the world, — God's likeness that has been blurred but not obliterated by that awful destroyer, sin. Any art that proves itself helpful in the pursuit of this highest universal art, is true art; anything called art that proves a hindrance in this pursuit is false and merits the contempt of all. No matter how glittering its form, it is a serpent of hell, and its sting is moral death.

(Rev.) J. ROTHENSTEINER

A Correction

To the Editor:—

In justice to Mr. Peter W. Collins (so long as you have given Mr. Knapp's attack upon him in the *Nation* and the quotation which Mr. Knapp says is from a speech of Mr. Collins) I think you should state the fact that Mr. Collins, in a letter to the *Nation* of later

date, explicitly denies that he ever said what Knapp attributes to him, to wit, that Socialists should be "so handled that in a few minutes they will be scurrying into holes and corners to hide, or seeking hospitals to have their wounds doctored." Knowing Peter W. Collins as I do, I can not conceive of his uttering any such bloodthirsty opinions as those. The *Catholic Sentinel*, from which you quoted, failed to say that the man who criticized Collins criticized also Bishop Wehrle. I suppose it was respect for the episcopal purple which made the *Sentinel* keep Bishop Wehrle out of the lime-light, but a layman has a right to his good name as much as a bishop, and it argues a certain lack of courage in a paper to pick out one for criticism and leave the other untouched. No matter how people feel about the K. of C. and its campaigners against Bolshevism and Socialism, they ought to play fair.

DENIS A. MCCARTHY

The White Race in the Tropics

At the last Australasian Medical Congress, held at Brisbane, a subcommittee reported on the effect of the tropical climate upon the white race.

Its conclusion was that with proper precautions, white settlers may thrive in hot climates better than is generally believed; but that under present conditions, their health in tropical Australia is deteriorating.

Neurasthenia causes 25 per cent of the invalidity; but climate is not the sole reason for this. Nervous diseases are partly owing to changed conditions of living. Their increased frequency where white and colored races live in contact, whether in the torrid or the temperate zone, is ascribed to the fact that under such conditions, the whites — especially white women — do not perform the usual amount of physical labor, or take in its place sufficient physical exercise.

The Congress also stressed the importance of a proper diet in the tropics and blamed the excessive use of alcohol for part of the present evils.

General Von Bülow on the Marne

The data for the solution of the riddle of the Marne, 1914, are rapidly accumulating. We have had, it is believed, the views of von Moltke in the anonymous pamphlet entitled "Die Schlachten an der Marne," published by Mittler in 1916, and immediately suppressed by the censor; the Third Army story by Major-General Baumgarten-Crusius, and the compiled French accounts by Babin, Le Goffic, and others; and now we have the authoritative military narrative of Generalfeldmarschall von Bülow, the Commander of the Second Army and the senior of the three German army commanders concerned in the battle ("Mein Bericht zur Marne-schlacht." Von Generalfeldmarschall v. Bülow; Berlin: Scherl). It is signed by him as "written in December, 1914," and covers the operations of the Second Army from the opening of hostilities until the close of the Battle of the Aisne. Drawn up as a military document, it is practically a war diary, giving the intelligence of the enemy obtained, appreciations of the situation, the orders received and issued, and the movements, etc., that ensued.

The principal impression left by von Bülow's story is that the German Supreme Command (O.H.L.) were unable to control the "Millionenheer" that they had set in motion; as he says sadly on September 8 in one of his very few personal touches:—"I no longer reckoned on help from O.H.L." When the situation on the Marne got desperate they merely put the First Army under him, and told him to issue the necessary orders to get it to the Aisne. They further divested themselves of responsibility by throwing at him the Seventh Army, so that, throughout the Battle of the Aisne, he was commanding not only his own army, but two others as well, without any means of intercommunication except by wireless and motor-car, and without a separate staff. It has often been stated that von Kluck was under the orders of von Bülow during the whole period of the initial operations until the Aisne, but it now appears that this was not the case. On

August 27 he was made independent of the Second Army, and remained so until September 10; and during those critical days he practically ignored O.H.L.'s orders. So much so that the First Army, instead of being echeloned behind the Second Army to protect the right flank of the advance from forces near Paris, was actually echeloned forward of it, and "its left Corps (IXth) pushed itself completely in front of the right Corps (VIIth) of the Second Army." Then came General Maunoury's attack from the West, and von Kluck hustled back to meet it. At first he left two corps behind (IIIth and IXth), handing them over to von Bülow's command on the evening of September 6, to cover his right. But not for long; within 24 hours von Kluck sent the two following messages:—

At 10:10 a.m.—"Inf., IVth and IVth R. Corps heavily engaged west of the Lower Ourcq. Where are IIIrd and IXth? What is the situation there? Reply urgent."

At 11:15 a.m.—"Assistance of IIIrd and IXth Corps on Ourcq is urgently necessary (*dringend erforderlich*). Enemy considerably reinforced. Send Corps in direction La Ferté Milon and Crouy."

The removal of these corps uncovered the right flank of the Second Army and was the cause of the subsequent trouble.

Von Bülow takes the whole responsibility for the withdrawal from the Marne on September 9, mentioning, however, that the representative of O.H.L. (Lieut.-Colonel Hentsch) was in agreement with him. There was a gap of 30 miles, when von Kluck had got all his corps back, between the inner flanks of the First and Second Armies, covered only by cavalry divisions, and into it, as von Bülow shows on a sketch map, were pressing the left of Franchet d'Espérey's army and the whole of the British Expeditionary Force. He states his case as follows:—

"In these circumstances the probability of the break-through of strong enemy forces between the First and Second Armies had to be reckoned with, unless at the last moment the First Army decided to retire eastward and to regain touch with the Second Army. If it did not do so, and the enemy got over the Marne in rear of the First Army, there was the danger of the First

Army being fully enveloped and driven westward. When early on the 9th September the enemy [that is the British] crossed between La Ferté sous Jouarre and Chateau Thierry, there was no doubt whatever that the retreat of the First Army was unavoidable both on strategic and tactical grounds, and that the Second Army must also go back in order that its right flank should not be completely turned. . . . This decision was no light one for the Second Army, as it was everywhere victorious."

O.H.L. approved of the decision on Sept. 10, at 1:15 p. m., and emphasized it by issuing the following order:—"The First Army, until further orders, is placed under the command of the Second Army." They added at 5:45 p. m.:—"Second Army will go behind the Vesle, left flank at Thuizy. First Army will receive directions from the Second Army. Third Army, etc." Von Bülow thereupon ordered von Kluck back to the Aisne "to connect with the right of the Second Army at Braisne on the Vesle." This order, owing to the attacks of the British, he was unable to carry out; he was driven back northwards, still leaving a huge gap between the inner flanks of the two German armies.

Reinforcements were hurried to the vital point—Landwehr Brigades, the VIIth Reserve, XVth, XIIth, and XVIIIth Corps and cavalry—and the gap was stopped with only a few minutes to spare. Still the situation remained most critical, and preparations were made to fall back to the La Fère line. In face of Franchet d'Espérey's attacks the right of the Second Army was, on September 14, in grave danger; its flank corps, the VIIth, "had put in its reserves up to the last battalion." Both sides were, however, exhausted. Von Bülow states that the infantry of the First, Second, and Seventh Armies was only two-fifths of its original strength, and that O.H.L. issued instructions "to exercise the greatest economy in the expenditure of ammunition." Throughout the battle of the Aisne, the First Army gave little assistance, and von Bülow had to send von Kluck definite orders on the 15th, forbidding an offensive westwards, for he was attempting, as on the Marne, to carry out the rôle assigned to him, flank

protection by attacking. On von Bülow's own evidence, von Kluck would appear to be by far the greater commander of the two, and with more of the Foch spirit about him than any other German general; von Bülow saw defeat before he was beaten.

Among other interesting revelations in the book, we are told that O.H.L. could get no definite news as to what was happening at Liège in the early days of the attack on that fortress. At 6:5 p.m., on August 7, a motor transport officer reported at Aachen:—"General von Emmich has got into Liège with a brigade." At 6:15 p.m., a private telegram from Emmich to his wife passed through: "*Hurra—in Liët-tich!*" Then Ludendorff came back and reported, but was unable to return on the 8th, owing to fire from the forts; and communication with von Emmich was broken again; it was not restored until noon on the 10th.

The reason for the non-execution of O.H.L. orders of August 28, 1914, for the First Army to march on the Lower Seine and the Second Army on Paris, is explained by von Bülow. The Second Army, when engaged with General Lanrezac at the battle of Guise, had to ask assistance from the First, which closed in, and eventually, on the 30th, began crossing the Oise between Compiègne and Chauny, moving in a south-easterly direction, in the hope of enveloping the British and the left of the French armies. "O.H.L. concurred in the measures planned."

Thus [says von Bülow] O.H.L.'s instructions for a march in a south-west direction were abandoned for good, and the Third and Second Armies were given a due south direction. These instructions were of the very greatest importance. Apparently O.H.L. were not aware at this time that as early as the 20th large detachments of enemy troops had taken place at Amiens, Mareuil, Montdidier, and Roye, and that the right of the First Army had been attacked near Villers Bretonneux.

That they were not informed and that these forces were ignored for some days was the great mistake of von Kluck.

—We are always ready to furnish such back numbers of the F. R. as we have in stock.

The Boy Problem

To the Editor:—

In response to my article on "The Uses and Abuses of Sport," in the first January number of the FORTNIGHTLY REVIEW, a Redemptorist Father sets his opinion on Fr. Rothensteiner's paper, "The High Tide of Crime" in the same issue, and adds: "I think that, in general, he is correct; but it seems to me, he is subjecting himself to attack, because many of our criminals, sad to say, have been educated in the parochial schools."

Here we are brought face to face with a fact which we know to be true, not from hearsay, but from personal investigation. We called the attention of the readers of the *F. R.* to this deplorable fact several years ago in our series of articles on the Boy Problem, and when one priest raised an objection, another very efficient pastor of Menasha, Wis., recognizing the situation, placed the blame upon the management of some parochial schools, *i. e.*, those which somehow furnish a high percentage of delinquents and criminals. The young element of certain nationalities and schools is very much in evidence in the courts and detention homes, whilst from other parochial schools of the same cities,—not only one city,—not a single pupil has ever been haled into court.

Lately I spent some time in the boys' court of a mid-Western metropolis, and found the "lock-up" in the rear of the court room, formerly called "bull pen," fairly crowded. Catholic investigators, officers, and the secretary of the court, an old friend of mine, were unanimous in declaring that "the problem is getting beyond control." A very efficient and conscientious Catholic investigator told me of some very serious evils he had seen,—things we dare not describe, things which we know existed years ago, but which are only now coming to the surface.

I am not a pessimist, but I departed from that place with the conviction that the situation is well nigh hopeless.

I also had the pleasure of meeting

the managers of a psychopathic laboratory. They maintain that criminality is a result of low mentality. But Stöhr-Kannamüller, in their handbook of Pastoral Medicine (Herder, 1900), declare that the excessive practice of secret vices is the cause of all kinds of psychological rather than physiological disorders. It is immaterial, too, whether the propensity to commit those secret sins is inherited or acquired, or both. The psychological result is the same. Now, in its annual report, this laboratory attributes the commission of crime, either entirely or partially, to *dementia præcox*, which is a form of insanity. It is plain that the constant and excessive practice of certain vices must result in mental and, to some extent also, in physical wreckage. Logically, then, we would have the following: Low morality, as Father Peter called it, is the cause of low mentality, and secret crime will, in the end, result in the commission of all kinds of crimes of violence.

That, fundamentally, a lack of applied practical religion is to blame, can not be denied; and that a godless education cannot improve matters, but must make them worse, is also undoubtedly true. So far we agree with Fr. Rothensteiner. But it seems to us that he places too much of the responsibility for the existence of these unfortunate and alarming conditions upon the wretched so-called system of public education and not enough upon the home and criminally neglectful parents.

If things continue the way they have been going for quite a number of years, some of us may live to witness the complete demoralization of society.

Fr. A. B.

Trying to Maintain the Status Quo

The American Constitutional League of Wisconsin publishes semi-monthly *The A. C. L. Forum*, which has for its avowed purpose the furtherance of "an educational movement in behalf of progressive Americanism and in opposition to revolutionary radicalism." The general committee is composed of many

of the State's most prominent and wealthiest citizens, whose main interest, for the most part, is the maintenance of the status quo,—*i. e.*, of things as they are. This is clearly evident from their twelve-page "Forum," which is distributed free of charge.

Perusal of the second issue, for Jan., 1921, leaves no room for doubt as to the meaning of the terms "progressive Americanism" and "revolutionary radicalism" in the minds of the A. C. L. The fear of change in any form whatever has gripped the hearts of the members to such an extent that they disregard a whole world of facts. Capitalism is a real and terrible evil. To ignore its existence is dangerous; to strive for its preservation invites disaster. The activities of the A. C. L. do not make for "progressive Americanism," but for a terrible resentment on the part of the victims of Capitalism, which, it is to be feared, will break forth in destructive violence and may overwhelm society.

To what extent will the Church suffer in such an upheaval, when prominent dignitaries are among the members of the general committee of so reactionary an organization as the A. C. L. of Wisconsin?—is a question that fairly forces itself upon the clear-visioned observer. F.

Prohibition

The *Washington Post* quotes former Senator Martine, of New Jersey, as saying in an interview:

"With sentiment in opposition to national prohibition rapidly crystallizing, due in a large measure to the dismal failure of the enforcement of the law, I believe that the time is near at hand when it will require only proper leaders to bring about a drastic modification, if not the repeal, of the Volstead act. So long as the law is upon the statute books it should be enforced to the letter. But the un-American spirit of the act is becoming more and more irksome every day and the autocratic powers conferred by it are doomed to annulment. The people of this country are convinced now that bigotry dictated the law and that moral cowardice was

responsible for its being foisted upon them under the guise of a war measure. The people are likewise convinced that it is impossible to create morals or manners by legislation or to repeal human nature by an act of Congress. The use of spirits was never considered an evil until a comparatively recent date, and its abuse by a few, magnified by reformers, is responsible for the farce which we are now witnessing."

These facts were known to Catholics from the start, but we do not often see them published in the daily press, nor find men of prominence brave enough to voice them. I. McG.

The Passing of the Private Library

It is no good imagining that writers and manufacturers of books are going to work for a pittance or at a loss in order that the everyday young man may consume more bottled "beverage" and a greater supply of chops. Consequently, unless the world is really anxious to experiment in mental starvation, it had better awake to what has been expressed as the passing of the private library. Schemes, such as "Buy a book a week," will wither like the green bay tree, because they are exotic, and because so many booksellers, being what it is usual to describe as human, will work off their surplus stocks on the unsuspecting, thus converting a potential book-buyer into a wild patron of the "movies" and the restaurant. Still the passing of the private library has to be stayed, in the interests of the publishers and the book-sellers even more than of the reader. The reader may indemnify himself in a measure by a subscription to the lending library, but every unnecessary lending library means a diminished sale for the publisher and the bookseller. Such diminished sales can, however, have but one ending, disaster to the publishing business, and so to the interests of all those concerned for books and education in every one of their many phases. Such a disaster would herald a return to the days of the patron, and the rebirth of Mæcenas in the twentieth century is unthinkable.

Religion and Politics

It has been time and again contended that politics has not and should not have anything to do with religion. This opinion, if correct, would mean that it is quite immaterial whether a government bases its transactions upon Christian or atheistic principles. Bishop Wehrle, of Bismarck, N. Dak., makes this plain in his pamphlets written against the tendency of the Nonpartisan League to introduce State Socialism into the North-West. The Bishop rightly declares that it is a right as well as the duty of his people to vote, and that in voting, they must obey the dictates of both reason and conscience, because failure to do so would help godless politicians to acquire a power which they would surely use against the interests of religion, and, consequently, against the welfare of society.

For this reason it is not commendable that Catholic papers, weekly or daily, proclaim their complete independence of politics. While a large number of voters is sufficiently instructed to vote intelligently and conscientiously, very many draw their information from doubtful, not to say tainted sources, and thus often ignorantly vote against the interests of religion. They have a right to look to the Catholic and Christian press for correct information and leadership, and that press ought to be conscious of the fact that godless politics will result in devilry.

Fr. A. B.

Idolatry of the Constitution

The American Constitutional League, of Wisconsin, as part of its programme of Americanization, recently conducted an essay contest, in which the writers were to explain why the particular principles of government embodied in the Constitution of the United States were the best. This has become more than a fad. It has become an efficient means for propaganda, in which the schools, both public and private, are made ready tools. Any class or organization with some particular predilection, providing it is sufficiently "orthodox" in

its standpat and obstructionist policies, can find this a ready means for the propagation of its doctrines. Thus the American Constitutional League is "Americanizing" Wisconsin by abetting prevailing superstitions! One of these is the absolute perfection of our Constitution. There is already far too much blind idolatry of this document. If the American Constitutional League spent its time advocating needed constitutional reforms, it would be doing a real service to our country. We need, for instance, to abolish the obsolete electoral college and the postponement of the presidential inauguration four months after the election, by which our government is left without an effective head.

Let us not forget, too, that the present system of representation is unjust and should give way to proportional representation as instituted, for example, in sections of Canada.

Some day, also, we shall probably realize the folly of geographical instead of the logical classification by functions. But ere that the inanity of "Americanization" as carried on by dyed-in-the-wool obstructionists will no doubt have become apparent. Meanwhile some of our parochial schools will continue to garner the highly questionable recognition of numbering among their students winners of such silly contests.

Forty Years of Missionary Life in Arkansas

By the Rev. JOHN EUGENE WEIBEL, V.F.

(Twenty-fifth Installment)

In another article the *Portia Free Press* denied absolutely that anything had been said about checking or opposing Catholics in Pocahontas. Then "Sylvestris" sent a letter with a printed report to Brother Bolan, editor of the *Randolph Herald* in Pocahontas. Here follows part of that report: "District Conference for the Newport District of the Methodist Episcopal Church, South, met at Rev. George M. Hill, P. E. George Thornburgh was elected secretary; the hour of meeting for morning was 6 to 9 o'clock; to adjourn at 10:45. In the afternoon they meet at 2:30 o'clock and adjourn at 5, preaching every day at 11 A.M. and 7 P.M.—Walnut Hill Circuit, Brother Arnold. Condition good. Eight new members received; church

attendance on the increase; prayer meetings at all points; plenty of good workers; family prayers frequent; preacher's salary raised by assessment; plan works well; general collection raised by a cotton patch devoted to that purpose; preachers do the work in the patch and the Lord makes the cotton. Here a motion was made and carried to suspend the regular proceedings and decide upon the place to hold the next conference. Jacksonport's claims were that it was the old stamping-ground of Methodism. Now the members were growing luke-warm. The members were mostly ladies, but the delegates would be well entertained. Walnut Hill offered plenty of pure water. Come ye to the waters, with free conveyance from the railroad. The Pocahontas people needed it badly to offer a substantial check to the Catholics; Smithville demanded it on account of superiority to entertain the delegates.—Pocahontas circuit, Brother Maynard. Spiritual condition bad; three prayer meetings; no class meetings; family altars few; have three church houses; parsonage and 40 acres; financial, some assess, some collect; stewards have little love for their work; no plans for the general collections, have eight appointments, church attendance good; seldom have the sacrament for the lack of wine; one prayer meeting, etc. Financial condition poor; there is no money in the country, yet the district conference should meet at Pocahontas the next time to devise some means to oppose the progress of the Catholics."

Thereupon Brother Bolan of the *Randolph Herald* published the following article concerning the "question of veracity", exonerating "Silvestris" but trying to shift the responsibility upon the reporters. However several hundred preachers had received that printed report, and in case they had found it incorrect, they ought to have had it corrected.

Bolan says: "In our last week's issue we published a letter written by 'Silvestris', the Pocahontas correspondent to *Adam* of Memphis. 'Silvestris' stated in that letter that Rev. Mr. Maynard, the Methodist preacher from the circuit, did say before the Methodist district conference, which met at Portia last month, that he desired the next meeting of the conference to take place at Pocahontas, 'to devise some means to oppose the progress of the Catholics'. We also stated that Mr. Maynard denied uttering one word concerning such a project, and we further stated this denial brought about a plain question of veracity between Mr. Maynard and 'Silvestris' which exonerates her from all question of veracity. Mr. Maynard is shown by the report as having alluded to the very subject that he emphatically says he did not mention; and whatever there may be of error must lie in the reporter who reported the work of the convention for publication in the *Free Press* of Portia."

The Conference was actually held the next year at Pocahontas. Long before it met, big

preparations were made. The regular theme of preaching for a time was about the superstition and dangers of the "Romish" Church. The poor Catholic servant girls in Protestant families suffered most, as all those calumnies were thrown at them. I had quite a time to keep everybody quiet. The Sunday before the beginning of the conference I asked our congregation for the love of Christ to leave our defense to God. I could see no good in quarreling; besides, we were too few in number, compared with the others, and a person should not make a fist if he has no hands. I told them it was better that we were thought to be simple, patient sheep, than to provoke dissension and troubles. I repeated again and again: "If the Lord is with us, we are strong, even though the whole world be against us. Our help is in the name of the Lord."

Finally, the day of the conference came. Almost every house had one or more preachers as guests, and the hotels were crowded. The ministers were firmly determined to do their best to stem the progress of Catholicity. The conference started with a great show of power. It was to last two weeks, but was closed suddenly after a week. What was the reason? A gentleman, named Hirsch, who had a preacher in his house, drove him away, threatening to shoot him if he would return and pay any more attentions to his wife. The conference took the preacher to task, but he denied any guilt and refused to leave the conference. The ministers, fearing trouble, made an end of their convention, but unfortunately for them this did not end the Hirsch episode.

The said preacher, who lived at Black Rock, sent a letter for Mrs. Hirsch, his hostess, to a Miss Fisher, requesting the latter to hand it to Mrs. Hirsch. He said it contained some spiritual matters, but knowing the jealousy and suspicion of her husband, he judged it best not to send the letter directly. Miss Fisher, very curious to know what those "spiritual matters" might be, opened the letter, in which the preacher declared his ardent love for Mrs. Hirsch and proposed to meet her at Ravenden Springs, sixteen miles west of Pocahontas, where he had regular appointments. He told her she might inform her husband that she needed the water cure at that resort. Miss Fisher gave the letter to the Pocahontas *Free Press*, which published it. Thenceforth we had peace and the preachers, compromised in that campaign against the Catholic Church, remained quiet.

This is but one instance of what happened almost in every town in Arkansas after the establishment of a Catholic church. A regular campaign of lies very often used to follow. Frequently the people pretended to believe such stories as that of "Maria Monk," in their hearts most of them admired the Catholic Church. Every man or woman that leads a pure and exemplary life is a constant

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reproach to those of lower character, and if they cannot discover any real defect, they usually call such a person "stuck up." Human kind has suffered from the envy of the evil one and is prone to that vice at all times. If envy was a fever, says an Italian proverb, everybody would be sick.

(To be continued)



NOTES AND GLEANINGS

—A dog tethered to a tree will twirl round and round until he cannot move. A man with a fixed idea twirls round and round his pet prejudice until, intellectually speaking, he is tied fast. He is worse off than the dog, in that he does not even wonder sadly what has happened to him. He doesn't know anything has happened.

—Dr. Thomas C. Hall, the eminent American scholar, formerly of Union Theological Seminary, New York, has been appointed extraordinary professor of philosophy in the University of Goettingen, of which he is a graduate. Dr. Hall was a friend of Theodore Roosevelt and a classmate of Woodrow Wilson, but opposed America's entry into the war, for which attitude, of course, he was becomingly abused.

—The *Catholic Citizen* (Vol. 51, No. 9) says it is "not prepossessed by a disposition within our ranks which would favor the designs of bigotry to exclude Catholics from teaching in the public schools." But what about the consistency of adult Catholics teaching in schools from which Catholic children are excluded by the law of nature and of the Church? The problem is a difficult one that cannot be disposed of by one of the Milwaukee lawyer-editor's facile *ipse dixit's*.

—Apropos of the Hymn to St. Michael recently reproduced in this journal, Father Athanasius, O. S. B., of Conception Abbey, calls our attention to an article by Dreves in the *Stimmen aus Maria-Laach*, 1901, pp. 207 sqq. It appears that the hymn was first printed, but without the line "Protector sis Germaniae," in Jesuit song-books published on the lower Rhine. The old melody, given by Baumker, came from France via the Netherlands. It is pleasant to see the interest taken by many of our readers in even the minor topics treated or mentioned in the *F. R.* We thank Fr. Athanasius for his information.

—A correspondent of the *American Daily Standard*, Chicago, quotes a preacher as saying that "a Christian cannot live a sanctified life while he sits with his nose over a garbage can every day." The garbage can is the average daily newspaper, and the comparison is as true as it is graphic. He who reads and patronizes a sensational newspaper becomes a partaker of other men's sins and endangers his own morals. "Can a man walk on coals and his feet be not burned?" Would that at least Catholics, who are, or should be, the salt of the earth, fully realized this truth and lived up to it!

—While America is trying to forget the war with its horrors and disgraceful conclusion, Great Britain is sending over agents who are trying to fill our young generation with hatred. In a circular announcing a lecture tour of Major Arthur de Bles, late British administrator of Cologne, we read, *inter alia*: "It is necessary that our people, especially the coming generation, be made to realize the danger of forgetting the war and the lessons it taught us." And: "I hope every schoolboy in this country will have the opportunity of hearing your marvellous story," etc.

—St. John Berchmans Church, Chicago, has a new set of windows which are worth going a long way to see. They contain mosaic paintings, composed of hundreds of gems of opalescent glass, put together so as to form rich and delicate, soft and brilliant tableaux in manifold colors. There is a peculiar lustre in the glass that makes it appear pearl-like. The deep colors used for the garments and draperies look like downy velvets. There are two novel features in religious iconography in the great windows of the transept, namely, a large host with the glorified Saviour and the Deluge with a rainbow in seven colors. A pamphlet with a full description of the windows can be had from the pastor, Rev. Julius E. DeVos, Logan Bl. and Maplewood Ave., Chicago, Ill.

—M. Henri Bourassa, in an article on "La Presse et la Famille," in *Le Devoir*, of Montreal, says he is not impressed by the argument of those who, to excuse the absence of a vigorous Catholic daily press, point to the many exterior manifestations of the faith in our churches and upon special occasions. These manifestations, he says, going hand in hand as they do with a constant and rapid perversion of conscience and with a growing degradation of public and

private morality, and especially of the homely virtues of our ancestors, present a phenomenon that is disquieting rather than consoling. "There is such a thing as an abuse of grace and a deadening of conscience in nations as well as individuals. Christ Himself has judged and condemned those who honor Him merely with their lips."

—The University of Louvain, in a circular letter of which we have received a copy, asks its American friends to aid it in resurrecting its famous pre-war *Revue d'Histoire Ecclésiastique*. The names of those who help will be published on the first page of the first number of the new series as well as in the general index for 1900 to 1914 and in the volume of "Études d'Histoire Ecclésiastique", projected for the fifth centenary of the founding of the University, in 1925. The *Revue* was one of the foremost periodicals of its kind, perhaps the leading historical review of the Catholic world, and we hope that those of our readers who are able and interested in the subject of Church history, as every cultured Catholic ought to be, will aid in re-establishing it for the good of the Catholic cause, which has altogether too few magazines of this kind.

—One has to read the German-language newspapers or *The Nation* to get the testimony given before the American Committee of One Hundred which is inquiring into the Irish question. Thus Lord Mayor O'Callaghan, of Cork, read a letter from Thomas Hales, who was taken from his home by British soldiers at midnight and carried to a guard-room, where his teeth were knocked out, after which: "Finally the officer in command said: 'We'll make him talk. Bring the tongs.' A number of tongs were brought and were applied to my finger nails in such a manner as to twist them loose. Blood spurted from my fingers. Under the torture I lost consciousness and all sense of pain," etc. This nail-tearing process fits in well with the returning popularity of witchcraft, lynching and Ku Klux Klanism.

—The Harry Wilson Agency, 330 S. Vendome Str., Los Angeles, Cal., offers a substitute for the discontinued Catholic Directory "List of American Catholic Periodical Publications" in its trade circular for 1921, which contains a fairly complete roster of the Catholic magazines and newspapers published in English in the U. S., with the addition of two or three foreign-language periodicals. Mr. Wilson, as our readers know, is a convert from the Episcopalian ministry and has founded his agency for the purpose of providing work for converted Protestant ministers, by which they may earn a livelihood for themselves and their families. His agency has the approbation of the Bishop of Los Angeles and can be unreservedly recommended to all who are in the habit of ordering their magazines and newspapers, secular as well as religious.

through a subscription agency. The *Belleville Messenger* has called attention to a few errors and omissions, which will no doubt be corrected when a new edition is called for.

—The Rev. Charles Bruehl, D. D., of Overbrook Seminary, who conducts the "Book Reviews" department of the *Salesianum*, says in Vol. XVI, No. 1 of that excellent quarterly: "It is the duty of the reviewer to save his readers' money by warning them against the purchase of such books as will not repay the outlay made in their acquisition. This is a duty not pleasant to perform nor likely to bring him the gratitude of author and publisher. Yet it is not right to foist books on the public that are inferior in quality and that cause the buyer a financial loss and a waste of time." The occasion for these remarks was the Rev. Owen A. Hill's, S. J., "Ethics" (already mentioned in the *F. R.*), which Dr. Bruehl says, is "a poor piece of work and decidedly unworthy of a scholar." It is surprising the Jesuit censorship does not prevent the publication of such books.

—There has been some talk in the American Catholic press lately of the need of an authentic history of the movement known as Cahenslyism. An eminent ecclesiastic has written up the affair, but will not publish the result of his researches during the lifetime of Cardinal Gibbons, for reasons not difficult to divine. The *Echo* lately mentioned Dr. Frederick J. Zwierlein as a fit man to throw light on the subject, but the Reverend Doctor informs us that Bishop McQuaid, upon whose biography he is engaged, had hardly anything to do with Cahenslyism, so-called, and speaks of it only once in a letter, written after he had received a telegram from interested parties in Rome. Bishop McQuaid, like the good and prudent shepherd that he was, let the "language question" settle itself in his diocese and lauded the German Catholics to the skies because of their zeal for parochial schools.

—Beginning with the January issue, the *Catholic Historical Review*, of Washington, ceases to be a magazine devoted wholly to American Catholic history and launches out into the wider field of general Church history. We regret to learn that the Rev. Dr. Peter Guilday, who founded the *Review* and raised it to its high level of scholarship, has retired from its editorial management. He is a first-rate scholar and a fearless lover of truth, and it always gave us great pleasure to second his efforts on behalf of Catholic truth and justice. His able pen ought not to grow rusty now that it is no longer wielded in an editorial capacity. As for the *Review*, it will henceforth be devoted to the general history of the Church, from the beginning to the present time, and if it continues to maintain the high standard set by Dr. Guilday, we have no doubt it will in course of time become a fit pendant to the Louvain *Revue d'Histoire Ecclésiastique*.

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Literary Briefs

—Our valued contributor, the Rev. John E. Rothensteiner, has had a limited number of copies of the paper on "The Flathead and Nez Percé Delegation to St. Louis, 1831—1839," which he contributed to the *St. Louis Catholic Historical Review*, struck off in pamphlet form. (Amerika Press, St. Louis, Mo.)

—In "Father Allan's Island" Miss Amy Murray presents with charm and insight the wonder tales, the simple faith, the folk music, and the color of the daily lives of the inhabitants of the tiny isle of Eriskay. The book incorporates some thirty representative folk-songs with music. Padraic Colum, in a foreword, praises especially the author's dramatic style. (Harcourt, Brace, & Howe).

—Wilhelm Wundt's entire library, one of the most valuable private collections in Europe, has been placed in the hands of Alfred Lorentz, an antiquarian of Leipzig. It is expressly stipulated that the books shall not be sold to buyers living outside of Germany or intending to leave Germany. Wundt died September 2, 1920.

—Father Henry Ignatius Dudley Ryder's "Sermons and Notes of Sermons," which have been edited by the Fathers of the Birmingham Oratory (Sands & Co. and B. Herder Book Co.), must be accepted for what they profess to be; discourses, not prepared for special occasions, but preached in the ordinary routine of parochial work. They are distinguished principally by a happy knack of illustration and analogy.

—Fredrika Bremer's letters, 1,486 in number, have been collected, edited, and published by P. A. Norstedt & Sons, Christiania. Many of them are of immediate interest to Americans. Fredrika Bremer, it will be recalled, spent two years in the U.S. (1849—51), and on her return to Sweden wrote "Homes in the New World" (1853). Her best works have been translated into nearly all European languages. She died in 1865.

Books Received

Geschichte der Päpste seit dem Ausgang des Mittelalters. Mit Benutzung des päpstlichen Geheimarchivs und vieler anderer Archive bearbeitet von Ludwig Freiherrn von Pastor. Achter Band: Geschichte der Päpste im Zeitalter der katholischen Reformation und Restauration: Pius V. (1566—1572). xxxvi + 676 pp. 8vo. Freiburg i. B.: Herder & Co.; St. Louis, Mo.: B. Herder Book Co. \$7.40 net.

Auffallende Erscheinungen an dem Christusbilde von Limpias. Von Prof. Dr. Freiherrn von Kleist. Dritte, erweiterte Aufl. 160 pp. 16mo. Illustrated. Kirsch-Villingen (Baden), Germany: Verlag der Waisenaustalt (Schulbrüder). M. 7. (Wrapper).

The Seminarists' Symposium, 1919—1920. Edited and Issued by the St. Thomas Literary and Homiletic Society of St. Vincent Seminary, Beatty, Pa. Vol. II. Press of the Pittsburg Observer.

A Year with Christ. By William J. Young, S.J. 208 pp. 12mo. B. Herder Book Co. \$1.60 net.

Psychology and Mystical Experience. By John Howley, M.A., Professor of Philosophy, Galway. x + 275 pp. 8vo. B. Herder Book Co. \$2.50 net.

A Parochial Course of Doctrinal Instructions for all Sundays and Holydays of the Year. Based on the Teaching of the Catechism of the Council of Trent and Harmonized with the Gospels and Epistles of the Sundays and Feasts. Prepared and Arranged by the Rev. Chas. J. Callan, O.P., and the Rev. John A. McHugh, O.P., Professors in the Theological Faculty of Maryknoll Seminary, Ossining, N. Y. Dogmatic Series: Vol. I. xvi + 506 pp. 8vo. New York: Joseph F. Wagner, Inc. \$3.50 net.

A Case of Demonic Possession. 32 pp. 16mo. Notre Dame, Ind.: Ave Maria Press. (Wrapper).

Christus in seiner Präexistenz und Kenose nach Phil. II, 5-8. 2. Teil: Exegetisch-kritische Untersuchung von Heinrich Schumacher, Assoc. Prof. der neutl. Exegese an der Catholic University of America in Washington, D. C. Von dem Bibelinstitut zu Rom preisgekrönt. xv + 423 pp. 8vo. Rome: Press of the Pontifical Bible Institute.

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The Fortnightly Review

VOL. XXVIII, NO. 5

ST. LOUIS, MISSOURI

March 1, 1921

"Go, Show Yourselves to the Priests!"

(Luke XVII, 14.)

By EUGENE M. BECK, S.J.,
St. Louis University.

Upon the blinding Salem way
Ten outcast lepers waiting stood—
A constellation of dismay—
Boldened to instant hardihood.

For brightly, through their sad disgrace,
The Master's fame had pierced to them,
And they were eager for His face
And fain to touch His garment-hem.

The dreadful flesh outshone the sands;
Slow were their huddled forms and lean;
But they, uplifting piteous hands,
Cried: "Master, Thou canst make us clean!"

Who said—His words were urgent-sweet—
"Go to the priests, and as they say,
So be it done!" (for it is meet
That they who bind, shall take away.)

So runs the tale....

This may ye know:

There is no wound, however deep,
But may be healed, if ye would go
To them that Christ's succession keep.

"Controlling" Dreams

Mary Arnold-Forster, in an interesting volume of psychological "Studies in Dreams" (Allen & Unwin, London), tells how by exercises in concentration and suggestion she succeeded in "controlling" her dream states, switching off bad dreams and inducing good ones. She says:

"I tried repeating this formula to myself from time to time, during the day, and on going to bed, always in the same words—'Remember, this is a dream. You are to dream no longer'—until, I suppose, the suggestion that I wanted to imprint upon the dream mind became more definite and more powerful than the impression of any dream.... For a time after this secret had been fully learned, this would always awaken me at once; nowadays, the formula having been said, I do not have to wake, though I may do so, but the original fear

dream always ceases. It is simply "switched off," and a continuation of the dream, but without the disturbing element, takes its place and goes forward without a break."

The astonishing docility of the "dream mind" in obeying the conscious suggestions of the author tempted her to go further and to induce pleasant dreams by the same means. The dreamer "wished" to dream a certain dream, and the dream came, not at once, but generally within a few days. A hundred years ago people would have called this witchcraft, nowadays we call it auto-suggestion; but whichever name we give it the process remains inexplicable, and we can only see in it the moulding to its desire by the conscious of the unconscious.

The Ethics of Dress

Our attention has been called to an article on "Dress," by Eric Gill, in the December *Blackfriars*. The author, whoever he may be, contends, seemingly in all seriousness, that "vanity and personal conceit are as much the right and proper accompaniment of the male among human beings as among animals" and that "among women... vanity is *ipso facto* vicious—a sign of degradation, a proof of departure from the divine plan, the fruit of irreligion and sexual abnormality and abandon."

Of course, Mr. Gill does not prove his thesis. No one could prove such an absurd contention. But why should a serious and ordinarily well-conducted magazine like *Blackfriars* print such rubbish? Has the Chestertonian mania for paradoxicality poisoned even the Catholic magazines of England?

As for the ethics of dress, the reader will find it briefly explained in Dr. A. Koch's "Handbook of Moral Theology," English edition, Vol. III, pp. 27 sqq.

How One Parish Pays Its Debt

St. Ann's congregation, of Milwaukee, has demonstrated the value of organization. The congregation consists of about 800 families, mostly laborers. Most of the parishioners own their homes, but only a few have more than that. The parish was organized in 1894, in a new district, only partly platted. The first building erected was a combination church and school. The school sisters at first lived in the combination building, and the parsonage consisted of a "duplex flat" on wooden underpinning.

Father August B. Salick, who took charge of the newly organized parish, was known as "the school-pastor," and as such "made good." The school attendance showed a steady and healthy growth, so that the Sisters were soon crowded out; their quarters being converted into school rooms. About fifteen years ago, although greatly in need of a new church, a new school was built, a three-story building, and a few years later, a new and substantial parsonage was erected.

At the beginning of the World War it was decided to build a new church, and in order to raise the necessary money, the men of the congregation, being well organized, undertook a "drive," the first of its kind, unless the writer is mistaken. While the men visited the members of the congregation, the women and children made a novena under the leadership of the pastor. The first drive resulted in about \$55,000. The War made building prohibitive, and so work was postponed. About two years ago, another drive was made, which resulted in \$35,000. Backed by St. Ann's Union, a federation of all the societies of the parish, a bazaar was conducted in 1920, which netted the congregation over \$18,000. Building operations on the new church were begun in the early fall of 1919, but owing to almost insurmountable difficulties, incident to the World War, the building progressed slowly. Yet the people kept right on gathering and contributing funds. The new church will be dedicated this spring, and although it will

cost about \$150,000, the indebtedness will be only about \$30,000.

The congregation is determined to wipe out the indebtedness in a very few years, in order to save interest money and apply it to the school, to make it the best school in Milwaukee. To accomplish this, a Debt Society was organized along new plans, and the system, after being in vogue one year, is successful beyond expectations.

For the benefit of those who may want to inaugurate a similar plan, permit me to briefly describe the plan of St. Ann's.

First of all, members enroll voluntarily, although asked by friends to do so. Each member pays one dollar a month. Members, after being enrolled, receive from the secretary's office 12 envelopes, bearing the roster number of the member, with a letter instructing them to drop the envelope with a dollar in the collection box, and to urge friends and relatives to join the Debt Society. The envelopes are turned over to the treasurer of the society, who credits the members, who are identified by the roster number on their pay-envelopes if they neglect to write their name and address on the envelope. The president, vice-president, treasurer, and secretary hold monthly meetings to discuss matters pertaining to the welfare of the society.

During the first year, the society collected \$2,500, but it must be borne in mind that many members joined only in October, November, or December, 1920. The total membership, at this writing, is 327. The increase from January 1st to February 1st was 28, and the prospects are that the membership will reach the 400 mark by March 1st.

At the beginning of the second year of membership, each member receives a statement, showing the amounts paid during the several months of the first year, and, attached to the statement, a private mailing card, addressed to the secretary, with the request to get some relative or friend to sign the card and to drop it in the nearest mail box. In this wise the 299 members of the first

year become solicitors for the society, and so far they have done excellent work.

A membership of 1,000 is the slogan, and this number will be attained, because the people of St. Ann's realize that their debt, if unpaid, will double in 20 years at 5%, and they fully understand that it is wiser and better to spend the money for school purposes than to pay interest.

St. Ann's Union, which constitutes the great organization of the parish, consists of all societies within the parish. Each society, whether large or small, is represented by two delegates, who meet monthly around the council table. Whatever the congregation undertakes, has the fullest support of this Union. The societies, in turn, give entertainments for the benefit of the church fund, and these entertainments are supported by the affiliated societies.

In any Catholic national organization, the individual parish must represent the unit, to be effective. It is comparatively easy to reach the pastors of the congregation, but is difficult to reach the individual members and obtain results—action. It will be seen that in St. Ann's, this can be accomplished without delay through the Union or local Federation of societies.

It may seem strange that the people of St. Ann's do not stand behind their pastor, but they do stand around him, all giving him their support, all working hand in hand with him, all realizing that they constitute one large family with him, one that has no enemies among the neighbors (Protestants), but has been setting a pace, and, because of the great harmony and co-operation that exists among the members, has shown to other denominations that at least one of the prejudices harbored against Catholics is unwarranted.

J. M. SEVENICH



—It is encouraging to see Catholic society women fighting the birth control propaganda, and some of the resolutions passed by them are very creditable indeed. But when one is admitted to the homes of some of these women and sees the size of their families, one cannot help wondering whether they practice what they preach.

A Word With Our Critics

This is the twenty-eighth year of the FORTNIGHTLY REVIEW, and there has not been one among the preceding twenty-seven in which the little magazine has not been criticized for two contradictory reasons, namely, first, because it was "too much Pruss" and, secondly, because the editor did not write enough himself, but gave too much of his space to contributors who were his inferiors in scholarship and literary talent. Curiously enough, the month of February, 1921, brought us the same complaints from widely different sources.

We wish to say again, what we have said so often before, that we do the best we can under difficult conditions; that we are compelled to engage in much other literary and journalistic work to make a living; that the FORTNIGHTLY REVIEW is a labor of love and not a business undertaking, and should be judged as such; that "too much Pruss" is apt to displease some readers; that the editor is not enough of a genius to make an absolutely "one-man" magazine sufficiently interesting to a sufficient number of readers; that some, if not all, of our esteemed contributors, are at least the equals of the editor in knowledge and literary ability, and that we could not possibly satisfy everybody, no matter how hard we tried.

And so, remembering what an old Jesuit professor of ours used to say: "Do your best, and angels can't do better," we shall continue to give our subscribers as readable and worth-while a journal as we know how. If we can interest a sufficient number sufficiently to induce them to continue their support and to supply the lacunae constantly made in our subscription list by death and other inevitable causes, we shall continue to edit the F. R. to the best of our ability; but if the number of active supporters should at any time in the future fall below a certain minimum figure, we shall discontinue the magazine. We can't give our labor gratis and add money besides. The REVIEW must continue to "pay its way," as it has done for twenty years, or die.

The Socialization of the School

I

In an age when most institutions are appraised by their "social value," it was to be expected that the school would not escape the "socializing" process. And this process is going on apace. Several bulletins of the Bureau of Education are devoted to a discussion of ways and means for increasing the social value of the schools. One of them (No. 28) is entitled, "The Extension of Public Education—A Study in the Wider Use of School Buildings." It lists about three score of various "activities" that are now carried on in the public schools in various parts of the country, outside of "school hours."

The sub-title of the Bulletin just mentioned defines the purpose of socializing the school; it is, to make "wider use" of the school plant. The object is praiseworthy, as it aims to secure maximum results with minimum outlay. But once this enthusiastic game of "socialization" has begun, it is hard for some fiery advocates to keep within the boundaries of prudence and common sense. They want the State, through the school, to do anything and everything for the child and for those who come to the socialized school. In other words, the fearful danger of State Paternalism—and the danger is fearful because it strikes at fundamental liberties—is scarcely considered by some enthusiasts.

This is no pet objection of old fogies opposed to "educational progress." It has been voiced very strongly by those who are most ready to welcome reforms in our schools. Thus, a writer in *The Nation* (June 29, 1916) refers to the growing menace of Paternalism in allowing the schools to encroach upon the duties and the privileges of the home. "The duties of the home," he says, "have, in fact, been more assumed by the school. That the movement in this direction has meant a great gain for the children of the poor, no one can doubt; nor question the fact that it hastens the process of assimilating the most heterogeneous of populations. We have been particularly struck by the amount of

space given in the programme to the care of backward children. The crippled, the blind or deaf, the mentally defective now have the advantage of special schools so organized as to render them efficient men and women. All this desire to democratize education represents a magnificent service, and one that must have a telling effect upon future generations. Its merits shine forth so clearly that one hesitates to point out any possible drawbacks which it may have. Yet, it seems certain that the generous motive which strives to bring the functions of the home to the homeless is tending to relieve parents of all sense of responsibility in the instruction of their children. The more the schools undertake, the more the parents shirk. The result is bound to be a leveling of minds and manners. However desirable may be the all-around attention given to children of the poor, this extreme democracy in education is sure to defeat itself unless the schools can count upon the coöperation of parents. At present the schools are, with the best intentions of the world, in much the same position as the clergyman who, when he might be interpreting Holy Writ, is telling his congregation how they should vote."

Nor does the danger lie merely in taking away from parents "all sense of responsibility in the instruction of their children." For "the emphasis placed in the programme on 'social values' may signify an entirely mischievous conception of what a school can attempt—for who shall lightly say what the social values of any community are?"

Still the movement toward "wider use of school buildings" suggests so many ways of developing the work of our parochial schools that it would be unwise not to adopt its more commendable features.

(REV.) ALBERT MUNTSCH, S. J.

—Father V. Cathrein, S.J., has written a little treatise on humility that, unlike so many others of its kind, strongly appeals to the modern man by its good sense and logicalness. No one can read it without deriving profit therefrom. ("Die christliche Tugend der Demut. Ein Büchlein für alle Gebildeten"; B. Herder Book Co.)

The German Indemnity

After months of secret meetings, the Allied Premiers have finally decided upon the indemnity to be paid by Germany for her part in the war. And what an indemnity? The conditions stagger the imagination, they spell ruin for a prosperous nation, let alone a nation that has weathered a four years' war against the greatest possible odds. Had Germany demanded a like indemnity from France in 1870, there would have been no France to-day, to be a party to such unreasonable conditions as those imposed upon Germany. Generations yet unborn in that unhappy country will be reduced to want and poverty in order to meet this extortionate demand. It is an advantage unjustly taken of a defeated foe. Justice and reason are thrown to the winds, and greed and hate have usurped their place. For a period of nearly fifty years, according to the agreement entered into by the Allied Supreme Council, the German people must pay in reparations alone, from two billion to six billion gold marks annually.

This is the price set upon defeat. This is the sort of thing that an unsuccessful war brings to an unsuccessful nation. Irrespective of the fact that a great injustice is being done to a brave people, and innocent victims, the generations yet to come, Premier Lloyd George has said: "Germany must pay to her utmost capacity. It is to Great Britain's interest as well as to the interests of France and Belgium that Germany pay to the last farthing." It is by the orders of this same "liberty-loving gentleman" that the Irish people, craving for independence from cruel England, are being shot down by British soldiery, and their property destroyed. The story of how Germany was made to pay to the victorious powers will bring the blush of shame to coming generations when history is written and the true facts of the late war are made known. One of our distinguished Senators, who saw through the machinations of the Allies in imposing this staggering indemnity, said that the sum put on Germany and "the method of payment is deliberately

arranged to prevent Germany from getting any aid from any country other than her own war creditors, thus keeping Germany in increasing debt to the Allied countries."

The levy of such colossal reparations upon Germany cannot but be viewed with alarm. If Germany during the next forty-two years is going to be obliged to raise and pay to the Allies for reparations and indemnities a sum approximately \$50,500,000,000, economists express grave fear of the consequences resulting from the condition which of necessity will arise within the German nation, in order to make possible the raising of this stupendous sum. It will be necessary, of course, for Germany to raise, through taxes and other methods, sufficient sums of money to run its government and provide for the customary expenses of the country during the forty-two year period. So \$50,500,000,000 really does not represent the sum which the government will be obliged to raise in the next half a century. The staggering sum demanded of Germany is not only a menace to Europe, but also to the United States in an economic way. To Germany itself, to a people to whom the world owes perhaps more than to any other nation for her civilizing influence upon the human race, it means ruin and spells disaster. A reaction is not impossible that will shake the universe.

(REV.) F. JOS. KELLY

—Sir Oliver Lodge, in his preface to "The Earthen Vessel: A volume dealing with Spirit-Communication Received in the Form of Book-Tests," by Pamela Glenconner (John Lane), describes the phenomenon known as "book-tests" as "part of a scheme devised by those who are communicating with us 'from the other side' to get messages through in a way that cannot be attributed to any ordinarily recognized variety of subconscious activity on the part of the medium, nor to telepathy or mind-reading between the medium and the person who is receiving the messages." The method is for the medium to convey as from some one "on the other side," the exact particulars as to the whereabouts of a book, and as to a passage in the book which is to be taken as a message to a living person. Full particulars are given of nearly 30 such tests.

The Catholic Social Year Book

The Catholic Social Year Book, now in its 12th year (published by the Catholic Social Guild, Oxford, England) has become more "scientific," and also more practical and useful to all Catholic social workers with every issue. The five chapters of the 1921 edition bear the suggestive headings: "Foreign Missions," "Propaganda at Rome," "Organisation," "Sanctification and Charity," "Social Action and Education." An introductory essay covers the field of "Catholic Organisation in England." One point made in this paper, which has often been referred to in the F. R., has impressed us. It is "The Problem of the Leakage—Boys' After-Care." Some years ago we discussed in this REVIEW the problem of the leakage in as far as it concerns the Church in America, on the basis of Rev. John H. Wright's pamphlet, "How to Stop the Leakage" (C. T. S.) In the present work we read: "Those who know conditions best are those who take the *most pessimistic view* [italics ours]. It is a conservative estimate to say that half the children who leave our elementary schools give up their religion by the time they marry. Father Wright says that the leakage is greatest among those who leave the elementary schools and during the ages between fourteen and twenty." The present writer is strongly of the opinion that had these lines been written by the Editor of the FORTNIGHTLY REVIEW, he would have received letters of protest (probably anonymous), calling him a "croaker." But now we might as well do what we can to save souls from the wreckage, both in England and in the United States.

A. M.

History of a Teaching Community

It is a matter for rejoicing for all those interested in the history of the foundation and the pioneer efforts of our teaching sisterhoods, that the number of monographs telling that interesting story is on the increase.

One of the latest additions to the list is a fine volume on the early history and the development of the educational

and hospital work of a community of Franciscan Sisters whose schools are numerous in Wisconsin and Iowa. The record is published under the title: "Our Community—The Origin and the Development through Seventy Years of the Congregation of the Sisters of the Third Order of St. Francis of the Perpetual Adoration, La Crosse, Wisconsin, 1849—1919."

The book is all the more noteworthy because it is written "by a member of the community" and published at St. Rose Convent, La Crosse, Wisc., the motherhouse of the community. It is, therefore, entirely a "home product," and the excellent make-up of the volume, the clear print, and the fine portraits speak well for the quality of work done at the Convent press.

The teaching of domestic science has always been held in high esteem by the Sisters and now their Domestic Training School, St. Angela's Institute, at Carroll, Iowa, takes high rank. For "today students not only from the adjacent States, but even from the remotest parts of the Union are enrolled at St. Angela's."

The Democratization of Industry

The Amalgamated Clothing Workers of America, according to a news report, propose to operate the clothing industry themselves. To quote their secretary: "The clothing industry is ours. The employers may own the factories and the tools, which we are not taking away from them. We are not going to permit the employer to determine where his factory is to be, nor how many hours we shall work."

The article "Democratizing Industry" in the February 1st number of the F. R. points in the same direction. The writer in the *Irish Theological Quarterly*, as there quoted, does not agree with all the doctrines or proposals of the Rev. Dr. John A. Ryan. What the workers are entitled to have in strict justice is a fair wage. We should like to ask: Is the employer bound in justice to grant his workmen a participation in the management of his business? Is he obliged in justice to accede to the wishes

of the men regarding collective bargaining? In other words, to give them, in addition to a fair wage, a share of the net profits? When these questions have been answered and settled, there arises another, *viz.*: Is it expedient, is it prudent, to do so?

A number of years ago I averted a threatening strike on the part of a certain printers' union. The men contended that, in consequence of the increased cost of living, they were entitled to an increase in wages. The master printers agreed to arbitrate, and the representative of the union, whom I considered a moderate Socialist, proposed that I (a priest) be appointed sole arbitrator. This caused a commotion among the union members, who evidently believed that the Church was capitalistic in sentiment, and, because of this, the priest would decide against them. However, I was appointed, and after a full week's study and comparison of figures, decided in favor of the men, simply because the cost of living had indisputably gone up. When the spokesman of the union delivered the vote of thanks, I said to him: "I was in justice bound to decide in favor of the men, who based their demand on the increased cost of living. But suppose the cost of living is reduced and the bosses insist upon a reduction of wages, what are you going to do?" To which he answered: "We will never consent to that. We will keep what we have and try to get more." These sentiments are heard everywhere. Capitalism is selfish, and so is Labor. The party which happened to be in power has ever taken advantage of its position and tried to beat the other, and *vice versa*. If all the demands of the men are to be conceded, the employer can construct and equip the factory and turn the concern over to the men, and he is through with it. Is that fair, is it just?

Democratization of industry is understood by radicals to mean nothing less than socialization, and it is clearly a dangerous experiment. B.

—If you do not bind your REVIEW, hand the copies to others after you have read them.

Encouragement or Criticism?

To the Editor:—

The fairness and the encouragement which the *F. R.* extends to new periodicals is but one of the many notable features in its columns. After all, every Catholic periodical aims to further the teachings of Christ, directly or indirectly, and in so far is worthy of encouragement.

Not infrequently a bitter criticism in the columns of a recognized Catholic periodical has been the death-blow to an enterprise which might have helped the cause of Christ.

A Catholic periodical is a silent missionary which brings peace and comfort to its readers. A missionary priest would never think of criticising the work of a brother missionary, who perhaps is less talented than himself, and thereby discourage that brother missionary in his holy zeal. Why, then, should one Catholic periodical criticise another to such an extent as to discourage publication? As co-operation is the keynote of success in nearly all enterprises, why cannot co-operation be used to encourage new Catholic periodicals?

J. J. B.

Milwaukee, Wis.

[The FORTNIGHTLY REVIEW tries to be benevolent in criticising its Catholic contemporaries, yet there are occasions when severity becomes a duty. As the Buffalo *Echo* pointed out the other day, the defunct *Intermountain Catholic*, of Salt Lake, Utah, for instance, had no *raison d'être* because it was conducted as a "yellow" rather than as a Catholic journal, and, especially during the war, sowed dissension among its readers and showed a woeful lack of ordinary Christian decency, not to say charity. No ordinary flaw can neutralize the good that even the humblest Catholic paper does; but such a vitiating vice as habitual lack of charity or tendentious sensationalism is apt to render even the most pretentious Catholic paper worse than useless. EDITOR.]

G. K. C.

It is becoming increasingly evident that recognition and profits come to him who panders to the modern craze for the abnormal and bizarre. Mr. Gilbert K. Chesterton has turned upon the happy expedient of attaining this end by the means of paradoxes. This has the advantage at least of leaving the audience in a befuddled state. After Mr. Chesterton, who is at present visiting this country, had lectured to a Boston audience on the "Perils of Health" the other day, his hearers were undecided as to the conclusion to be drawn from what he had said. The *Transcript* remarked that "it is, perhaps, not unreasonable to assume that it would not be safe to draw too sweeping conclusions from his remarks, and that he is not in opposition to all forms of that activity which, on this occasion, gave his powers of satire and ridicule full play." The same paper quoted from T. P. O'Connor, as "the best description of Chesterton" the following: "He is brilliant in argument and insight, but the trouble is that he does not know anything. He is a Tremendous Trifler. He is the Prime Minister of Fairyland. He has written the best book on Dickens of our time. His orthodoxy is famous, but it is heterodox to the orthodox. He believes in miracles, and therefore entrusts himself to hansom cabs. He is your lightning ex-cogitator and will contradict your preconceived ideas on whatever subject any lady or gentleman will be good enough to write on a slip of paper." After completely mystifying Boston on the question of its public health, he put New York into a state of coma with absurdities, paradoxes, and a sprinkling of truth concerning the "Ignorance of the Educated." As reported and criticized, it is hard to see just what the audience went away with from the lecture. Except for having had recalled to memory Artemus Ward's dictum that "it isn't so much people's ignorance that does harm as it is their knowing so many things that ain't so," they can have had but little intellectual reward. Nor will Chesterton be classed

as a humorist for suggesting that Slovene is the female of Slovak and for provoking some mirth on the subjects of the missing link and the history of prehistoric man. As Francis Hackett remarks in the *New Republic*: "With such material as this one needed a greater sense of spontaneity than Chesterton's slow pace permitted. His was a conjuring trick in which one saw the wheels go round. His natural pace, one felt, was ever so much faster. . . . The result was unfortunate. It was as if each champagne bubble turned into a soap bubble, and took a minute to burst." It was not entirely futile, however. In commenting on Patrick Henry's saying: "Give me liberty or give me death," Chesterton wisely remarked that "if Patrick Henry could arise from the dead, and revisit the land of the living, and see the vast system and social organization and social science which now controls, he would probably simplify his observation and say, 'Give me death.'" It is not probable, however, that the Chesterton cult in America will receive an added impetus from his visit. Competent Catholic critics, moreover, have before this pointed out this erratic Englishman's philosophical weakness and the danger in following him as a guide.

The Labor Movement

No one can predict with certainty what will be the result of the present campaign of the masters of industry against labor organizations. Time alone, however, will be sufficient to make the uncertain certain if American labor continues in the future as it has in the past. This view is confirmed by a pointed editorial in the *Freeman* (Vol. II, No. 47) as follows: "Labor has had a fine high-priced lesson. . . . We now say, what we have repeatedly said, . . . that as long as Brother Gompers and his ilk are allowed to run at large, befuddling the mind of labor with their insistence upon trade-unionist issues—hours, wages, and conditions of labor—labor will continue to get what it has now gotten, to get it good and hard, and get it in the same place, *i. e.*, in the

neck. A little while ago, labor came the nearest in its whole history to being able absolutely to dictate its own terms and get them; and it stuck to standard trade-unionist terms. Then the employers did what they can always do under these circumstances:—they began to create a labor surplus. Caught in the sweep of a labor surplus, trade-unionism now looks like a wreck of a box-car. Hence we should think that labor would be ready to pry its mind off the issues of trade-unionism and begin to think of a way to make impossible the creation of a labor-surplus in order effectively to prevent a recurrence of its present plight."

All of which applies equally to the vast majority of Catholic sociologists and Catholic programmes of social reform. There is still great concern over the ethical aspects of labor organizations, hours of work, and rates of pay. This is like putting the ambulance at the foot of the hill and neglecting to guard the hill itself. Questions of wages, hours, etc., will adjust themselves automatically once the wage system is abolished and adapted guilds established. But little is heard of this. We are too busy justifying unionism on the basis of Catholic teaching regarding self-evident organizations of laborers, whereas we should be busy expounding and detailing the doctrine of an equitable distribution of wealth.

To be sure, it is necessary, during a period of transition, to obtain as much of social justice as possible. But the fact remains that we are, for the most part, content to strive for measures that can never be more than mere palliatives. All the more because labor is obstructionist, must we lead the way to the new order, though it require that we fear not the word "revolutionary," nor be unwilling to suffer the pangs of the birth of a new era.

F.

The Degrading Spectacle of Protestantism During the War

"Never in the history of Christianity," says *The Statesman* (Toronto, Vol. IV, No. 2), "has there been witnessed a more degrading spectacle than that presented by the Protestant churches of this land, in the servile subjection of things spiritual to things material, when during the war they drove Christ from the pulpit and elevated Caesar. Where shall men look for moderating and kindly influences, in days of terror and bloodshed, if not to the temples erected for the worship of the Prince of Peace? What humanizing agency is left to mitigate the horrors of war, if the ministry of healing and reconciliation vacates the altar for the shambles? Protestantism had a special mission to fulfil when war broke out, in emphasizing the spirituality of the conflict and in lifting the eyes of humanity from the sordid and dehumanizing slaughter on the battlefields to the crowning achievement for which men fought—the defeat of War and the triumph of Peace. But Protestantism was in the grip of blind leaders, who had failed so tragically in neglecting the only preparations for war which Christian churches can make—the spiritualizing of the agencies of war as the strongest safeguard against war's brutalizing tendencies. Empty churches, vulgar advertising, and, finally, a frank abandonment of the whole position in doctrine and morals—these are the Dead Sea fruits that Protestantism reaped through its ungodly alliance with the State."

Coming from a Protestant journal, this testimony is truly remarkable. As a Catholic journal, the *F. R.* will add that, unfortunately, in the U. S. as well as in Canada, some Catholic priests and bishops, too, failed to rise to the occasion during the war, though the grand old Church, in her chief representative, Pope Benedict XV, constantly preached charity and peace.

—How about that new subscriber you promised to send us last year? It is still time to keep your promise.

—The *Christian Cynosure* (Vol. 53, No. 10) prints a letter from the secretary of the Vice-President-elect, in which it is stated that Mr. Coolidge "is not a Mason, but holds them [the Masons], in high esteem as a patriotic, God-fearing association."

Regulating the Coal Industry

According to the Boston *Herald's* summary of the Calder Bill for the Regulation of the Coal Industry (see *Literary Digest*, Vol. 68, No. 6), its main provisions are as follows: "A licensing system of all operators and dealers in order to enforce the reporting of accurate figures; the authorization of the President to fix maximum prices, commissions, and margins over the whole or any part of the United States, whenever emergency threatens either unreasonable prices or shortage of supply or imperils the public health; the authorization of the President to deal in coal and control its production, movement, and distribution, so that the government and not those self-interested shall operate the coal industry in time of emergency." This proposed piece of legislation also provides for a tax on brokers' sales, Federal access to all records and documents, and cessation of profiteering through subsidiary concerns. It is believed that by the use of existing governmental agencies such as the Federal Trade Commission, the Interstate Commerce Commission, and the Geological Survey, no new bureau will be needed.

The measure, however, does strengthen bureaucracy, State absolutism, and State Socialism, of which sort of thing we have already more than enough. As soon as any business or industry becomes so unmanageable as to jeopardize the national welfare (according to this theory of government), the State should interfere. In its general outlines it can be ethically justified, but is it economically and politically sound?

The coal industry is no worse than the average big business; it has been brought to the attention of the public forcibly because its mismanagement caused sharp suffering to many. Must we, then, permit ourselves to be completely bureaucratized before we realize the fallacy of this diluted form of autocracy? Even its beneficiaries admit that the coal industry has broken down completely, as every capitalistically controlled business in the end necessarily

must. The final and lasting solution lies along the lines of guild control and ownership. Yet though this plan is essentially Catholic in tradition and spirit, it finds little place in a detailed way in Catholic reconstruction programmes. We are still content, for the most part, trying to bolster up Capitalism.
H. A. F.

The Efficiency Craze

It is refreshing to see the increasing number of voices that are adding their hew and cry against the efficiency buncombe that has been parading about in scientific clothes during the past decade. In the house organ of The Eastern Tube and Tool Company, Brooklyn, N. Y., "The Ettco" by name, the editor engages in a few rounds quite disastrous to "Taylorism" in the January number (Vol. I, No. 5) of this little magazine. His sense of humor prompts him to ask, among other questions, why "it is possible to select 5,000 or 10,000 men, who are satisfactory supermen, asses enough to be crazy to work in some particular factory, wherein they will find great joy in the fact that their cerebrum is slanted at 23 degrees 6 minutes 3 seconds from their right shoulder blade, and therefore they are able to do 67 ½ % of a job better than if 33 ⅓ % of that same job was made of green cheese and elephant tusks."

This persiflage is not as ridiculous as it sounds, as those with experience will testify.

But more directly the author vainly searches for the "correct thinking part of Taylorism, which so blatantly and destructively insinuates the horrible doctrine that man is subordinate to the machine. Do you think that the thousands of sorely needed machines to be created are for the betterment of other machinery or for the betterment of mankind? . . . It [Taylorism] was founded on selfishness—not for humanity's sake. Little near-seeing men became so impregnated with the idea that machinery was greater than the flesh and bones contained in the overalls be-

side it, that they clear forgot that man built that very machinery."

Production to-day is startlingly inefficient. Capitalists for good reasons will not look to their system as the first cause but foolishly insist on making human motions in production more scientific. In addition such "incentives" as premiums, bonus payments, etc., are used. The real incentive, however, is utterly lacking in modern industry. Until co-partnership again exists, men will foolishly attempt to prop our tottering production system by such soul-killing expedients as "scientific management."

A New Horace

In a slender volume "*Q. Horatii Flacci Carminum Librum Quintum a Rudyardo Kipling et Carolo Graves Anglice redditum, et variorum notis adornatum ad fidem codicum MSS. edidit Aluredus D. Godley*" (B. Blackwell; Oxford) are presented "the newly-discovered Odes", fifteen in number, edited by that ripe scholar, the Public Orator of Oxford.

In a *Praefatio* which Horace himself would have loved for its *felix curiositas*, the editor tells the story of the MSS. of the book, mysteriously latent for so long. It is much as we should have supposed. Codex P is in the *Grossspaniandrumpinakotheke* somewhere in Baden, Codex T (XIVth Century) in the Trentunostembre Museum at Padua, and another (W) of the same family was in the Library of Cavendish College, Cambridge—but no one knows whither it went. The editor was anxious to consult an inferior MS. in the Poshworth library at Market Poshworth; but the Master of Poshworth rudely refused, and the copy made by a neighboring clergyman, the Vicar of Boosting Parva, was of little use, for the poor man was no scholar.

Our admiration for Horace, as the poet of the Augustan age—or of any Augustan age—is greatly enhanced by his prophetic appreciation in this Fifth Book of the life and thought of our

own day. It needed a prophet indeed to write such lines as these:—

spes oritur melioris aevi
cum navitarum pervigilantium
curis levatis, merce domestica
pastum per infernos tumultus
Rondda feret Protheroque Flaccum.

(ix. 49-52).

Or these:—

vineas subter nihil hic nocentes
siccus accumbes, recinesque mecum
Lloydii potare merum vetantis
iura Georgi.

(xii, 45-48).

Strangely prophetic, again, is our Horace in Ode XIV, where he describes the "noises" of "a mood Corybantic," the exact counterpart, it would seem, of what our moderns mean by "jazz."

The Latinity of the text as presented reflects credit on the scholarship of the editor and his "big three." In the *apparatus criticus*, a most valuable adjunct of the book, there are the usual discrepancies between those who know, those who think they know, and those who know that they know.

Forty Years of Missionary Life in Arkansas

By the Rev. JOHN EUGENE WEIBEL, V.F.

(Twenty-sixth Installment)

CHAPTER XIII THE SCHOOL QUESTION — MARIA- STEIN CONVENT

In those days the school question and the language question were burning topics of discussion, but regarding the parochial schools there was not the same understanding and union among Catholics as now. I often wrote, while riding on trains, to Catholic papers in defense of the Catholic schools. I quote from an article in the *New Adam of the South*, then our nearest Catholic newspaper, in order to show how we had to fight at that time:

"In order not to appear a 'Cicero pro domo' I mention that I am not a German, but that free Switzerland is my native country, that before coming to the United States I worked immediately after my ordination for several years in France—Belfort, Delle, and Grandvillars, exclusively French communities. Nevertheless, the calumnies against the German clergy make my blood boil. I have, besides an Irish and a French station, a German mission, which I tried to American-

ize all at once, about two years ago, by abolishing the German and introducing the English catechism for all the children. As I had also some Irish children in that mission, and hearing the German children conversing mostly in English, I thought it best and easiest to instruct in English alone. But in two months I found it was best to teach the German children in German, and the others in English, although my common sense told me that it was harder for me. I found out that these children, though conversing easily in English, were very slow to understand the English catechism, whilst they seemed quick to learn it in German. This seems strange, but it is quite natural. Those children have good Christian parents who can speak only German. Their pious mothers speak to them about God and the holy truths of religion, and ever since they began to understand, mother and father take it as a pleasant duty upon themselves to repeat the catechetical lessons with their children in the evenings. But if these children bring along an English catechism, the pious mother and the Christian father, who do not understand English, cannot help the priest. If such is the case with children, it is surely quite natural that the older people, who have emigrated from Germany, where they were instructed in their holy religion, cannot understand an English sermon, although they may be able to converse about daily affairs. Therefore, it is a charity and a duty for the pastor of a congregation where such people live, to teach and to preach in German if he can do it. If the public schools were based upon religion, the Catholics could be satisfied with them. In Switzerland, the Catholics are by far in the minority, nevertheless, a great many of the public schools are taught by nuns and Sisters. The lay teachers, who are regular graduates taken from the teachers' seminaries, are also religious men. Catholics and Protestants have their separate teachers' seminaries. Every teacher in the Catholic schools is required to be a practical Catholic and to be able to teach the catechism. Every morning he has to lead his class to Mass, and from the church to the school, where the class is always opened and closed with prayer. The first lesson in the morning is always devoted to the catechism or the Bible History. Once every week the priest has to explain the catechism. The Protestant schools have Protestant teachers and are taught their own religion. The public schools of Germany and Austria are managed the same way. It is not astonishing, then, that the Catholics are satisfied with those schools. But not only the Catholics, but also the believing Protestants in those countries would detest schools without religion as the surest means to undermine religion and good morals, and to lead to infidelity and anarchism. The 'fear of the Lord is the beginning of wisdom,' and mere reading, writing, and arithmetic, as taught in our public schools, does

not make the children any better. It is not the ignorant, but well-instructed but godless young men, who make the greatest criminals."

I wrote many similar articles in those days for different Catholic newspapers, English, German, and French, in defence of the true religion and its institutions.

A good many intelligent and well-meaning Catholics, even priests and bishops, did not, however, realize the necessity of parochial schools.

When Mother Hyacinthe, from Racine, Wis., visited Pocahontas, in the summer of 1887, she found the country so wild and so different from any other she had ever seen, that she would not take the school for another year. Father Gleissner and I wrote to many convents, describing the place truthfully, with its isolation and poverty and asking for Sisters. There was no other Catholic institution near Memphis. From everywhere the answer was negative. Finally the Right Rev. Abbot Frowin, of Conception, Mo., gave us some encouragement. He told us of several convents where we might get Sisters, but in case they should all decline, he said he would send us some. Father Gleissner and I wrote to all the communities designated by the Abbot, but every one declined. None had the courage to start a home in such a poor, wild, and unhealthy country. Therefore the venerable Abbot finally sent us four Benedictine nuns from Clyde, Mo., to start a convent at Pocahontas, under Mother Mary Beatrice Renggle, O.S.B., at present jubilarian and senior of the community of Maria Stein in Jonesboro.

On their way from Kansas City these Sisters met the famous Redemptorist missionary, Father Enright. He inquired where they were going. When told that they were going to Arkansas, he said: "Why have you not taken coffins along with you?" The Sisters arrived on December 14, 1887. Mother Beatrice had been one of several Sisters sent from Europe to establish the convent at Clyde near Conception, Mo. Coming from the mother house in Rickenbach, Switzerland, she learned the English language so fast that after nine months in this country she passed her examination as a public-school teacher in the city of Maryville, Mo., at a public test, together with a number of American candidates. Whilst a number of the latter failed, she made a splendid showing and received her diploma. After that she taught in the schools of Maryville and Conception. She was highly qualified to take charge of our schools and to establish a new community. With her came Sister Mary Agnes, O.S.B., a very zealous religious. She was an expert in embroidery of all kinds, and had been teaching in that capacity in several communities throughout Switzerland and Germany.

(To be continued)

NOTES AND GLEANINGS

—Chesterton's *New Witness* says (No. 423) that "England to-day has no foreign policy; she has only foreign politicians," and these, he intimates, are demagogues and tools of the plutocracy.

—Much of what we have lately heard in condemnation of "secret diplomacy" is true enough, but would be far more effective if it were not urged by men who prefer to work through secret societies.

—By a decree of the Holy Office, published in the *Acta Apostolicae Sedis* of Dec. 17th, Tommaso Gailarati-Scotti's Life of Antonio Fogazzaro, of which we gave some account in the F. R. of Sept. 1, 1920, has been placed on the Index of Forbidden Books.

—The nativistic spirit of the American Legion is cropping out in a number of States, among them Arkansas, where Legion members have had introduced into the legislature a bill which would prevent the circulation of all foreign-language newspapers, periodicals, pamphlets, circulars and other printed matter (including books), unless the text is accompanied by a translation of the contents into English. This bill, if it became a law and were strictly enforced, would also affect the liturgical books of the Catholic Church, which are in Latin, and therefore is anti-Catholic as well as nativistic in its implications. Let us hope that common sense will defeat this odious measure.

—President C. A. Blanchard, of Wheaton College, who is the author of a booklet showing that George Washington was never in any true sense a Freemason, in the *Christian Cynosure* for February reviews "The Masonic Correspondence of Washington," recently published under the auspices of the Grand Lodge of Pennsylvania. He points out that these alleged Masonic letters are not found in the authorized life and letters of Washington, and that it is not at all unlikely that they are forged. The parading of photostatic copies, he thinks, is in itself apt to awaken suspicion. Before these letters can be admitted at face value, the alleged originals must be submitted to impartial judges, competent to pass on their authenticity.

—Mr. J. M. Middleton Murray, in his "Aspects of Literature" (London: Collins), carries a Keatsian touchstone for the identification of sham and real poetry. Amy Lowell he finds "a negligible poet with a tenuous and commonplace impulse to write." Her amorphous pieces represent the fungoid in literature. Edgar Lee Masters' much-praised "Spoon River Anthology" has no message save that humor survives death. Split infinitives and uncontrolled infinities, says Mr. Murray, make an American couplet and proceeds to point out how dangerous it is "for

a poet to conjure up infinities unless he has made adequate preparation for keeping them in control when they appear."

—*Le Devoir*, of Montreal, is unquestionably the most ably edited French journal in Canada. Of M. Henri Bourassa, its director, Dr. Thomas O'Hagan says in a paper on "French-Canadian Prose Writers" in the *Catholic World* (No. 670): "Henri Bourassa is much more than a Canadian figure; he is a continental figure. He is, too, probably one of the best informed journalists in America, and writes and speaks with equal facility both French and English. He maintains a thesis with a force of logic, at once cumulative, convincing, and crushing. His style is like to a mountain stream gathering force as it frets the narrow channel of a valley. M. Bourassa has published in all some twenty books, many of them being in brochure form. His most widely read volumes are: 'Hier, Aujourd'hui, Demain'; 'Que Devons-nous à Angleterre?'; 'Le Canada Apostolique,' and 'Le Pape Arbitre de la Paix.'"

—Fr. Harold Purcell, C.P., writing in the *Catholic World* (No. 670) on "The Bicentenary of the Passionist Order,"—which, by the way, is not an order at all, but a congregation,—defends the emotional style of preaching of many present-day missionaries. He says: "Mere intellectual preaching is usually barren of salvific result. It generally has all the weakness and disadvantages of Cardinal Newman's 'smart syllogism.' Mission preaching takes into account the pertinent fact that man is essentially an emotional creature. In his distinctive mode of preaching the missionary sets forth the tremendous truths of eternity and addresses the whole man. He uses the same appeal to the feelings and senses that furnishes the reason for the Church's use of symbol and ceremony." But the Church never exaggerates, while missionaries, unfortunately, often do and thereby neutralize the good effects of their preaching. The need of the age, in our humble opinion, is less emotionalism and a stronger appeal to the intellect.

—It is almost unbelievable that a majority of the 600,000 school teachers of this country are under-educated. Yet, according to information given to the National Education Association by Mr. Joseph H. Defrees, president of the Chamber of Commerce of the U. S., this can hardly be questioned. One hundred teachers, according to him, are under 21 years of age; 30,000 have had no schooling beyond the eighth grade; 150,000 never went farther than the third year of high school, and four-fifths have not had the two years of special training which is the recognized standard in other countries. The fetish of the American public school has long since been uncovered, but this seems to be another step towards irrevocable degradation.

Literary Briefs

—"Father Allan's Island," by Amy Murray, is a description of the island of Eriskay (Outer Hebrides), of its people and their customs, especially their songs, and in particular, of its pastor and leader, Father Allan McDonald. The pages which stand out most clearly are those on which the writer describes this sturdy Gaelic priest hurrying over the moors to administer the Sacraments or serving the first round of Highland whiskey at a wedding. The volume contains a number of interesting Gaelic folk songs set down in their ancient modes. (New York: Harcourt, Brace & Howe).

—Dom Anscar Vonier, O.S.B., in his latest volume, "The Christian Mind," draws a distinction between general spirituality and the specific Christian spirituality which is based on the practical assimilation by the mind of the doctrine of the Incarnation. The book is an excellent antidote for the mental disease which leads so many Catholics to shape their thoughts and order their lives on principles that have no direct relationship with the central fact of Christianity. The book is philosophical rather than devotional and repays careful study. (B. Herder Book Co.)

—A hitherto unknown poem by Christian Friedrich Hebbel (born 1813, died 1863) was published recently in the *Hamburger Fremdenblatt*. Entitled "Der Thautropf" and presumably written in 1834, it symbolizes to a degree Hebbel's entire philosophy. The dewdrop rejoices that the sun is reflected in it; it adds to its beauty and gives it a feeling of exaltation. But the dewdrop is soon consumed:

"Blickt ein Thautropf rein und mild;
Sonne scheint hernieder,
Und ihr wunderschönes Bild
Glänzt im Tropfen wider.
Liebe Sonne, blicke du
Ewiglich hernieder!
"Tropfe, Tropfe, freust du dich,
Dass in dir die Sonne,
Dich vergoldend, spiegelt sich,
Bringt's dir süsse Wonne?
Armer Tropfe, weine du—
Dich verzehrt die Sonne!"

—The Catholic Truth Society (London) is continuing its good work of the apostolate of the press. We have received from it three new two-penny pamphlets on very timely subjects. The first is "The Lambeth Conference," a brief discussion of what "two hundred and fifty-two Anglican Bishops think and say upon the subject of the reunion of Christendom."—"The Pope's Latest Message of Peace" is the Letter of Pope Benedict XV, of May 23, 1920.—"Woman in the Catholic Church," by the Rev. N. F. Hall, is the substance of a discourse preached at Geneva, at the International Congress of Women's Societies, June 20, 1920. Two longer pamphlets (each sixpence) are "The Road to

Damascus: The Story of an Undergraduate's Conversion," by W. A. D., and "Answers to a Jewish Enquirer," by the Rev. Theodore Ratisbonne (1814-1884). Both of these pamphlets sufficiently indicate their scope by the titles. All of these pamphlets are recommended as clear, summary discussions of timely questions. (St. Louis, Mo.: B. Herder Book Co.)

Books Received

[The price of Father Ryder's *Sermons and Notes of Sermons*, through an error of the publisher, was wrongly stated in our No. 3. It is \$2.25 net, not \$1.50 net.]

Die christliche Demut. Ein Büchlein für alle Gebildeten von Victor Cathrein, S.J. viii & 188 pp. 12mo. Freiburg i. B.: Herder & Co.; St. Louis, Mo.: B. Herder Book Co. \$1.35 net.

Religion in School. By the Editor of "The Sower." 55 pp. 12mo. London: Catholic Truth Society.

The Sisters of Charity Martyred at Arras in 1794. By Alice, Lady Lovat. 86 pp. 12mo. London: Catholic Truth Society.

England's Breach with Rome. By H. E. Cardinal Gasquet, O.S.B. 58 pp. 16mo. London: Catholic Truth Society.

Talks for the Little Ones. By a Religious of the Holy Child Jesus. 196 pp. 32mo. London: Catholic Truth Society.

A Batch of C. T. S. pamphlets, including *A Little Book on Purgatory*, by Allan Ross, 16 pp. 32mo; *With Jesus my Friend*, by a Religious of the Holy Child Jesus, 28 pp. 32mo, and *Freemasonry*, by the Rev. Herbert Thurston, S.J., 12 pp. 12mo. All publications of the Catholic Truth Society can be purchased through the B. Herder Book Co., St. Louis, Mo.

Why Separate Schools? By Fr. George Thomas Daly, C.S.S.R. 23 pp. 16mo. Toronto: The Catholic Truth Society of Canada. (Pamphlet).

Officium Maioris Hebdomadae a Dominica in Palmis usque ad Sabbatum in Albis. Iuxta Ordinem Breviarum, Missalis et Pontificalis Romani cum Commemorationibus quae a Dominica Palmarum usque ad Dominicam in Albis Occurrere possunt. Editio IVa post Approbatam a S. R. C., cum Novis quoque Rubricis Breviarum ac Typica Missalis Editione plane Concordans. 452 & 16 pp. 16mo. Turin, Italy: Pietro Marietti. 10.25 francs.

The Great Work. The Constructive Principle of Nature in Individual Life. By TK, the Author of "The Great Psychological Crime." 445 pp. 8vo. New York: R. F. Fenno & Co., 16 E. 17th Str. \$3.

The Apostolate of Non-Catholics. An Address by the Rev. B. L. Conway, C.S.P. 12 pp. 16mo. Toronto: The Catholic Truth Society of Canada. (Pamphlet).

Tractus Canonico-Moralis de Sacramentis iuxta Codicem Iuris Canonici. Vol. I. De Sacramentis in Genere, de Baptismo, Confirmatione et Eucharistia. Auctore Fel. M. Capello S.I. xxiii & 696 pp. 12mo. Turin, Italy: Pietro Marietti. 12 francs. (Wrapper).

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The Fortnightly Review

VOL. XXVIII, NO. 6

ST. LOUIS, MISSOURI

March 15, 1921

"Vir Fidelis"

In Nazareth obscure, unmarked of man,
In service lowly, JOSEPH, patient, "Just,"
Paid toll of toilsome years; content to trust
His recompense to God's mysterious plan;
Serene, he strove, as only heroes can,—

All undismayed, though scorned, or rudely
thrust
Aside,—less valued than the sordid dust,
By them that merely outward seeming scan.

Lo, from that dust, arose a lily rare
Of chastity,—and resignation calm.
And loyalty and service, wove a psalm
Harmoniously voicing JOSEPH'S prayer!
With glory crowned, acclaimed by angel-
bands,
The *Faithful Servant* smiles, with folded
hands.

V. E. F.

Book Prices After Two Wars

Although publishers have protested that the cost of books to the public has not increased proportionately to other prices since the war, the public still feels that the rise is very considerable. It will be a surprise, therefore, to many to learn that the price of books has been less affected by the world war than by our own Civil War, whose economic repercussions were relatively so slight. Between 1860 and 1870, according to figures in the *Publishers' Weekly*, there was an average increase of 80 per cent. in the price of books.

A number of works which are still on the publishing lists of the same firms provides an interesting illustration of the comparative rise in prices after each war. Before the Civil War Harpers published "The Woman in White" at \$1. In 1870 that figure was doubled. In 1915 it was down to \$1.25 and in 1920 it rose again to \$1.75. After the Civil War Appleton's edition of Ollendorff's "New Spanish Method" was increased from \$1 to \$2; in 1915 its price was back again at a dollar, and in 1920 it was raised to \$1.50. In some cases the 1920 prices are exactly on their pre-Civil War level; in a few instances they

are higher than ever before, but the average increase since the World War has been 50 per cent., as against 80 after the Civil War.

The fall in prices after 1870 was largely owing to the cheapening of paper and the modernization of the machinery of book production. While some decrease in the cost of paper may be expected to relieve the present situation sooner or later, there can hardly be again such a modification as was made possible by the introduction of wood pulp after the Civil War. Technical improvements in production, where manufacture is on a very large scale, will also tend to reduce costs. But the public, we fear, must resign itself to higher prices. Even at their present cost books are still the cheapest of our indispensable luxuries.

The Catholic Press Month

It is to be hoped that the Catholic Press Month will be as productive of good results as the cause which it espouses really deserves. A mere increase in subscriptions will not be a criterion.

It is true that if finances were less of a disturbing element, some papers and magazine could do a greater amount of good with a better literary medium. But it is also true that the vast majority of Catholic newspapers and periodicals would increase in quality by less than an appreciable amount, no matter how great the financial improvement might be. A true appreciation of the nature of a journalistic enterprise is lacking because the guiding spirit of American Catholic journalism is a blind subserviency, than which there is nothing more unworthy of the liberty that makes men free. There are a few independent publications worthy of support. Will this be forthcoming through a campaign conducted by the powers that be?

F.

Does the Parochial School Attain Its End?

We Catholics glory in our parochial schools, and justly so. For we are firmly convinced that persistent training in religion is an essential part of education. We believe that good morals and manners are dependent upon the religious sense cultivated in man from his childhood days. We hold as a fundamental principle that man's destiny is not of this world, but of the world to come, and that his natural desire for happiness, even on this brief journey of life, is best subserved by following the guidance of Christian faith. Our chief objection against the modern secular system is that it ignores the claims of religion and declines the assistance of its moral power.

The results of our parochial school system for the past fifty years bear us out in our claims. No one can be a better judge on this matter than the Catholic priest, who by his office and the confidence of his people is kept well-informed about the after-life of the pupils of his school. Now, we venture to say that very few of these, if any, would admit any large proportion of delinquencies in the output of their schools. In case of any additions to the criminal classes coming from our schools, some secondary cause could and would usually be given for the failure of Christian education in this regard. Lapses from the rule are possible everywhere. But the question, Does the parochial school really educate? must surely be answered in the affirmative. The large proportion of our graduates obtaining positions of trust in so many of our most successful business houses so short a time after graduation, is a proof of the confidence our Catholic schools enjoy even among non-Catholics.

Yet our school system has never been given a *fair trial*. It is merely tolerated under the law; it enjoys no favor, and often meets with blind opposition from the public. Its support and encouragement comes almost exclusively from the practical Catholics, that is those

who practice their religion and are not merely "just as good as other Catholics."

The bad results charged against our schools are usually owing to this second class of Catholics, who are, strictly speaking, not Catholics at all. Hanging on to the Church only by their birth and baptism, but brought up in the spirit of the world, they entrust their children to the secular schools, and, after letting them be estranged from God and His law, they send them to the parochial school for a few months, or perhaps a year, to be prepared for first holy Communion. Both parents and children were Catholics, yes; and the children did attend the Catholic school, yes; but how can any sane man expect that the tree so long bent in the wrong direction, should have in so short a time become perfectly straight?

If we were to eliminate such spurious elements from the general product of our schools, there would be but little to complain about. Yet how can we account for these relatively few tares still found among the good wheat?

The first cause is evil associations. After school comes the work-a-day life. Boys and, sad to say, girls also, must go out into the world to make a living. Here they are thrown together with all sorts and conditions of men. Their companions and their masters and mistresses are frequently no models of Christian piety and morals. Irreligious talk is indulged in by these seemingly upright people with a cocksureness that must surprise and disturb the inexperienced minds of children. Then the corrupting influences of shameless jokes, suggestions and invitation of lacivious dress and open immorality attack their virtue and do all they can to erase the principles of modesty, purity, and holiness from the tablets of their heart.

Lastly the parental authority, constantly upheld in their pliant hearts by church and school, is assailed by the spirit of selfishness, self-will, and rebellion, holding hell's riot in the world of today. Woe to our Catholic children, the flower of our educational institutions, if they are not deeply rooted in

the truths of religion, if they have not been saturated with the love of all Christian virtues! As the corruption of what is best is the worst of its kind ("*corruptio optimi pessima*") the occasional fall of a pupil of the parochial schools into one of the common vices of the world is all the more pronounced and shameful for the high expectations that had been set upon him.

On the whole, our young people stand the test very well, and the number of very serious lapses from honesty, chastity, and the great duties of the Fourth Commandment are comparatively few, as the records of our courts assure us. Our Catholic religious training of the children entrusted to our care is certainly bearing good fruit.

But how does it come that many of our Catholic parents complain so bitterly of the kind of life led by their boys and girls, their general deportment, the way that girls dress and act, and the spirit of independence and insubordination at home?

"The boys and girls of to-day seem to be jazz mad," says one who certainly knows what he is talking about. "The pursuit of pleasure has become a wild race, with all restrictions removed. Joy rides with much promiscuous kissing and hugging are common. Vamping is the most popular indoor and outdoor sport. Girls in their teens make up like movie queens and wear clothes as short at both extremities as the law will allow. Boys of 15 take girls of 12 and 13 to theatre parties. Girls of 12 give luncheons at clubs, go to 'slumber' parties and stay up most of the night. Dances are mostly hugging matches and exercise the arm and shoulders more than the feet. Corsets are either not donned at all or parked in dressing rooms. Modesty and self-respect are out-of-date. Pleasure is the end sought and all means to gain the end are employed."

This wholesale indictment of the changed moral standards of our young people must be toned down considerably in its bearing on Catholics. Yet they, too, fall under the severe charge.

Mothers are, as a rule, too indulgent towards their children, permitting and encouraging things that must prove hurtful. Restrictions are naturally unpleasant. Besides, the children are working all day, and, therefore, must have some enjoyment in the evening, which then naturally grows into midnight and after. Being indulged in their ways for a time, the children resent the father's interference, if he should risk it on some particular occasion. Bad example from associates confirms the spirit of rebellion. "*Principiis obsta*," you must resist the beginning of evil if you wish to avoid evil results.

But the parents are often to blame, not only for neglect, but also for positive wrong-doing. They may not realize it, but the love of money, that great root of evil, is often at the bottom of the children's waywardness. A boy or girl has finished his eighth grade in the parochial school. Father says: "Go and get yourself a job! you have lived at our expense long enough; go and help make a living. A boy or girl that cannot earn a salary or at least good wages, is no good." And the boy goes to some factory, or shop, or office, the girl takes a position as a typist, factory girl or saleswoman. They are very proud of being wage-earners. At first they give all they earn to father or mother and receive some small amount for their own use. But they learn from others that all their earnings should go to themselves: they dare not ask this, but they become dissatisfied and want to quit work. It may be they are troubled also in mind about the dangers surrounding them in the factory or office. They mention this to the mother perhaps; but the father insists that they must work or leave the house. It may never occur to him that he is sending his own offspring back into a very hell of vice and crime. He thinks only of the weekly pay his children bring home. He, too, had to work as a boy and make a living; he, too, wants to get something out of his children in return for what he spent on them during the years of their childhood. "Ah, the great thing in life is money," thinks the boy or girl.

"My associates said so long ago, and I now see that father and mother are of the same opinion. They must be right. Money is the real object in life; after that, the things money will buy. I am making money. I am of some consequence in the family. I can make more than the 'old man.' Why, then, should I submit to his old-fogy notions and tiresome admonitions? What I earn belongs to me. I will pay board to mother, but the balance of my pay I will spend just as I like. If father does not like it, I can go somewhere else."

Now, who bears the main responsibility for this sad state of affairs, all too common even in Catholic families? Certainly not the Church, nor the school, for they insist on no point of Christian law more frequently and more earnestly, than on the due observance of love, respect, and obedience towards father and mother. The world's immoral influence, of course, is to blame in a measure. But the heaviest responsibility rests upon the parents themselves, who in their foolish avarice helped to ruin what Church and school had so laboriously built up.

As to the lack of courtesy in the rising generation, the rudeness which in later life threatens to develop into brutality, we again must find the main cause in the failure of parents to enforce the amenities of life at home. The son or daughter who is discourteous to members of the family, because of familiarity with them, is likely to prove rude and overbearing to others, and very certain to be a tyrant in the household over which he or she may be called upon to preside.

But we have said enough, nay, perhaps more than enough, to convince our readers that a coöperation of Church and State, of the school and the family in the education of our children and young people is necessary to overcome the danger of a complete demoralization of society, and to preserve our Christian civilization.

(REV.) J. ROTHENSTEINER

—If you do not bind your REVIEW, hand the copies to others after you have read them.

Dangerous Fallacies

When there is no other carcass to carve in the camps of the champions of "law and order," the Socialist's "materialistic conception of history" is operated upon. Devious and tortuous is the way, but we finally arrive at the denial of the freedom of the human will.

This is a favorite pastime of such organizations as the A.C.L. of Wisconsin, many of whose capitalistic members are grinding out the lives of their wage slaves in such wise as to leave them precious little freedom. If these hypocritical parasites were really worried about the security of such orthodox doctrines as the freedom of the will, we would commend to their protection the tenet of "obedience to legitimate authority," which was rejected in the Protestant passion for the dogma of private interpretation and the defication of the human intellect, whence flows the abominable Individualism of the present day, of which Capitalism is the economic expression.

But for the most part these men know little and care nothing for ethics and religion except for those systems which can be interpreted so as to sanction their own nefarious wage and profit system. The dangerous fallacy of economic determinism must be exposed without question. But let us match doctrine for doctrine, the underlying fallacy of Socialism with the underlying errors of Capitalism, both equally bad. Against which is combat more urgent? If not against the latter, then we declare in effect that a pain which racks the whole body now is as nothing to a pain that may possibly afflict it in the future! Is this a case of asinine ignorance or of blind, unreasoning prejudice?

—The following lines, transmitted to us by a friend, contain more truth than poetry:

O blest is he who does not fuss
When he receives a bill from us,
But promptly sends us the amount
Wherewith to straighten his account!
But doubly blest is that good friend
Who waits not till a bill we send,
But, knowing his subscription's due,
Sends in the money to renew.
What shall be said of one so kind,
Who tries another sub to find?
May he, or she, rewarded be
Forever and eternally!

The Appeal of Catholic Germany

Some time ago, the Catholics of Germany, especially those of the Rhine provinces, occupied by the soldiers of the Allied Nations, appealed to the world against what has come to be known as the "black shame." A member of the English Parliament describes these crimes by the army of blacks upon women and children of the Rhineland as a terror let loose upon the citizens through a set vindictive policy of French militarists. "They overrun Europe with these black Africans," he writes, "eighteen months after peace has been declared." The most horrible facts naturally remain unpublished. "An outsider," he writes, "would be tempted to mark them as an invention too horrible to exist, if we but attempted to relate them."

"Sexually, the African troops are uncontrollable. Reports are accumulating, where poor victims are overpowered, some in a most dreadful manner; of young girls, who come home from work upon the fields, or poor factory girls, who are seized on the streets in the dark. Young girls from towns and villages have disappeared and corpses of young women found secreted." He concludes: "After all, there is no greater duty that womanhood could have, than that called for in a case of this kind, which touches woman's sensitive instincts for shame and decency, which the war was unable to destroy among the white people."

Our American press is not giving any publicity to these horrible facts, as it did to the so-called Hun "atrocities" in Belgium and France.

What can be more horrible than to even think of conditions as described above by a member of the English Parliament, and to realize that it is our co-religionists, members of the Catholic Church, who must suffer such horrible bestiality?

Another letter appealing directly to the Catholics of the United States, was sent by the Hierarchy of Germany to the Hierarchy of the United States. In this appeal the German Bishops, after expressing their gratitude for the charity

and kindness shown by the Catholics of the United States towards their brethren in Germany, lay before us the true story of the awful conditions that hamper the work of the Church in their unhappy country. They speak first of the children, and tell us that "little ones of six and seven years are often found not to have reached the normal size of children of two and a half years, and are just learning to stand alone. The tragic appeal in their voices and their searching eyes looking into our hearts, say, 'Help us or we perish.'" It is starvation or tuberculosis with these children, unless food is sent there at once. Eight hundred thousand German mothers have died of slow starvation, many dying in an effort to save their children. The mothers who are left are trying hard to obtain the necessaries of life for their children.

The Bishops' description of the condition of the clergy and nuns upon whom the perpetuation of the Church in Germany depends, is truly heart-rending. "The salary of many priests is insufficient to purchase even the most necessary food and clothing. The nuns are on the verge of exhaustion. We must save the nuns or more children will be sacrificed." Many once flourishing Catholic institutions, charitable and educational, must soon close down, unless substantial aid is forthcoming. They also tell us "of the strong and terrible influences from abroad that are bent on disrupting Catholic life and subverting the foundations of Christian civilization. They come when thousands are in despair and are ready to listen to new and untried doctrines and abandon the old firm principles of Christianity." The Catholic Church is needed in Germany more than ever, not only for the sake of that country, but for the sake of the world, to stand against the forces of destruction and disorder.

The Bishops close their appeal in these words: "Your charity has already made you beloved; a continuation of it until we are once more able to be generous ourselves, will keep you forever enshrined in the hearts of our people."

The Church in this country owes much to the zealous and apostolic German missionaries of years past. The German Catholic coming to our shores, brought with him a faith strong and virile, and if the Catholic Church in this country is a power for good, no one can be given more credit than the German Catholics who came to us well instructed in the faith. It is Catholic Germany that we must thank for our parochial school system, a system that has made the Church in Germany and in this country a power to be reckoned with. Let us answer the appeal of the Hierarchy of Germany in a substantial way and thus repay, in her hour of need, the debt the Church in this country owes to the Church in Germany.

(REV.) F. J. KELLY

Psycho-Analysis and Dreams

It is perfectly true that sex plays a great part in life. But in normal sane life there are many other interests, and most psychologists from the first revolted from the Freud-Jung conception that every dream has a sexual basis, as a theory that was demonstrably false, and indeed absurd. When a man happens to dream about a conversation with his broker or his banker, for example, it is ludicrous to pretend that some suppressed sexual emotion is the cause of his nightmare. It may be lobster, or it may be the excess profit tax; it is certainly *not* sex.

These considerations, which after all are merely common-sense, would seem to have appealed to the originators of psycho-analysis. Freud admits that other than sexual instincts exist, but says that only the sexual instinct has been explored. Jung recognizes that sex is not everything, and substitutes vital impulse—which is pretty safe, seeing that it must necessarily include sex and everything else. Brill, another leader of the school, interprets dreams as an unconscious manifestation of a "desire for power," which is probably nearer the mark than either of his colleagues have yet reached.

But it is becoming evident that no single formula will cover the whole in-

terpretation of dreams. There are dreams which are in no sense either sexual or manifestations of a desire for power—dreams which are the recollection of past years, for instance. A man of fifty will dream that he is a schoolboy being thrashed by the teacher; another man of the same age, who holds a perfectly safe position in the world, wakes up sweating, because he has dreamed once again that he is a junior clerk on five dollars a week, sacked without notice for some office delinquency. These things are merely remembered terrors which have made a deep impression on the mind.

The modifications of the new doctrine, especially that of Brill, bring psycho-analysis into line with current psychological thought. Its exponents have added a new weapon to our armory of the mind, but like most innovators, they have imagined that it is the only weapon in the arsenal. Purged of that error by criticism and experience, psycho-analysis will take its proper place in medical practice and psychological study, and add to our knowledge of the personality.

But at present it is not purged. There lies before us the record of the thoughts of a young girl ("A Young Girl's Diary," Allen and Unwin); its interest—as the publishers recognize by restricting its sale to members of the educational, medical, and legal professions—is purely pathological. The child whom it depicts appears to be physically precocious, but mentally rather backward; she can hardly be taken as a quite normal case of development. Yet the book is prefaced by Professor Freud with the remark that "This diary is a gem. Never before, I believe, has anything been written enabling us to see so clearly into the soul of a young girl during the years of puberal development." As a matter of fact, the diary is nothing but a record of her physical awakening,—often insipid, frequently absurd, and occasionally beastly. And we are afraid that, until psycho-analysis gets past these rather elementary conceptions or misconceptions of its function, it will not attain its proper rank among the sciences.

Wells-Chesterton-Belloc

By means of a rapidly increasing list of publications, this English literary triad has succeeded in attracting much attention. Their books exhibit a certain unconventionality that appeals to the reading public. Men buy them with avidity, rapidly scan them, and laud them with indiscriminate praise. Is the vogue they enjoy merely a passing fad, or is it based on real worth, on the intrinsic merit of their work? A careful perusal of their literary output compels the verdict that little if anything of it is destined to, or deserves to last.

Apparently these authors write largely for the pleasure to be derived from indulging in intellectual gymnastics that are clever exhibitions of bewildering paradox and inconclusive argument. With almost nothing to say, they yet say it in a manner to compel notice. Many a reader enjoys being jolted just a little in his accepted habits of thought, as long as it is not done too crudely, but with a bare intimation of the risky to give it zest. The charm of novelty is irresistible with those who take bald, striking assertion for apodictic proof.

Of the three Chesterton knows least where he stands. He revels in mild scepticism and makes the most of a position that enables him to direct the shafts of his satire at the unbeliever, without subjecting his own mind and life to the profession and practice of any positive creed.

Wells stands at the opposite pole. He is a thorough-going atheist, proud of his unbelief, rejoicing in it, and spreading his negative gospel with an easy superciliousness, a disregard of logic and truth, that are perhaps more amazing and amusing than dangerous in themselves or harmful to others. His "Outlines of History" is pure romance. It leaves the impression that it was written to display his skill in handling a time-worn theme as a new-fashioned novel. It appears to have been dashed off at one sitting in the first glow of the clever trick he was about to perpetrate on a public that likes to be fooled much of the time. Only shallow

minds beyond redemption are likely to be deceived by the antics of this serio-comic stylist.

Belloc is a staunch believer, but almost as much of a romancer as Chesterton and Wells. He writes "for effect." His latest production, the much-heralded book, "Europe and the Faith," is not the work of a serious-minded historian. It is best understood when read against the background of the literary dilettantism that gave rise to it. Sober history is an impartial record of facts. Any personal interpretation of it may be a striking *tour de force*, but it carries conviction neither to the Catholic nor to the unbelieving mind. One is tempted to conclude that Belloc is popular because he is superficial. Aphorisms like his favorite "Europe is the faith" have not even the merit of being enigmatical, they are too obviously meaningless, and must be so to the blindest admirer.

The literary skill of all three writers, while not of the highest order, is undeniable. That Wells, the materialist, should prostitute his talents, is not surprising. That Chesterton should be so reluctant to draw the unavoidable conclusions from his premises, and join the Catholic Church, is disconcerting. That Belloc should win temporary recognition for his nebulous views, is quite in accord with the spirit of the age: the world is too hurried to stop, examine, and weigh according to standard values. All three enjoy mushroom reputations based on somewhat sensational performances of doubtful worth. They excel in giving expression to fleeting moods of fancy, and shine with the brilliance of a falling meteor or a passing comet.

(REV.) J. B. CULEMANS

Moline, Ill.

—"The ear of the public is glued to the megaphone of a servile press: how shall we let the public know the truth?" is the despairing cry of one of the few independent journals left in England. It is re-echoed by right-thinking and clear-eyed men in all countries, who cannot believe that if the people knew the truth, they would tolerate the doings of the wretches who misgovern them. The situation seems helpless and hopeless.

The Socialization of the School

II

In an introductory note to the Bulletin already cited, Mr. Clayton, United States Commissioner of Education, states facts which apply to the parochial as well as to the public school. "Until within the last few years public school-houses in American cities and towns were open only for the regular school work and for the children of legal school age. For this purpose they were open only from 5 to 7 hours a day for from 150 to 190 days in the year, a total of not more than 1,400 hours a year, and were closed to all use through the remainder of the 8,760 hours of the year. Public school funds were used only for the regular school work. Only occasionally evening classes for older boys and girls and for men and women were found, and sometimes school-rooms were used for public debates and for meetings of literary societies composed chiefly of older boys and girls of the school. Except for the very few who went to college, education was supposed to stop with childhood and the total or partial completion of the prescribed work of the elementary schools, or, at most, with the years of early adolescence and the work of the high school. The public schools had no further concern for them. But since the beginning of the present century there has been a growing interest in public school extension, and for a fuller use of the public school plant."

A definition of "socialization of the school" will help us to see the bearing of these remarks on the work of our schools. By the phrase is meant the use of the schools for activities and interests other than those of the ordinary school work, for which they have been used almost alone in the past, and to promote their use for educative, social, civic, and recreative occasions after class hours. This extension of public education is based on the assumption that every work of improvement for the benefit of the many is educational and thus comes within the province of the school.

Thus, if the lectures for the public are given in the school-buildings, this shows that "new canals have been dug to facilitate commerce in the world's store of knowledge." If parent-teacher gatherings are held in the class-rooms, it is inferred that "society is getting team-work between the home and the school." When the school-house is used for political rallies and voting (as has been done in some cities) enthusiasts say that "the very seat of democracy is being transferred from the back hall and the barber shop to more suitable quarters." When the school-halls are flung open to boys and girls for play, the school-extension advocate is heard to say that "childhood is beginning to receive intelligent consideration." When youths and maidens are invited to meet in school-halls and gymnasiums, there is rejoicing that "instincts of racial importance are being cherished, instead of exploited."

These comments show that the movement of turning the schools over to the use of the public has found much favor. Mr. Clarence A. Perry, author of the Bulletin on "The Extension of Public Education," says that these extended activities of the school indicate "a vast ground swell of social effort; they measure the sweep of a deliberate, co-operative reaching-out for a finer and richer human life."

Before mentioning in detail some of the activities which are now actually carried on in schools, it will be worth while to point out once more the extreme limits to which the movement of "socialization" may be extended. In the chapter on Recent Progress in Educational Administration (Report of the Commissioner of Education, 1914) we read: "The scope of public education has been enlarged, not simply in terms of a greater variety of opportunity afforded by schools organized for different groups in the population, but also by reason of the fact that education has come to be thought of as having to do with the physical welfare, with the moral and social training, and with preparation for vocation, as well as with intellectual growth or develop-

ment. Responsibilities once centred in the home, the church or the community activity outside of schools, are now turned over to and accepted by the school. It has been but a step from the introduction of medical inspection to provision for medical and dental treatment in connection with public education. The older type of school building and equipment was frequently charged with a responsibility for many of the ills developing in childhood. Our modern school plants seek to provide opportunities for play and for correct physical exercises through the gymnasium and through supervised play on the school grounds. The feeding of school children who are hungry, provision for proper clothing, and even pensions for families who are compelled to send their children to school rather than enjoy an income from their labor, are coming to be accepted as corollaries of compulsory education and of our belief in the necessity for physical education."

This candid admission that the public school is ready to assume "responsibilities" that belong to the home is in full harmony with a resolution of the Department of Superintendence of the National Education Association. According to that resolution it is desirable "to bring popular recreations, social and civil activities within the jurisdiction of the school authorities." How anyone can fail to note the finger of Paternalism in these two statements it is hard to see.

(Rev.) ALBERT MUNTSCII, S.J.

The Degradation of the Theatre

If the degradation of the theatre continues, that institution may soon go the way of the liquor saloon, *i. e.*, be abolished by law. Mr. William Archer, the distinguished British dramatic critic, who is at present visiting this country, contributes to the *N. Y. Evening Post* (Feb. 25) an article in which he makes these significant remarks:

"The American public not only tolerates but flocks to witness and applaud entertainments which are indefensible,

outrages, I will not say upon morality, but upon decent citizenship of any sort. . . . Whatever its origin, this acquiescence in unscrupulous baseness is a very grave danger. It plays into the hands of Puritanism and enormously strengthens the case for Blue Laws of every sort. If the theatrical public suffers the liberty of the stage to be abused it must be prepared to see it abolished. There will always be questions as to what is and what is not decency, but there are also cases in which no such question arises—in which the purpose of indecency is flagrant and undisguised. Such enterprises conflict with common sense and public policy, and no civilized community can afford to wink at them."

The "blue law" movement arises from real abuses, and that is what makes it so strong.

Liddell and Scott

The long needed revision of that famous Greek-English lexicon, "Liddell and Scott," is now approaching its final stage, and the Oxford University Press hope at an early date to offer the new edition to subscribers in ten parts of about 200 pages each. £20,000 is being spent on the work, and space has been economized, so that it will not be much bigger than before.

Allusions to this great dictionary and its unconscious humor are numerous. The most famous, however, is part of the tradition of Westminster School. It was, we have heard, on an epigram day during Liddell's headmastership that one of the boys handed up the following: —

"Two men wrote a lexicon, Liddell and Scott,

Some of it was clever, some of it was not.

Now hear all ye people, and rede me this riddle —

How the wrong part wrote Scott and the right part wrote Liddell."

The author has never, so far as we know, been identified, and there are almost as many versions of the epigram as there are "old boys."

A Society of St. Louis Authors

Since March 2nd St. Louis has what it should have had long ago, namely, a Society of Authors. The Society was permanently organized on that day, and its founder, Dr. Alexander N. DeMenil, chosen first president.

Among the objects of the new Society are: encouragement of authorship, mutual help, and hospitality to visiting writers of note. The sole condition of membership is that one have written a book or be "a writer of present distinction." The membership is limited to thirty.

We are glad to be able to report that the Catholic portion of the community, which has more than its quota of distinguished writers, is represented in the Society of St. Louis Authors by two priests, the Revs. Martin S. Brennan and John E. Rothensteiner (the latter an occasional contributor to the *F. R.*), and several laymen and women, among them the Editor of this journal, who will be glad to give any additional information that may be desired by those interested in the movement.

Honoring Albert Pike

A kind friend sends us a copy of the *Nebraska State Journal* of Feb. 23rd, containing a report of the unveiling of a bronze bust of the late General Albert Pike in the Scottish Rite Cathedral at Lincoln, Neb., on Feb. 22nd. The bust was presented to the Consistory by "the Albert Pike Class of S. R. Masonry initiated in the fall of 1919." Mr. H. H. Wilson, Past Grand Master for Nebraska, according to the *State Journal*, "paid eloquent tribute to the man who was for so many years the head of Scottish Rite Masonry in this jurisdiction, the author of its ritual, and the author of thirty volumes of Masonic literature."

Those who have followed the controversy provoked by our "Study in American Freemasonry" will remember the constantly repeated assertion of Masonic critics that Pike is a back number and his books no longer have any influence at the present day. If this be so,

why is the man so highly honored and why is his Masonic ritual, first published in 1860, still used in the Masonic lodges of the Southern Jurisdiction of the A. and A. S. R., as the *State Journal's* report, which was evidently written by an initiate, once again assures us?

A Book About Editorials

"The Editorial: A Study in Effectiveness of Writing," by Leon Nelson Flint, Professor of Journalism in the University of Kansas (Appleton), presents an analysis of scores of so-called editorials in prominent American newspapers. Wide column and narrow, large type and small, short sentences and long, emphasis by rhetorical exaggeration and ironical understatement—all the tricks, methods, and mannerisms by which editorial writers try to make their articles effective, are here dissected, collated, compared, classified, labelled. It is an exhaustive and quite intelligent setting forth of American editorial style and, to some extent, of editorial achievement and influence. Any newspaper man, cub or veteran, can learn something from it.

Yet, as a learned critic in the *N. Y. Post* observes, one turns from this book with something of the feeling that one might have after studying a case of cleverly mounted skeletons of birds in an effort to learn to fly. "So this is an editorial. Ah, yes! Printed in ten-point, double column on the last page. One would feel like that. Careful analysis of something that defies analysis. How do these editor fellows get and hold—or lose—their readers? Why does the man on the street read some editorials and not others? This book talks around that subject, but does not—perhaps because no book could—answer the question."

You can pull to pieces a mountain laurel blossom or a skunk cabbage (if you are thinking of wicked editorials) and reduce it to units of structure, or even to hydrogen, carbon, and coloring matter; but you will not thereby find out the reason for its effect upon you. You might dissect the larynx of Demos-

thenes or parse Lincoln's Gettysburg address; it would not show you why or how either touched the hearts of men. About the essential thing that makes an editorial effective, regardless of literary form or typographical style, Mr. Flint's book, excellent as it is in many ways, leaves you as wise as when you began.

A grizzled old editor with mighty powers of his own once gave to a beginner this short but comprehensive recipe:

"First, have something to say and know what you are talking about. Second, say it, as simply and directly as you can. Third, quit."

Forty Years of Missionary Life in Arkansas

By the Rev. JOHN EUGENE WEIBEL, V.F.
(*Twenty-seventh Installment*)

Sister Mary Agnes, O.S.B., also excelled in drawing and painting. She had formerly been mistress of novices. With them were two younger Sisters, Mary Walburga and Mary Francis. Their advent inaugurated a new era for the Catholics of northwestern Arkansas. These Sisters were ready and willing to make any sacrifice in the interest of religion. They were accustomed to poverty. The poor log-house that received them and the want of all modern improvements did not deter them. With a strong will and absolute trust in God they began to work. The Benedictine motto "*Ora et labora*" (Pray and work) was illustrated in their busy life from morning till evening.

Soon after the Sisters came to Pocahontas, Father Gleissner received permission from the Bishop to visit Bavaria, to see his family. So he left Pocahontas, followed by the good wishes of the Catholics in our district.

The Benedictine Sisters began with a heroic spirit of sacrifice to assist the priest in his missionary work. They taught school; they instructed in religion; they attended to all the work of the sacristy, and from this time on the church was always nicely decorated. Every feast-day would bring a new surprise for the faithful in the house of God. True to their traditions, nothing was dearer to them than the special work of God in the church, about the altar, and especially the Holy Eucharist. Whenever they found time, they all worked in the large garden adjacent to their house, and in a short time the flowers and plants about the convent gave it a delightful aspect.

During the absence of Father Gleissner I was once more left alone to do the mission-

ary work in northeastern Arkansas. I had to visit Paragould, Peach Orchard, Imboden, and other places. This forced me to frequent shorter or longer absences from Pocahontas. For Sisters coming from a convent of Perpetual Adoration, accustomed to daily communion and the most beautiful daily services in church, the absence of the priest was a far greater trial and sacrifice than that involved in poverty and hard work. But with great resignation and contentment the Sisters made also this sacrifice, hoping and trusting in the Lord for better times. They recited the rosary and often held devotions for the whole congregation, especially on the Sundays and holydays when I was absent. In those days it was easy to make a devotion attractive. Almost all the people, coming from different sections of Germany and Austria, could sing the same hymns and the same masses in the German language. It was elevating to hear the whole congregation sing together. My congregation in Pocahontas at that time was far superior in congregational singing to any Protestant church in town.

However, this has changed altogether, for many reasons. The German hymns, with their simple melodies and short measures, have disappeared, and the English hymns do not fill their place. Most of them are too complicated and too long, and congregational singing is almost a thing of the past.

During the week before Septuagesima, 1888, Father Gleissner returned from Europe and took charge of the parish in Pocahontas, whilst I went to Jonesboro, to make that place a new center of Catholic activity. On the 4th of January, 1888, I said the first Mass that ever was celebrated in the new church of St. John, at Engelberg now Debou Post Office, Ark. On the 5th of February the first high Mass was celebrated in that church by Father Gleissner. It was on the occasion of the first wedding held in the church. Anthony Houseman was married that day to Josephine Jerger. I preached and performed the marriage ceremony.

My little congregation at Jonesboro gave me great joy. Though few in number, the parishioners showed great zeal. These were the golden days of Catholicity at that place. On the 28th of May, that year, I baptized thirteen persons in the small church, amongst them one who had been a Lutheran, a few who had been Methodists, and others without any specific religious belief. Besides Jonesboro, I attended also different places along the Cotton Belt and the Kansas City railroads. One Sunday every month I celebrated Mass in Peach Orchard and another Sunday in Paragould. In Peach Orchard there was a small church. The present church for the Catholics of that neighborhood is in Knoble, a railroad junction four miles north of Peach Orchard. In Paragould I said Mass in private houses, sometimes at

Henry Wrape's at other times at Nicholas Staudt's or Philip Weber's. Meanwhile I tried to get the means to build a school in Jonesboro. This was quite an undertaking. There were but few families and very few Catholic children, but I was hopeful nevertheless.

Time and again I explained in the little church that now was the time to invite Catholics to come as settlers and advised those who were in Jonesboro to buy property. Lots that now sell for \$1000 or more, could then be bought for \$25. I admonished my people to go into debt for property and thus to tie themselves to the place. In that way they would share in its future prosperity and would not need to be hod-carriers and track-walkers all their lives. But only a few shewed faith in Jonesboro's future by buying property.

I collected dollar after dollar for the school without getting any substantial help, until one day a Mrs. Finnigan brought me \$400 on condition that the house should belong to the Sisters of Pocahontas. David Dupne, a splendid carpenter, offered all his work free for the building, and the leading ladies, Mrs. E. McCabe, Mrs. Mary Teall, and Mrs. Kate Higgins, contributed considerably by holding festivals and entertainments to provide the necessary funds. To raise two thousand dollars in those days was far more difficult than to raise twenty thousand in the same place now. The town then was small (the census of 1880 gave it but a few hundred), and the people were mostly poor. A man who had five thousand dollars was considered wealthy.

The priest was obliged to watch the pay-car of the railroad. If he was in time for that car, the men gladly gave him a dollar, but if he came a few days later, the grocery, and perhaps the saloon, had absorbed all their money. The Cotton Belt R. R. was then in straitened circumstances. At one time it did not pay its employees for six months. The section houses finally got no more credit from the grocers, and the situation became desperate. The Cotton Belt was very generous with passes, but the boarding houses could not live on passes. The section house keepers as a rule were remarkable for patience, and traveled in every direction to find a place where they could get provisions on credit. The poor merchants in the small towns could not afford to do this, but a number of merchants in Pine Bluff gave credit, though naturally at a high rate of interest. These were prosperous days for the gentlemen from Jerusalem and Samaria who had courage enough to take risks.

Striking was not known or so generally practised in those days as now, and it is rather a wonder to me how the poor people could hold out six months without money and continue to work for the railroad. But we lived through all these trials and, in spite

of all, I got money enough to build the school, a two story frame building with basement, veneered with brick. It burned down, together with the church, in 1896.

On June 24, 1888, Bishop Fitzgerald visited Pocahontas to give confirmation and to dedicate the convent of the Benedictine Sisters. The convent was called Maria-Stein in honor of the famous shrine and the Benedictine Abbey of Maria-Stein, in Switzerland, and because it was built upon a rocky hill. There is no rock to be seen the whole way from Memphis, Tenn., until you come to the bluffs of the Black River.

Father Gleissner declared to the Bishop on that occasion that he felt unable to carry the burden as pastor of Pocahontas any longer, and asked that his Lordship send me back there. For that reason I had to return as pastor to Pocahontas, where Fr. Gleissner assisted me again, as formerly, in attending the missions of Jonesboro, Paragould, Walnut Ridge, and the other railroad stations. On the following day, June 25, 1888, the neat little church of St. George at Imboden was dedicated by Bishop Fitzgerald. There were seven Catholic families living in the neighborhood of the church. They were all related, brothers and sisters, and on account of family troubles all sold their farms and moved away. They were well enough satisfied with the country but could not agree among themselves. A Mr. Sloan had given the lot for the church, but had never turned over the deed. The Catholics having moved away, there were no services in the church for a time, and Mr. Sloan permitted a certain Mr. Carter to move into the building. He converted it into a dwelling. I asked Bishop Fitzgerald what I should do about it, and his answer was, nothing. If the people of Imboden cared for the Catholics or a Catholic congregation, they would take it upon themselves to defend our rights, and if not, it was best to drop the matter.

On June 26th the Bishop gave confirmation at Jonesboro, where he praised the young congregation for their zeal and energy, and expressed hopes for the future of the parish. Father Gleissner worked hard and zealously until late in the fall of 1888, when he obtained permission to leave the diocese and returned to Bavaria, on account of some misfortune that had befallen his family. He was received into the diocese of Ratisbon, where he is still working in the Lord's vineyard. Thus I was once more left alone in Northeast Arkansas.

(To be continued)

—The more important rubrical changes and text variations in the new Missal have been handily summarized for the busy priest in a leaflet composed by Father F. G. Holweck, which is distributed by Messrs. Benziger Brothers in connection with their new Missale Romanum.

NOTES AND GLEANINGS

—The *Nation* discourses on "Pittsburgh's Prostituted Press." But why pick on Pittsburgh? Is not the daily press prostituted everywhere?

—A short way is to be taken with those tiresome place-names which are difficult for English and other tongues to get round. The *Geographical Journal* states that a British official system has just been completed for the phonetic spelling of the names of places in thirty-two foreign countries. It does not look on the face of the matter, however, as if the geographically inclined will thus be able to obtain much relief. For instance, Lodz, which figures as a place on the maps, will no longer be found if sought for; in its place will be the hieroglyphic "Wudsh"!

—"The Irish Problem," writes the *London New Witness*, edited by Gilbert K. Chesterton. (No. 430), "is killing us—not our bodies, which die daily, but our souls, the soul of England, the souls of Englishmen. Continually are infamies perpetrated in Ireland today which, when the like were done by Germans in Belgium, excited our horror. Now we rub our hands and cry: 'That's the stuff to give them!' or 'Shooting men for carrying arms! Good! Now just hear them squeal!' Oh yes, they squeal; and the squeal is a cry to Heaven for God's vengeance on murder."

—The best and strongest arrangement ever published for the supernatural character of the charismata and visions of Ven. Ann Catherine Emmerich is Dr. J. Niessen's "A. K. Emmerichs Charismen und Gesichte. Grundsätzliches, Tatsächliches, Kritisches. Zugleich Beiträge zur Clemens-Brentano-Frage," published by the Petrus-Verlag, of Treves, in 1918. Unfortunately, the volume is already out of print, but we hope a new edition will soon be provided. The case of Ven. Ann Catherine is well worth defending, and Dr. Niessen defends it with great skill.

—A correspondent of the *Daily American Tribune* (Jan. 31), in a eulogy of the B.P.O. Elks, says: "I cannot understand why such opposition to the Elks, when many of the officers of the subordinate lodges throughout this country are Knights of Columbus, and also some of the Grand Lodge officers. I have visited cities where the Grand Knight of the K. of C. was the Exalted Ruler of the Elks Lodge;"—which is unfortunately true, but does not prove that the Elks are all right, but rather that there is something wrong with the K. of C., who have been aptly called "Catholic Elks."

—The January number of the *Chapbook* contains a note by Robert Bridges on the subject of a sonnet published by him in the *London Times* of November 4, 1918, implying that ill-treatment of prisoners was a part of the Prussian war policy. Mr. Bridges states that, after reading "Comrades in

Captivity" and other narratives by prisoners of war in Germany, he has become convinced that cases of brutal treatment were exceptional and attributable entirely to the character of particular prison-camp commandants. He therefore retracts his words and expresses his sorrow at having written them.

—In the current *Edinburgh Review* (No. 475), Dr. Arthur Shadwell continues and concludes a searching criticism of the Marxian theory of "Capitalism," pointing out that in the evolution of industry events have proved Sismondi a truer prophet than Marx. "The whole theory of class conflicts is, in truth, at fault. The simple conception of capitalist versus workman, or 'bourgeoisie' versus 'proletariate,' on which the whole Marxian structure is raised, never fitted the facts any more than the conception of feudal lords versus bourgeoisie, which is supposed to have preceded it, fitted medieval society. There were then many classes, and their relations, alliances, and conflicts were continually changing, and so it is now."

—A peculiar game is carried on annually by Congress on one side and the government departments on the other, over department estimates. Both parties are, strange to say, victorious. This is how the game is played. Knowing that Congress will cut down their estimates, the departments ask for much greater appropriations than are needed. Then Congress proceeds to reduce the estimates, as usual. As usual, also, the departments get practically what they want, and Congress gets credit for watchfulness and courage. Thus both sides win, but the credulous public has the wool pulled over its eyes. This is a yearly farce that should no longer be repeated.

—The *Freeman* (No. 49) gives editorial space to the following: "Most of our readers are aware that during the war the Constitution of the United States and the Declaration of Independence were under ban of the law; that is to say, persons who circulated reprints from these documents were brought before the courts and convicted of seditious conduct. This seemed rather remarkable, but an even more remarkable fact has now come to light. The Association to Abolish War is reprinting and circulating the Sermon on the Mount, in a four page leaflet. This is headed by the caption 'Now It Can Be Printed'; and an explanatory note is added, stating that late in 1917, a member of the Association proposed to print the Sermon on the Mount, without note or comment, for free distribution. The Secretary of the Association, Mr. Wilbur K. Thomas, was officially informed that such a procedure would be regarded as 'pro-German'. How is that for high?" Surely those who followed the general war hysteria are already being filled with shame and remorse at conduct so utterly foolish and disgustingly servile.

Literary Briefs

—A splendid souvenir has been issued by the Rev. George A. Metzger to commemorate the golden jubilee of St. Catherine's Hospital, Brooklyn, N. Y., which was established for the sick poor of Holy Trinity parish by the late Msgr. Michael May and was developed to a high point of efficiency under his successors, Msgr. Daufenbach and Father Fr. M. Schneider, all three of whom, we are proud to say, were warm friends of the FORTNIGHTLY REVIEW. The hospital is in charge of Dominican Sisters and compares favorably with any similar institution of its kind and size in the U. S. The souvenir, though itself richly illustrated, is accompanied by an album of beautiful photogravure views of the hospital, its medical, consulting, house and nursing staffs, the Sisters, wards, operating room, etc., etc. Both the souvenir and the album are well worth preserving.

—We hail with delight the first volume of "A Parochial Course of Doctrinal Instructions for all Sundays and Holydays of the Year," based on the Catechism of the Council of Trent,—that inexhaustible treasury of sound and practical doctrine which has perhaps never yet been sufficiently utilized. The chief excellence of this work, prepared and arranged by the Rev. Fathers Chas. J. Callan, O. P., and J. A. McHugh, O. P., lies in the fact that it outlines a systematic course of instruction in conformity with the Church's own catechism, without setting aside the Gospel or the Epistle of the respective Sunday. It draws its lessons from the Scripture text of the Sunday and groups them around corresponding portions of the "Catechismus Romanus." Unfortunately, the need of a substantially new translation of the latter occurred to the editors only after this first volume had gone to press; but the three following volumes will give the text in a thorough revision. The doctrinal instructions here gathered together are by such authors as the Rev. P. Hehel, S. J., the Rev. B. L. Conway, C. S. P., Dom Bede Jarrett, O. S. B., the Rev. W. D. Strappini, S. J., the Rev. Thos. J. Gerrard, the Rt. Rev. James Bel- lord, the Rt. Rev. W. T. Russell, Cardinal Corsi, the Rt. Rev. Alex. McDonald, the Rev. H. G. Hughes, the Rev. Wm. Graham, Dom Anselm Parker, O. S. B., and others who have contributed of late years to the *Homiletic Review*, of which Fathers Callan and McHugh are the able editors. We heartily recommend the work. (Jos F. Wagner, Inc.; Western agents, the B. Herder Book Co.).

—We have received the second (exegetical) part of "Christus in seiner Präexistenz und Kenose nach Phil. 2, 5—8," by the Rev. Dr. H. Schumacher, of the Catholic University of America. The book carries the highest possible commendation: it was awarded the prize of the Pontifical Biblical Institute and is published under the auspices of that august

body. It is difficult to refrain from superlatives in reviewing the monumental achievement of Dr. Schumacher. The praise lavished on his first production, "Die Selbstoffenbarung Jesu" (see F. R., 1913, No. 6) and on the first (historical) part of the present study by the foremost Catholic as well as non-Catholic New Testament scholars of the world, is equally deserved by this continuation. We find here the same profound scholarship, keen logic, and painstaking research that have aroused the respectful admiration of even the most captious German critics. Our feeble tribute—and we are not aware of a reputation for too ready or fulsome praise—would detract from, rather than add to, the eulogies of such men as Tillmann, Lagrange, Lemmonyer, Van Kasteren and C. Villa. With German "Gründlichkeit" Dr. Schumacher combines the rather un-German virtue—we use the word advisedly!—of a clear and brilliant style. His command of language is no less notable than his "cognizione vasta e profonda di tutta la ricca letteratura che riguarda la vita di Cristo." (C. Villa in *Scuola Cattol.*, Milan, 1912). Without reserve we appropriate the judgment of Père Lagrange on the "Selbstoffenbarung Jesu" (*Revue Biblique*, Paris, 1912, p. 614; "L'étude de Schumacher est décisive sur le point spécial qu'il a traité, et on ne peut que le féliciter...") Dr. Schumacher is about to make his début before the English-speaking world in a "Handbook of Scripture Study," now in press. We await with keen expectancy this latest evidence of the enterprise of the firm of Herder.

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ST. LOUIS, MISSOURI

April 1, 1921

Two Standards

By EUGENE M. BECK, S.J.,
St. Louis University.

They

Depart from us! We would not say
Thy rule hath brought us ought but gain!
But we are tired to tread the way
That stiffens upward from the plain.

Depart from us! Life's certainties
We prize above Thy fabled lore.
Our lands are fat—a thousand seas
Waft increase to our goodly store.

Depart from us! The gentling sky
Invites to mirth and jocund play:
Thy ways are kind, yet does Thine eye
Rebuke our glittering holiday!

We

Abide with us! Apart from Thee,
Earth's calculated joys are pain.
Unless Thou help, how shall we flee
The destined wrath, the fiery rain?

Abide with us! for even now.
The tides of evening climb apace;
The night is in our eyes, and how
Shall we win safely to Thy face?

Abide with us! And if at whites
Thy chosen road is hard to tread,
Yet are there by-paths, greening aisles
And gleaming vistas over-head!

Pascal and the Casuists

A new edition of "Les Lettres Provinciales" of Blaise Pascal has been published by Longmans, Green & Co. in their series of "Modern Language Texts." A critic in the *Catholic World* (No. 670) justly objects to the inadequate and misleading preface by the editor, H. F. Stewart, D. D. The critic makes some additional observations on the "Lettres" themselves which deserve reproduction.

"Pascal," he says, "was most unfair in speaking of the Jesuits, as if they were the only casuists in the Church, or as if they were the only ones worthy of censure. Of the many thousands of cases in the Jesuit treatises on moral theology he selects only one hundred and thirty-two decisions, which in reali-

ty amount to but eighty-nine if we exclude repetitions. An analysis of these cases leaves little for a non-Catholic—if he be honest—to cavil at. Some of them are common-sense decisions, which could only be denounced out of crass ignorance or blind prejudice. For instance: that a starving man may take food without being guilty of theft; that one may eat and drink things because one likes them, not merely to sustain life; that a man is not guilty of abduction if his companion freely consents to run away with him; that a bankrupt may be left enough of his fortune to live decently; that ecclesiastical laws lose their force when they become obsolete. Some decisions are travestied by the omission of a saving clause or definition which altogether changes their meaning. Everyone, for example, would admit that it is immoral for a servant to coöperate in his master's wrongdoing. But his indignation will vanish once he finds that the case in question supposes the servant an innocent party to the wrong-doing. The servant is posting his master's letter advising a friend to steal from the State, but he is guiltless, inasmuch as he does not know the contents of the letter.

Scholars have pointed out in Pascal two hundred errors of detail, one hundred more of suppression of context, and at least three of absolutely false citations. Out of the entire list of one hundred and thirty-two decisions, eight only have been condemned at Rome (on dueling), three on occult compensation and equivocation are so arranged out of their context as to appear immoral, and three others on simony, the passing of money between judge and client, and usury are to say the least of doubtful interpretation.

We are certain that the non-Catholics who constantly allude to Pascal's 'fearful onslaught' upon the immoral teachings of the Jesuits have for the most part never read his book."

The Socialization of the School

III

(Conclusion)

According to the Bureau of Education, cities of 5,000 population and over opened their schools for the following "social features" during the year ending June 30, 1914:—Entertainments, fortnightly social and recreational programmes, pupils' civic leagues, polling places, night schools, political study clubs, dental clinics, adult gymnasium classes, motion pictures, concerts, community meetings, receptions, basket ball, debates, girls' canning and sewing clubs, Chautauqua circles, election uses, athletics, oratorical contests, foreigners' classes in English, domestic science associations, patriotic celebrations, physical culture and other clubs, night citizenship courses, musical entertainments, women's vocational night school, school art gallery, child welfare associations, evening debating clubs, farmers' institutes, neighborhood meetings, chorus rehearsals, boy scout meetings, political rallies, children's civic clubs, tennis courts, agricultural clubs, Y. M. C. A. and Y. W. C. A. meetings, library stations, working-girl's clubs, day nurseries, folk dancing, art recitals, May festivals, fairs, social gatherings, Froebel clubs, cadet corps, etc.—This is certainly a sweeping list of activities and indicates what is meant by "the wider use of school buildings" or the "Socialization of the School."

A phase of socialization which deserves special mention is "the newer use of the school yard." Some of our educational experts say that if the school yard is to have its maximum use and efficiency, it should be used from 8 o'clock in the morning until 10 o'clock in the evening, all through the pleasant weather, making it available for about 14 hours a day. They likewise think it probable that the next ten years will see the use of all suitable school yards quadrupled by use after school, on Saturdays, and through the Summer vacation, and by the introduction of play into the curriculum. The system which is said to best satisfy the latter

requirements, at present, is that in vogue at Gary, Indiana.

"Socialization" carried to the extent already described will not satisfy some educational reformers. A Wisconsin enthusiast wants the public schools to be used as the only "polling-place" in every district, while the school principal ought to serve as election clerk, and in other cases as "civic secretary" for the community. As "the secretarial service of the school principal was not recognized as actually and officially belonging to his function as a public servant" by the people of Wisconsin, Mr. Edward J. Ward, the prime mover in the scheme, suggested a remedy:

"For the sake not only of the money, but primarily for the support of the school principal in efficiently rendering this service upon which effective community organization depends, it is necessary that this work of civic secretaryship be definitely recognized as public service and remunerated as such."

But it is fair to ask why the public school principal rather than any other loyal citizen should be chosen for this "remunerative service."

The movement is full of suggestions for Catholic schools and teachers. There is no doubt that our school buildings and educational equipment could be used much more efficiently than has been the case in the past. It would be unfair, of course, to ask our teachers to remain in the buildings after school hours, to conduct or supervise social activities, or to expect to initiate such work as has been undertaken in some of the public schools. But we may ask ourselves whether our class-rooms and larger school-halls might not be more freely used for undertakings beneficial to the whole parish, and especially as "social centers" for the good of our youth. How this is to be done must be left to the good judgment, to the zeal, and to the whole-hearted devotion of those whose "social sense" has been sufficiently stirred to enable them to realize the opportunities for important social service in this broadening of our educational work.

(REV.) ALBERT MUNTSCH, S. J.

Dominicana

To the Editor:

It is some time since I read in your esteemed journal (issue of February 1) the notice of Father Devas's "Ex Umbris, Letters and Papers... of Fathers Lacordaire, Jandel, Danzas." But it is only now that I have secured a copy of the book itself. The documents published therein were not wholly unknown to me when I wrote Chapter VI of my "Life of Father Charles H. McKenna." Indeed, this chapter was submitted to one who had spent ten years in the Province of Lyons (in which the documents are preserved), and who had read them in the manuscript form. Father Jandel's Memorial and many letters bearing on the well-known controversy between him and Father Lacordaire are used extensively by Foisset in his excellent and judicial life of the great Dominican orator. Foisset's work, it must be remembered, is not *ex-parte* plea.

Aside from other reasons, I leave it to the readers of Father Devas's book to decide whether the very documents which he publishes, do not substantiate, rather than refute, the truth of what I say in the sixth chapter of Father McKenna's life. The same readers are invited to compare my idea of Dominican life (given in the same chapter) with those of Fathers Mandonnet and Jaquin, both celebrated historians of the Order. Mandonnet's idea will be found in his article on the Dominicans ("Order of Preachers"), *Catholic Encyclopedia*, Vol. XII, pages 354 ff.; that of Jaquin in his splendid little volume entitled: "Le Frère Prêcheur Autrefois et Aujourd'hui," which has been rendered into English by Father Hugh Pope under the title of: "The Friar Preacher Yesterday and To-day."

I am more than surprised that Father Devas's book bears the name of no censor of the Order. The Dominican Constitutions most positively require the names of two such censors to be printed "*in fronte operis*."

V. F. O'DANIEL, O.P.

Washington, D. C.

Dr. Shailer Matthews on the Pope and the Y. M. C. A.

In the *Independent* (March 12), Dr. Shailer Matthews, a well-known Biblical scholar, and one of the editors of that magazine, comments on the recent condemnation of the Y.M.C.A. by the Holy See. He affirms that "it [the condemnation] will only serve to deepen the chasm between Christian forces at a moment when, with mutual toleration of each other's position, they should be standing together in the maintenance of Christian morals in society."

Dr. Matthews, however, entirely overlooks two facts which, if duly considered, would have given his comment another turn.

The first is that, as far as Italy is concerned,—a country, therefore, concerning which the Pope is better informed than his critic,—there have been real attempts at proselytizing. In fact the Y. M. C. A. boasted of their success in this regard. Hence there was much more attempted by the Association than "the preaching of Christianity in any form other than that of Roman Catholicism."

In the second place, Dr. Matthews states that "though strictly evangelical in its administration, the Association puts no religious tests upon its services and extends its opportunities to men of all religious faiths or none whatever."

This statement does not square with the practice of the Association in this country. It is well known that Catholics are barred from the higher and controlling official positions. They do not measure up to the "evangelical" test. Dr. Matthews does not sufficiently consider the injustice of inviting Catholics to join a religious society, telling them they have "equal" rights with all "evangelical" people, and then shutting them out from the inner and higher councils of the body.

—If the FORTNIGHTLY REVIEW fails in stimulating its readers to think for themselves—even to the point of occasional disagreement with its utterances—its purpose is not attained.

The Occupation of Germany

Because Germany has acknowledged that it is impossible for her to meet the terms of the Treaty of Versailles, the Allies have sent their forces into that country to occupy some of its fairest provinces and cities, in order to harass and humiliate a prostrate nation. Are the war-wounds of the world to be opened afresh? Is civilization to be dragged into the dust again? Will reason be dethroned for a second time in a decade? Is this the way for triumphant powers to protect their interests and to dictate terms? So far as the prostrate German government and people are concerned, there is but one way to face, the way of a burdensome debt, years of ceaseless labor, sacrifice and thrift to meet the unreasonable allied demands. This means the enslavement of a people for generations to come. Defeat generally does not bring any choice to the defeated; but on the other hand, victory does not give to the victor the right to make unreasonable demands upon a defeated people. How would we have to hold our heads in shame were we a party to this infamous treaty and the manner in which it is being carried out? Have we acted thus with the conquered in the wars in which we have been engaged? Has not our treatment of the defeated been uniformly generous and just? Does history record any treatment comparable to that which is being meted out to Germany at this moment?

Enough time has passed since the occupation of Germany began, to indicate what the attitude of the German people will be. Evidently they propose to take the thing as philosophically as they can and await the outcome. Collecting an indemnity such as the Allies demand, is no work for an invading army. Foreign armies cannot restore Germany to a condition of economic health. Military orders will never make the German people produce and sell the surplus of goods that must be handled if an adequate indemnity is to be paid. This is equivalent to saying that the occupation is meaningless and futile. It is a useless hardship imposed

upon the innocent victims in the occupied territory. By marching into Germany, the Allies convey to the German people in a most emphatic manner, that they still think of them in terms of bitter enmity and that they intend to make them pay to the limit of their capacity, even though justice and reason would dictate otherwise. A settlement made on German soil, with an army back of the negotiators, seems to be the only settlement that will satisfy the most rabid of the allied countries.

Lloyd George says: "For the Allies, German responsibility for the war is fundamental. It is the basis upon which the structure of the Treaty has been erected, and if that acknowledgment is repudiated or abandoned, the Treaty is destroyed." This "gentleman," whose "generous treatment" of the Irish people is gaining for him the "admiration" of the world, insists that the German government originated the world war with the support of the German people. History and not Lloyd George will settle that question and place the responsibility for the origin of the war where it belongs. Even now, it is no secret that it was England's jealousy of Germany's increasing commercial conquests that originated the war. The foundation upon which the Treaty of Versailles is built is absolutely false, and a product of hatred, falsehood, and injustice. Students of history in ages to come will know where to put the blame for the devastating and terrible scourge which began in August 1914 and nearly wrecked civilization.

If Germany is made to pay the unreasonable indemnity demanded by the Allies, the latter might find themselves hit harder than Germany herself. It is not merely a question of failure to garner the German tribute year by year. There is the much larger question of the quietude and contentment of the whole world. Unless the people of all countries settle down with a will to reproduce the wealth which was dissipated by the war, there is no prospect of the Allies being benefited by the indemnity which they expect to force

from Germany through the occupation of her country. Annual payments might be made with regularity, yet owing to the crippled state of the markets and the general anxiety and discontent, the Allies would have lost more than they would have gained. So there are two sides to this indemnity question that the Allies might do well to consider before allowing hatred and greed to dictate their policy towards a defeated and prostrate people.

The provisions of the Treaty of Versailles which the occupation of German territory hopes to bring to an issue, if literally carried out, would ruin both the Allies and Germany. This is the opinion of Francesco Nitti, former premier of Italy, who has become one of the most active publicists in Europe against the strict execution of the treaty. In the allied countries the people are convinced that the national debt is going to be paid by the vanquished countries. They consider not only the German government, but all the German people, including future generations, as responsible for the war, so that the indemnity is to be paid by men who were not even born at the time of the conflict. This curse on a vanquished people has no example in modern history. The conquered countries, having lost all their resources, have to fight for the conquerors. The workmen have to work for the victorious enemy, still more for their own employers, and not only for the present, and in order to regain their liberty, but for twenty, thirty, and perhaps forty years to come.

In Central Europe there are more than eighty million Germans. They represent the largest racial unity in the Aryan race and, perhaps, in the whole world. They are industrious, energetic, and fond of work. Will such a people, who count among them the most cultivated and the most progressive of the whole earth, submit to servitude? Will they accept willingly obligations which can not possibly be carried out and which are put upon them with threats and outrageous military sanctions? In the allied countries the people have

been made to believe that the indemnity will put an end to all economic difficulties, and no one has the courage to tell them the contrary. But in order to exact these indemnities, Germany must be kept disarmed under the military domination of the conqueror, and this means the ruin of the conqueror even before the ruin of the conquered. For Europe to regain peace and prepare a new organization, the indemnity must be fixed at a tolerable figure which could be paid in a few years by the present generation. "Everything," says Nitti, "must be done to prevent the bankruptcy of the conquered and the conquerors, all at the same time. The same destiny weighs on all, and the final fall of the conquered will not happen without the fall of the conquerors. Europe must avoid this painful event, which may easily become the most tragic incident of modern history."

(Rev.) F. JOS. KELLY

Detroit Seminary

A Complaint

To the Editor:

America has become of late a fine place for foreign literary enthusiasts (I dare not use the term "writers") to dump their endeavors upon the reading public. To make matters worse, a great number of fickle Americans have taken a fancy to the romantic tales "dished out" by these visitors, who are not able to compete with writers in our own country.

The "hacks that make or mar literary reputations in America have lavished undeserved praise" on these men, whose books make no valuable addition to the literary mart. Very often sensationalism is their only quality worth mentioning, and this is usually of the kind that disgusts.

Some publishers in their eager desire for that which glitters, make these books the "best sellers" by skillful advertising, and ignorant, gullible readers are not only cheated out of their time and money, but also weaned from really worth-while books.

J. J. B.

Milwaukee, Wis.

The "Psycho-Analysis" Fad

The *F. R.* for March 15 contained a short but trenchant article on the vagaries of "psycho-analysis."

Dr. W. Bergmann, author of one of the latest and most up-to-date manuals on the meaning and treatment of mental disturbances due to nervous derangement,* speaks in the same severe terms of the abuses and crudities of the psycho-analytic method. The interpretative schemes of Freud are spoken of as "nothing more than abominable psychology fit for old women."

The five following propositions were presented by an authority on the subject at the meeting of the German Society of Psychiatrists in Breslau:

1. The principle of so-called psycho-analysis (sc. Freud's) are not sufficiently established—neither theoretically nor empirically.
2. The therapeutic efficacy of psycho-analysis has not been proved.
3. The permanent results for clinical psychiatry are equal to zero.
4. The repugnance which is felt by right-thinking persons towards the psycho-analytic propaganda is founded upon its thoroughly unscientific method.
5. The practice of psycho-analysis, in the way in which it is often carried on to-day, involves danger for the nervous system of the sick, and is compromising for the medical profession.

Besides Dr. Hoche, who presented these propositions to the Society, other authorities were cited in opposition to Freud's theories—Weygandt, Liepmann, and Kohnstamm.

Dr. Bergmann adds that he himself cannot agree with Freud, who seeks a sexual origin for every case of mental conflict. According to Freud, all undesirable trains of thought which force themselves upon the mind, of whatever

nature they be, are merely repressed wishes or desires referring to some action performed with (sensual) gratification. It is possible, says Dr. Bergmann, that this may be true in some cases. But generalized as it is in the Freudian system, it is a "monstrous exaggeration."

At any rate, he adds, we agree with those medical critics who absolutely condemn the prying into the inner life of the patient by embarrassing and suggestive questions. He agrees with them when they condemn the practice of asking the patient to narrate and interpret his dreams. And, finally, he rejects, as do these other medical authorities, the practice of detecting sexual symbols in all the patient's expressions and actions.

Liepmann says of the Freudians that "they consider possibilities as actualities, and turn what may be imagined into something necessarily existing."

It is gratifying to see these outspoken criticisms of medical authority enforce the occasional utterances of Catholic scholars on the subject.

(Rev.) ALBERT MUNTSCHE, S.J.

Christian Charity, the Only Means of Reconciliation

The Central Bureau of the Catholic Central Society in a recent press bulletin reprints from the *U. S. Catholic Magazine* of 1846 an account of the conversion of an old Englishman who had served in the army against the Irish and stained his hands with Irish blood in the rebellion of '98. When this man came forward to be baptized, he begged that some Irishman stand sponsor for him, observing that "as he had fought against the Irish people and against their religion, being now, by the mercy of God, converted to that faith in which they had always persevered, he wished to offer the only atonement, besides repentance, it was in his power to make, by a public testimony of his love for a nation whom early bigotry had taught him to hate. He now realized the value of a universal faith and universal love."

* Die Seelenleiden der Nervösen. Eine Studie zur ethischen Beurteilung und zur Behandlung kranker Seelen. Von Dr. Med. Wilhelm Bergmann. (B. Herder). We heartily recommend this book as one of the handiest and sanest manuals on the subject.

What a wonderful example of a sincere conversion and what a striking lesson for men and nations! "We cannot help wishing and praying," says the bulletin, "that the spirit evidenced by this man of English birth might become universal to-day. For there can be no lasting peace unless there be a real reconciliation. And, as the Holy Father has pointed out, there can be no real reconciliation of men and nations and races unless there be a change of heart, a change from the present attitude to one of true Christian charity."

Mr. Peter W. Collins and the Socialists

To the Editor:

In the *Catholic Register* of Denver, I find a reprint from the FORTNIGHTLY REVIEW, in which Mr. Denis A. McCarthy calls attention to the fact that Mr. Peter W. Collins denied making the statement that "Socialists should be so treated that in a few minutes they will be scurrying into holes and corners to hide, or seeking hospitals to have their wounds doctored."

It is true that Mr. Collins, in a letter to the *Nation*, denied making this statement. Thereupon the editors of the *Nation* invited me to rebut Mr. Collins' denial, and this I did. However, for some reason not known to me, the *Nation* has not, to date, published my rebuttal.

In the meantime, will you permit me space to set forth briefly the facts? They are as follows: Mr. Collins delivered an anti-Socialist lecture in Williston, N. D., on June 24th, 1920. The *Williston Herald*, a weekly paper, published what purported to be an interview with Mr. Collins on June 17th, a week prior to the date of his lecture. This interview, several columns in length, was in the nature of advance press "dope," advertising Mr. Collins' lecture. In this interview Mr. Collins was quoted as above with reference to what constitutes proper treatment for Socialists.

At that time I was editing the *Farmers' Press* of Williston, and I called

upon Mr. Collins, editorially, to repudiate in his speech the alleged incendiary remarks attributed to him in the *Herald* of the previous week, Mr. Collins, however, did not repudiate the *Herald* interview in his lecture, nor did he repudiate any part of it as far as I have ever been able to ascertain. In fact, he admits in his letter to the *Nation* that he did not do so.

While I dislike, therefore, to disillusion Mr. McCarthy about his idealistic conception of the utterances of Mr. Collins on the lecture platform, the fact still remains, in spite of Mr. Collins' belated denial in the *Nation*, that the latter had ample opportunity to repudiate the incitations to violence attributed to him by the *Williston Herald*, and failed to do so. If Mr. McCarthy still doubts the above facts, I will try to furnish him a photographic copy of that page of the *Herald* containing the interview with Mr. Collins, provided he is willing to stand the expense of it.

Incidentally, I may add that just five weeks after Mr. Collins delivered his anti-Socialist lecture in Williston, that city witnessed an anti-Socialist riot in which bloodshed was averted only by the prompt action of Sheriff Chas. Mackenroth, who swore in fifty special deputies to meet the emergency. To my mind there was little doubt that Mr. Collins' lecture five weeks previous, was in a measure responsible for this riot. The disorders continued for two days.

As a Catholic, I protest against such lecturers as Mr. Collins and I reiterate the statement I made in the *Nation*, that as long as Catholic organizations send out men who permit such interviews to go un-repudiated, Catholics everywhere deserve little sympathy when they are persecuted by bigoted mobs who differ from them in a religious way.

Very truly yours,

G. J. KNAPP

814 Sherman Ave., Salt Lake, Utah.

—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.

Thoughts Provoked by an Interview

In the current issue of the *American*—a magazine thoroughly saturated with the *Zeitgeist*, by the way,—the place of honor is given to an interview with a distinguished prelate entitled "Young Man, Expect Great Things!" The quoted remarks are highly laudatory of American progress and opportunities. The entire article conveys the idea of a satisfied mind, looking out rejoicingly upon our great material civilization, and beckoning the younger generation to participate in the fruits which are supposedly within easy reach.

Several queries haunted us as we browsed in these Elysian fields of make-believe. Our mind's eye pictured the throngs of the unemployed as we see them daily, and reviewed again the piteous letters of frantic appeals for help and "jobs"—and we wondered. We saw the throngs of workers, and pictured to ourselves the hopeless prospects that even the best of them have before them, as wage-slaves in modern industrial society—and again we wondered. More disconcerting still there came to us the thought of the millions of Catholic laborers who are being sucked into the whirlpool of modern economic, political, and social revolution for lack of leadership and sound direction.

Is the Church in America a Church of the masses, in the real sense of the word? We have many "prominent" ecclesiastics, who are indisputably great, good, and well intentioned; but can they lead in the present crisis?

Supporting the Catholic Press

To the Editor:—

A little humor now and then, is relished by the sternest men. Here is a joke, a real one:

"This is the Catholic press month, and all Catholic men are urged to support their local Catholic press, and subscribe for at least one Catholic magazine . . ."

A communication from the High Office, containing the above, was read by the secretary of a local branch.

"Brothers," said the presiding officer, "you have heard the contents of this communication. What is the pleasure of the meeting?"

"I make a motion to place same on file as read," said one member, and two others offered a second.

"All in favor of the motion will please signify by saying aye." And all voted in the affirmative.

"Those opposed, will signify by saying no." Not one vote was cast against the motion, and the chair declared that the motion was unanimously carried.

Some support, isn't it?

J. M. SEVENICH

Milwaukee, Wis.

[If the rest of the Catholic papers of the country have derived no more benefit from the "Catholic Press Month" than the FORTNIGHTLY REVIEW, the movement may be put down as a dismal failure.—Ed.]

Drifting into Paternalism

Interlarded with the immense amount of congressional fol-de-rol that creeps into our political records, there is an occasional bit of wisdom, for instance: (Senator King): "We have in this country a bureaucracy which puts to shame the bureaucratic forms we so often criticize in other countries. . . . We are drifting toward paternalistic government. Socialistic schemes are being devised and advocated with earnestness, and persistent efforts are being made to secure their adoption by the government. Following war and during periods of readjustment, when business is disordered and discontent is abroad in the land, clamorous appeals for paternalistic propositions become more frequent, and those appeals are often pressed with zeal, and indeed, with a fury that make them well nigh irresistible."

They are irresistible. Under the present form of society State paternalism is the only recourse, and though oftentimes the results are nil, or nearly so, it is necessary to make a show at least towards relieving the situation. Else

who can say how long revolution would be warded off? Quite logically, then, are we drifting into paternalism, State Socialism, and bureaucracy. As long as Capitalism is the prevailing economic form of society, this will be the case, and indeed inevitably so. F.

One Way of Solving the "Housing Problem"

There is now being organized in St. Louis a "Workers' Homing Association." Its aim is to enable wage earners and salaried employees of all trades and professions to obtain and own their own homes on the fraternal co-operative plan.

In our days of commercialism, profiteering, high cost of living, etc., there ought to be no question as to the feasibility of such an enterprise if we take into consideration the success attained by fraternal life insurance societies. If conducted under proper safeguards in regard to the financial end, and safety of the investment of funds contributed by its members, the plan is practical and offers no more obstacles than life insurance on the fraternal plan. The laws governing equity, probate matters, and fraternal beneficiary societies can easily be applied to the constitution and by-laws of such an organization in every State.

The best features of such an organization are the following: (1) Interest on notes, commissions, etc., are eliminated, a spirit of thrift looking to the acquisition of a home and the protection thereof, is nourished, especially among young men and women, who ought to be ambitious to own their own home by the time they have reached the zenith of efficiency, but must work under the pressure of ever increasing competition. (2) The association furnishes money in any reasonable amount (say \$4,000) to each of its members for the purpose of building or buying a home, subject to the approval of a board of competent directors and officers, and to the laws governing the security of investments. (3) The funds so raised are acquired by a monthly assessment

of the members in the sum of \$10 each, and when a member obtains a home, he pays \$26 per month; the \$16 more are the equivalent of the average rent paid by the worker in our large cities and should never exceed 20% of his salary. (4) The organization, under its rules, starts operation as soon as 500 members have joined, and will finish for all simultaneously at the expiration of 241 months, at which time the members will release each other and receive a clear title to their homes. (5) The association creates a contingent fund which, in case of accident or sickness of any member, is used to pay the sick member's assessment during the time of his incapacity. Of course, the amount so applied must be amortized on a percentage basis, to be added to the regular assessment of such member when able to resume work. Thus aside from other benefits which the association is able to render to its members) it will protect them against a foreclosure of mortgage, against the depreciation of the value of their property by the intrusion into the community of unwelcome individuals, corporations, or races, and it is easy to understand that many a stumbling block can be removed by co-operation that would resist the individual force of any man.

The idea has undoubtedly merit and is worthy of consideration and study. We shall observe its workings and in due time give our readers the benefit of our observations. H.

—When the Germans bombed London, their theory was that even if they did only kill chance civilians still it would have a grand moral effect. It did,—in stiffening Londoners and Englishmen generally to hold out against the enemy. The Germans know this now. But Sir Hamar Greenwood, more Prussian than the Prussians, clings to the belief that mere murderous blackguardism can break the spirit of the Irish people. A few English newspapers are beginning to see the folly of his conduct. "He and the black sheep of his irregular militia," says the *Manchester Guardian* (weekly edition, Vol. IV, No. 9), "have deprived us of the advantage of being a lawful and honorable government contending against a league of assassins.... British ministers who fill the mind of the world with a damning record of foul play done in Ireland in our name, are architects of humiliation for their country too."

The Church and the Age

It must be perfectly plain to all who have but a superficial knowledge of the world's history that "religious zeal, chivalrous love and honor, democratic liberty are the three most powerful principles that have ever influenced the character of large masses of men." Whilst, now, each one of these principles in succession has become the distinctive mark of certain ages, all three can with justice be claimed as belonging to the Catholic Church in every age.

The early days of the Apostles, martyrs, and confessors, were, indeed, the grand ages of faith and religious enthusiasm, yet they were the ages also in which the universal love and tender devotion to the spotless virgin-queen Mary, Mother of God, gave birth to a most chivalrous regard for womanhood, which we now look upon as the flower of knighthood in the twelfth and succeeding centuries. These same ages of religious fervor began to remove the barriers that had so long separated high from low, master from slave, freeman from barbarian, by declaring that all men were children of one common Father in Heaven.

The age of chivalry, then, gave a more pronounced outward expression to its deep and lively faith by its deeds of true heroism and the noble works of art, especially of architecture, which even to-day are the wonder of the world. The same age of chivalry, likewise, gave rise to the numerous free cities and leagues of cities which were the forerunners and, in many respects, might serve even to-day as models for imitation. Modern times, lastly, have seen the grandest development of the spirit of democracy, the freedom of each individual and the equality of all before the law. The Church hails this development of the spirit of liberty under just laws, as exemplified in our modern republics, and also, though perhaps in a less degree, in constitutional monarchies, as a step forward in the right direction.

Now, as Mallock says, "the Catholic Church is the *only* historical religion

that can conceivably adapt itself to the wants of the present day, without virtually ceasing to be itself."

Being the mother and guardian of this threefold development, the Catholic Church need not fear for the future, when democracy shall have assumed even larger proportions than to-day. At the same time she will continue to foster the spirit of true knighthood in holding her bright protecting shield over the dignity of womanhood against free love and divorce, and of noble motherhood against the ravages of race suicide and the consequent evils of nervous derangement and insanity.

May we not then hope that the arts of painting, sculpture, architecture, poetry, music, and even the drama will seek new inspiration at the old fountainhead of the beautiful, the Catholic faith?

There are unmistakable signs that a new era of progress in human culture is coming up. May the world find us prepared and ready to receive it and to speed it on its blessed way. J. E. R.

The Mysterious Influenza

The influenza scourge that swept Asia, Europe, and America, in 1918 and in a few months killed more people than fell in the whole of the war, is the subject of intensive study in a bulky report issued by the British Ministry of Health, and signed by a number of distinguished men of science and medicine.

The most they can tell us, after all, is that the cause of the disease is still unfound, but that it clearly fastens on people who have had their vitality lowered; and "since for a generation to come there is certain to exist over wide areas precisely the type of misery which we suspect to be the appropriate forcing house" of the germ, fresh scourges of it are to be expected. The only ultimate way to lessen its horrors is to "improve our standard of life."

This is cold comfort; but it should at least remind us that in the field of health, as in that of economics, the restoration of the countries that have suffered most in the war is a measure of self-protection.

Forty Years of Missionary Life in Arkansas

By the Rev. JOHN EUGENE WEIBEL, V.F.

(*Twenty-eighth Installment*)

CHAPTER XIV

CHURCH AND SCHOOL IN PARAGOULD

The year 1880 was a good year for the farmers of Arkansas, and my Sunday collections increased greatly. The Christmas collection for the students that year amounted to \$113. That Christmas I said midnight Mass in Pocahontas, 5 o'clock Mass in Jonesboro, and 10 o'clock Mass in Paragould.

The people of Paragould and Peach Orchard suffered keenly from the absence of Father Gleissner. They were used to having services every Sunday, and now, since Father Gleissner's departure, they had to be satisfied with an occasional service on a week-day. In both places the people made preparations for building a new church.

In Paragould, we had a subscription list of \$1600. One day a fine young cleric made his appearance and told them that Archbishop Kenrick, of St. Louis, had heard what good and zealous Catholics they were and had sent him to look into their affairs. He would report to the Bishop, and then return as their pastor and build them a church. The people, in their anxiety to have a church and a priest, were highly pleased and treated the clergyman royally. He got the subscription list and quite a good deal of the money subscribed. Mr. Henry Wrape, Sr., now of St. Louis, offered to pay his subscription of \$200 in cash, but his wife interfered, telling him that he should not pay anything before he had heard from Father Weibel, for such had been their instructions. The pseudo-priest proved to be a Jew. He had fine looks and very pleasing manners, and had done similar mischief in other missions. At my next visit I told the people that they ought to have known that the Archbishop of St. Louis had nothing to do with Arkansas, and they felt quite ashamed of themselves.

The difficulty now was that the subscription list was still in the possession of the swindler, whose abode no one knew, and who had promised to collect on the strength of that subscription in St. Louis, and then to return. The names of a number of outsiders were on the list. The people begged me to say nothing about it, as it would make them the laughing stock of Paragould. In fact, the trouble never became public as far as I know. In those days it often happened that such imposters would travel through the country, pretending to be priests and would naturally be welcomed by the isolated Catholics who seldom saw a priest. Most of those imposters belonged to the tribe of Juda. A remarkable case of this kind happened later in Jonesboro, on the morning

when Bishop Fitzgerald had a paralytic stroke in my house. We were talking together, when a gentleman presented himself as a visiting priest. He had a rather humble appearance, and at first sight I took him for a German. He said he wished to see the pastor, Father Weber. I replied that my name was not Weber, but Weibel, and asked him for his name. He gave his name and said he was from Syracuse, N. Y. I looked up the name in the Catholic Directory and told him there was no such priest in the Syracuse diocese, but there was one in the Archdiocese of St. Louis, whereupon he said that it was that archdiocese that he meant and to which he belonged. Now my suspicions were aroused. I remembered having received two photographs of a pseudo-priest, who had officiated at some church in the East as Bishop Meerschaert from Oklahoma. I got out these photos, which bore a striking resemblance to the man before me. I showed him one. He replied: "That is not me, but a bishop." I showed him the other photograph, on which he was represented as a simple priest. After that I began to converse first in German, and then in French, as the information on the back of the photo said that, besides English, the imposter spoke German and French. He spoke both languages. I then told him I must see his papers before I would believe he was a priest. Thereupon he became angry and said he would not show them to me, but would show them to the Archbishop of St. Louis. I replied: "You said just a minute ago that you belonged to the Archdiocese of St. Louis, and in that case you must have your papers from that place and need not show them to the Archbishop." He left in a hurry. Bishop Fitzgerald, who had heard everything, remarked: "I had no idea that you could be so quick in examining a man, but you should have had him arrested." I thought I had no right to do that, as he had done nothing wrong in Jonesboro. It was fortunate, for a few minutes afterward the Bishop became paralyzed in my room, and I had my hands full. The same day, Father Victor Stepka, then pastor of White Church, Mo., now rector of Clayton, near St. Louis, came to visit me. A few days later he sent me a card, saying the same fellow had been collecting in his mission during his absence. About two months later a body was brought for burial from Marked Tree. It was the remains of old Mrs. McCarthy. Her son told me that they had lately received a visit from a saintly priest, who had blessed them all, and especially the old lady, which was a great consolation to him. The "Holy Father John," as he called him, had not said Mass, but prayed for them and blessed them. To his question whether I knew the Father, I answered that I had a photograph of him. When I exhibited the photo, he and his wife recognized "the good Father" immediately. It would have been for them a great pleasure

to receive the photograph as a present, but it had on the back a printed record of his sacrilegious crimes. Certain that he would not return to our district, I preferred to leave these simple folk in their ignorance, and said no more.

In the spring of this year, the Rev. B. Fuerst was ordained by Bishop Fitzgerald, together with Father Michael McGill, in the Cathedral of Little Rock. Father Fuerst was born in Bremen, Germany, and is a fine musician, as are his brothers, of whom one is the present Abbot of Mount Angel, Oregon. His sisters excel in that art also, and one of them is a nun in the Queen of Angels Convent, near Mount Angel, Oregon, where she works as a music teacher. At present Father Fuerst, sub-senior of the diocese, is pastor of the Italian congregation of St. Joseph's, in Tontitown. After his first Mass he was appointed pastor of Pocahontas, and worked there as such for about ten years.

On the Feast of the Ascension, 1889, the first two novices of the new convent of Maria-Stein, at Pocahontas, received the habit of St. Benedict. They were: Miss Christina Unterberger, now Sister Mary Aloysia, sub-prioress in Jonesboro, and Miss Wuersch, now Sister Mary Anselma. The latter was for more than twenty years a bed-ridden invalid, but was lately cured by an operation, and is again in active service. The Sisters' school for white pupils was attended this year by 102 children, whilst 36 were in the colored school. Sister Mary Agnes devoted herself heart and soul to the education of the colored children. She labored for them with the same zeal and energy which she had shown when in charge of Indian missions in Dakota. Towards the end of April she was sent to Jonesboro to open a school at that place.

Good old Sister Agnes was soon loved and revered by everyone, and all were anxious to help her along. The female sex is capable of great heroism, and Sister Mary Agnes was a good illustration, being ready for any sacrifice. She was capable of going long without sleep, and willingly performed all kinds of work in the interest of religion and for the welfare of the poor. She had an extraordinary love for holy poverty, and was ready to give away anything she had to help the poor, for their sorrows were her sorrows. She found time to kneel for hours in prayer before the Blessed Sacrament. Her example was a constant sermon to the small flock in Jonesboro. The congregation and the

convent owe her a great debt of gratitude.

The school work in the missions was quite promising, but more helpers were needed. For that reason Mother Beatrice left for Europe with the highest recommendation from Bishop Fitzgerald, to get some Sisters from the mother house in Rickenbach. Her mission, which required great courage and prudence, was entirely successful, and on December 2, 1889, she returned from Rickenbach with Sister Mary Clara and seventeen young ladies, of whom the following are still living: Sister Mary Edwarda, superior of St. John's Place, Hot Springs; Sister Mary Rose, teacher at Pocahontas; Sister M. Romana, Jonesboro; Sister Mary J. Baptista, Jonesboro; Sister Mary Joseph, music teacher at Jonesboro; Sister Mary Hildegarde, Jonesboro; and Sister Mary Henrica, Pocahontas. Mother Beatrice also brought back some precious relics of St. Boniface, given her by the Bishop of Fulda. With these young ladies the necessary material was furnished for a community. Mother Beatrice, with the aid of Sister Mary Clara, was indefatigable in instructing and training these young ladies to fit them to become true religious and competent teachers. As a proof how successful she was in imparting to them a solid English education, I may mention the fact that during the next few years six young Sisters of this company passed their examinations as public-school teachers and one of them was appointed deputy county examiner for the public-school teachers, for Ripley County, Mo., and Randolph County, Ark. Whilst imparting solid religious instruction, Mother Beatrice never neglected to provide plenty of exercise and healthy recreation for her charges. She insisted also upon upright carriage in walking and would not tolerate stooping carrying the head sideways, or other peculiarities.

(To be continued)

—One of the unsolved mysteries of the war that will perhaps never be cleared up, is the disappearance of the U. S. collier Cyclops, which vanished from the Atlantic three years ago with 339 persons on board. Not a word was ever heard from the vessel, despite the fact that she had a powerful wireless on board and not a single clue as to her fate has ever been found. The last hope of tracing her died when the German admiralty, after the signing of the armistice, announced that she had not fallen prey to a commerce raider.



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NOTES AND GLEANINGS

—In No. 4216 of the London *Tablet* Fr. Herbert Thurston, S.J., examines Lady Glenconner's book, "The Earthen Vessel," which deals with spirit communication through book-tests (see *F. R.*, XVIII, No. 5, p. 71), and shows how even its data of fact go far to show that "conclusive evidence of identity can never be furnished" and that there are endless possibilities of fraud and deception.

—Under the title, "The Blackrobe in the Land of the Wigwag," the Jesuit Fathers of St. Francis Mission, St. Francis, S. Dak., have issued a pictorial album with many interesting scenes and portraits of the mission and its charges mostly reproduced from photographs. Copies can be had from either Fr. Eugene Buechtel or Fr. Florentine Digmann, S.J., at the Mission, for fifty cents each.

—It is a common complaint, says Father W. H. Kent in the *Tablet*, that the classic works of our old writers are too little read at the present day. In some cases, it is true, the fact that new editions are still printed may serve to show that the complaint is, to say the least, exaggerated. But in the case of such writings as those of Cardinal Bellarmine and Sir Thomas More, and much of our medieval literature, we fear there is too real evidence that they are strangely neglected by Catholics who might be expected to be familiar with their pages.

—Woman, the high-priestess of life, who risked her own in giving sons to the world, has never by right of motherhood been given a yea or nay in the councils that doomed men to fields of carnage. The government of the world by the male half of the human race has all but swamped our civilization. Recovery and readjustment must needs be a slow and painful process, involving changes that are at present hidden or dimly realized. Among them may we not look for the scrapping of the business and advertising methods that perpetuate woman's slavery to brainless and indecent fashions?

—In discoursing on "Some French-Canadian Prose Writers," in the *Catholic World* (No. 670), Dr. Thoms O'Hagan fittingly devotes a paragraph to our late colleague and friend, Jules Paul Tardivel. M. Tardivel, who was known as "the Louis Veillot of Canada," he says, "filled a unique place in French-Canadian journalism. He was, without a doubt, a *chevalier sans peur et sans reproche*, and made of his little weekly journal, *La Vérité*, a tremendous force in the Catholic life of Quebec. Though dead since 1905, the traditions of this fearless Catholic journalistic crusader still survive, and give strength and inspiration to those who battle for knightly honor and Catholic truth."

—*The Christian Democrat* is the title of a new monthly magazine published by the Catholic Social Guild of England, of which three numbers have reached us. It pledges itself to carry out the directions of Leo XIII in his encyclicals on the social question, in particular, (1) the maintenance and defence of the Christian family, (2) the establishment of a living wage as the universal minimum, (3) partnership instead of antagonism in industry and (4) the diffusion of property. *The Christian Democrat* will devote itself mainly to the practical application of these principles and to the spirit in which they will have to be applied if a right social order is to be evolved out of the present chaos.

—President Harding is a Baptist and Vice-President Coolidge a Congregationalist. Of the cabinet officers, Hughes and Davis are Baptists, Mellon and Hayes are Presbyterians; Wallace is a United Presbyterian; Hoover is a Quaker; Weeks is a Unitarian; Denby is an Episcopalian; Daugherty is a Methodist, and Fall professes allegiance to no particular church, but "attends wherever Mrs. Fall may desire to go." Again, as under Wilson, the great and numerous Catholic population of the country, which has so many able and eminent men, is without representation among the President's official advisers. Why? Are we not largely ourselves to blame for this slight?

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—Mr. Israel Zangwill, in a letter to the *London Times* Literary Supplement (No. 903), defends himself cleverly against certain charges made against him in that magazine by the reviewer of his latest book. He says among other things: "Writing in Switzerland, where even Germans and Frenchmen live in a common patriotism, I do not find it so hard as Mr. Belloc, the ex-Frenchman, to conceive of a multi-racial nationalism, and I remember that to his fellow-Catholic, Lord Acton, this seemed the highest form of nationalism. . . . It is strange that my patriotism should be impugned because I hold to that gospel of 'Peace on earth and good will to all men' which my country's Church has just been proclaiming."

—The *Toronto Statesman* (Vol. IV, No. 11) thinks we Americans are better off, as far as political liberty is concerned, than the people of England and Canada. "In England and Canada," says our contemporary, "parliamentary government has been destroyed by the pretensions of the executive. . . . By whatever test we gauge the merits of monarchy, as contrasted with republicanism, we are bound to confess that as 'subjects' of a king who is a mere figurehead, we occupy a status inferior to that of our neighbors, where the proud boast of citizenship levels all class distinctions." The "proud boast" is ever audible; but what did the people of the U. S. have to say when it came to declaring war and what influence did they exercise on the peace treaty? In reality, there has been very little true democracy in evidence anywhere of late years.

—It is a pity to see Sir Philip Gibbs, a Catholic, carrying on what one of our exchanges calls "a most unfair propaganda against Ireland" in the U. S. Sir Philip had a clearer vision than most Englishmen in regard to the world war; why should he be so blind concerning Ireland? Mr. A. G. Gardner, another Englishman, though not a Catholic, sees clearly that "every new infamy wrought by the British government in Ireland, every new atrocity, every indiscriminate murder, every creamery sent in flames to the skies deepens the wrath of an outraged people, drive into the ranks of Sin Féin every moderate influence. . . . Every crime and folly we commit recoils on us in the accumulated anger of a people who will perish rather than submit to an alien tyranny." Yes, and we may add: it draws down upon England the disapproval and indignation of the whole

civilized world. England is endangering her own future by her treatment of Ireland.

—The *London Times* says that as a result of the recent occupation of additional portions of conquered Germany, the Allies "will have their hands on the taps through which a large amount of German wealth passes, and they will know how to regulate the flow." A Canadian journal, the *Toronto Statesman* (Vol. IV, No. 11), comments on this frank admission as follows: "It must be evident to anyone who reads between the lines that military action has one end in view—the economic control of Germany. . . . While England and France are handicapped by unrest and agitation, Germany has reacted to her pre-war methods of efficiency. . . . To control German exports and to prevent German competition, what more natural than that England and France should decide to destroy German industrial efficiency that threatens French and British trade." Note that both the papers quoted are British.

—The *N. Y. Post* lately published a statement showing "How the Government will spend the income tax money Mr. Citizen is paying." 68 cts. on each dollar goes to pay for past wars, interest on public debt, etc.; 20 cts. for present defense, and 12 cts. for carrying on the federal government. The question at once suggests itself: How much of each dollar paid in could be saved if the nations indebted to the U. S. for moneys advanced should henceforth be required to pay interest thereon? It is now more than two years and a third since the war ended. Meanwhile the victorious nations have taken enormous indemnities from the vanquished Germans and Austrians. Is it not high time that the citizens of the U. S., who in the meanwhile have been taxed at the rate of about \$450,000,000 a year because of the Allies' default in the payment of interest, should have relief from this unconscionable burden?

—The Report of the Second Annual Meeting of the Franciscan Educational Conference, for a copy of which we are indebted to the Reverend Secretary, contains papers and discussions that must interest every educator, especially on the teaching of Latin and English in our colleges and seminaries. Perhaps the most important resolution adopted by the conference was that recommending the establishment of a central agency for the purpose of securing greater efficiency and uniformity in the publication of "Francis-

cana." The scope and function of this agency shall be to systematize the literary efforts of the Friars by designating such works of the classic writers of the Order, e. g., St. Bonaventure, as should be republished and the Friars to whom the task should be committed. Copies of this valuable report can be had from the Office of the Secretary, 1615 Vine St., Cincinnati, O.

—Woodrow Wilson's departure from public life was most pathetic. "History might be searched in vain," says a contemporary, "for another example of a statesman who had risen to such godlike heights, only to fall to the deepest depths of unpopularity. Others have been crucified for doctrines that have lived and served humanity's needs. It was left to Woodrow Wilson to be condemned for failure to give effect to his own teaching. . . . The world will remember him, not as the prophet whose words pierced the hearts and intellects of men everywhere, but as the apostle who cruelly disappointed the hopes that had been centered in him, and who blighted the prospects of world peace which it was in his power to bring to pass. He invoked the genius of Democracy and gave to the world a vision of a new heaven and earth, only to fall a prey to the allurements of European entanglements and to forswear the faith of Washington and Lincoln for the social attractions of Old World imperialism."

—A rare opportunity will be given those interested in Gregorian Chant, of hearing one of the Solesmes monks, the understudy of Dom Mocquereau, the author of the Vatican Edition of the Gregorian Chant Books. Father Eudine, O.S.B., will come to America immediately after Easter, to take up the work left off by Dom Gatard, O.S.B., who lectured here on the same subject last fall. Father Eudine ranks next to the greatest living authority on the Chant, Dom Mocquereau. He will deliver, by appointment, practical and theoretical lectures on Gregorian Chant, executed according to the Solesmes method. He will also deliver lectures on the liturgy, a subject which with the Chant forms a life study of the Solesmes Benedictines. Religious institutions, convents, colleges, and choirs should embrace this opportunity of obtaining first-hand information concerning the Chant, and the manner of its rendition from a master such as Father Eudine. Those who wish to benefit by his visit and desire his services, or a Summer School in the Chant will kindly address him at the Abbey of Farnborough, Hants, England, or in care of Mr. N. Montani, Editor of the *Choirmaster*, 1207 Walnut St., Philadelphia.

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Literary Briefs

—P. Marietti, of Turin, has issued the "Officium Maioris Hebdomadae" in a new edition of handier size, printed in beautiful large black type, and revised so as to conform to the new rubrics of the Breviary and the new Missal. This handy edition will be a godsend to the reverend clergy, to whom we heartily recommend it. (B. Herder Book Co.)

—In "Psychology and Mystical Experience," Professor John Howley, of Galway, offers a valuable critical contribution to the study of the psychic phenomena of religious life. In seven chapters he discusses: the Psychology of a Retreat. The Theory of William James, the Psychology of a Revival, A Theory of Integral Conversion, Mystical Experience and Quietism, Mystical Experience Proper, and Varieties of Mystical Experience. The volume is dedicated to the memory of Father James Mallac, S.J., and bears the imprimatur of Westminster. (Kegan Paul and B. Herder Book Co.)

—Under the title "Vitalism and Scholasticism" Prof. Bertram C. A. Windle has published a new, revised and enlarged edition of his former book, "What is Life?" The work deals with an important aspect of the problem of life that is inexcusably neglected by many modern writers. Prof. Windle is an eminent scientist and states the vitalistic explanation of living matter from the point of view of modern science. Theological problems are touched upon but incidentally. The book repays careful perusal and is a valuable acquisition to any library. (B. Herder Book Co.)

—We are told to "read a book a day," so that we may become acquainted with the world's literature. Suppose a man should read a book a day. That is a liberal allowance, even for a professional reader, when we consider that a book may mean a slight novel, easily finished in an hour, or a masterpiece, such as Hamlet or Faust, to which even a miscellaneous reader might like to devote at least a week. At the rate indicated, a fair average of one book a day, a man who lived for fifty or sixty years would have read only about twenty thousand books. Twenty thousand books is a large library, but what a

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small part of the world's literature it represents! So it is evident that the most absorbent of us arm-chair squatters in literature have not read very much, after all, especially if we are not yet eighty years old.

—Father Felix M. Cappello, S.J., the well-known Italian canonist, is publishing his lectures on the Sacraments. The first volume, comprising the treatises on the Sacraments in general, Baptism, Confirmation, and the Holy Eucharist, has just appeared under the title "Tractatus Canonico-Moralis de Sacramentis iuxta Codicem Iuris Canonici." It is, as the title indicates, a combined moral and canonical treatise, not merely brought up to date, but written with constant reference to the New Code. This gives it a peculiar value over other treatises of the same kind. (Turin: Pietro Marietti; St. Louis, Mo.; B. Herder Book Co.).

—Were it not for a few entirely unnecessary and very offensive flings against the Catholic Church, "Spiritualism in the Light of the Faith," by the Rev. T. J. Hardy, an Anglican minister, would deserve to be recommended as the best of the smaller treatises recently written on this burning subject. Even as it is, the well-written booklet will be of use to the discriminating Catholic student, to whom we recommend it with due reservation. The author's conclusion may be summarized as follows: Whether or not the devil has a hand in Spiritistic manifestations, the tendency of Spiritism is dis-

tinctly away from Christ, from His Church, from the Sacraments, and from everything which the loyal Christian values for his eternal welfare and that of those whom he loves. To be misled by it must be regarded as the greatest calamity that could befall any one on earth, and therefore Christians should avoid Spiritism as they would a leper. (London: S.P.C.K.; New York: Macmillan).

Books Received

- Infant Mortality and Nursing by the Mother.* By Rev. Albert Muntsch, S.J. Timely Topics Series No. 10 of the Central Bureau of the Central Society. 12 pp. 8vo. Central Bureau, Temple Bldg., St. Louis, Mo. (Pamphlet).
- Flame of the Forest.* A Novel by Constance E. Bishop. viii & 305 pp. 8vo. Benziger Bros. \$2 net.
- Children of God.* A Summary of Catholic Doctrine for Busy People. By Mark Moeslein, C.P. x & 225 pp. 12mo. New York: The C. Wildermann Co., 33 Barclay Str. Paper, 50 cts.; cloth, \$1.
- Tressider's Sister.* A Novel by Isabel C. Clarke. vi & 409 pp. 8vo. \$2.25 net; postage 15 cts. Benziger Bros.
- The Essence of the Holy Mass.* A New Theory. By Rev. Willihald Hackner, Priest of the Diocese of Lacrosse, Wis. 46 pp. 16mo. For sale by the B. Herder Book Co., St. Louis, Mo.
- Little Journeys to Parnassus.* By Thomas Speed Mosby. Part Six. 44 pp. 8vo. Jefferson City, Mo.: The Message Publishing Co. 50 cts. postpaid. (Paper).
- Almanach Catholique Français pour 1921.* 384 pp. 12mo. Paris: Bloud & Gay, 3, Rue Garancière (VIe). (Paper).
- The Official Catholic Directory for 1921.* New York: P. J. Kennedy & Sons.

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Before me, a notary public in and for the State
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(Seal)

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Notary Public.

(My Commission expires Sept. 19, 1924.)

The Fortnightly Review

VOL. XXVIII, NO. 8

ST. LOUIS, MISSOURI

April 15, 1921

The Wilsonian Index Expurgatorius

The Church is often criticized for her Index of Forbidden Books. And yet even her most bitter critics admit that she has good reasons for protecting her children against evil literature. The same cannot be said for the "Wilsonian Index Expurgatorius," as a writer to the *Freeman* (No. 52) terms it. In addition to the Sermon on the Mount and the Declaration of Independence, which were prohibited during the war, Miss Susan Quackenbush writes to the *Freeman* that *Unity*, a "liberal religious weekly" published in Chicago, was also on the aforementioned index. It is interesting to note the lack of any justification for the application of the Espionage Act to this journal. After being unable to determine the reason for the suppression of *Unity*, the editor, "in sheer desperation, experimented with three issues, two of which contained practically nothing but a series of essays on Browning's 'Sordello,' written by members of the editor's Browning class, and a long 'Sordello' anthology, while the third was made up almost entirely of excerpts from current publications which had already passed through the mails. Yet even these issues were held up over a month before they were released. Evidently there was some official doubt as to Browning's eligibility for the Index. There filtered through, however, from unofficial sources, word that among the articles which had attracted the official blue-pencil were included, besides the Beatitudes, the thirteenth chapter of Corinthians, Mark Twain's famous jubilation over the fall of monarchies, a chapter from a pamphlet sold as a Red Cross benefit and written by a faithful supporter of the war, which set forth the crying evils of our treatment of Indians, Negroes, Filipinos and working-people—all of

these reprinted without comment of any kind—and a copy of the postal sections of the Espionage Act with the official letter suspending the first issue of *Unity* and a brief and colorless statement that, though other issues had been refused the mails, the paper would be printed each week as usual."

And so the evidence continues to pile up against the worst and most unreasonable autocracy in modern times.

A Word to the American Legion

The American Legion seems to be incapable of anything but partisanship. It now cries "wolf," for lacking intellectual discernment entirely it seems to see the recrudescence of Teutonic propaganda for two fell purposes: namely, "the disruption of the accord which exists between the United States and its Allies" and the creation of a powerful national political machine, composed of disloyal elements. And all this in the presence here of representatives of Allied governments, whose sole purpose is foreign propaganda. France is in a bad way financially and otherwise. She desires American support for indemnity exactions from Germany. If the present occupation of the Rhineland should lead to a German-Russian coup, France would need considerable help to organize and maintain that army of four million which General Renaud estimates would be necessary to break up and destroy the hated bloc. Moreover Great Britain has proved herself beyond a doubt superior to all other peoples in the new art of propaganda. And she has several decidedly blunt axes to grind just now.

The American Legion would do well to preserve themselves from a subserviency to foreign interests, in comparison with which the effects of German propaganda are as nil.

A Sonnet for Broken Hearts

By CHARLES J. QUIRK, S. J.

How short is joy, and sorrow, ah, how long!
 Truly must joy cry hail and then adieu;
 Ere half begun, the triumph of its song
 Waits to a dirgeful close; for well it knew,
 Viewing around, all nature which to-day
 Gains from fruition beauty, loveliness,
 To-morrow sinks in death and in decay,
 And leaves behind a memory's loneliness.

What then awaits sweet joys but woe and
 loss?

Fleeing away we stand in mute despair
 Betwixt past crosses and a future cross,
 That ever looms athward the darkening air.
 Ah, Christ has left Love's immemorial token,
 For utter love His own great heart lies
 broken.

Father Augustine's Commentary on the New Code of Canon Law

Vol. VI of "A Commentary on the New Code of Canon Law," by the Rev. P. Charles Augustine, O.S.B., D.D., deals with Administrative Law (Canons 1154-1551). (B. Herder Book Co.). It is always a source of joy to us to receive a new volume by this learned Benedictine of Conception, Mo., who was for nine years (1906-1915) the professor of Canon Law at the Benedictine University in Rome. We admire his great capacity for work; in about twenty-eight months he has given us six volumes (2876 pages) of his Commentary. When we consider the vast and manifold learning contained in his volumes, we are easily convinced that this son of St. Benedict is presenting to the English-speaking clergy, in a palatable and easily digestible form, the fruits of his long professorship and of the years preparatory to the same. We hope God will continue to give him extraordinary zeal and health, so that he may continue to spread the knowledge of the laws of the Church among the English-speaking peoples, and thus, *modulo suo*, follow in the footprints of that other Benedictine, Augustine, of long ago.

The present volume treats of the Third Book of the Code, excepting the Pars Prima, which was commented on in the two preceding volumes. We find

the same fluent style, the same vast erudition, and the same brevity exhibited in the other volumes. The author's historical sketches not only betoken his deference to the decree of the Congregation of Seminaries and Studies (Aug. 7, 1917), but also lend charm to his commentary. His remarks on conditions, domestic and foreign, at times amuse, at times inform. On page 212 he says: "Some of our country churches would be as silent as a grave without the voices of women singers," and on page 205 he tells us that the Church permits the men in China to wear caps in church, because the wearing of a cap is there a sign of respect. His remarks on Canon 1184, concerning trustees, may interest some pastors of old-fashioned country churches, whereas his exposition of Canon 1264, concerning church music, ought to interest a goodly number of pastors of up-to-date city parishes. The remarks on Canon 1386, which forbids clerics, both secular and religious, to publish books on profane subjects and to write for newspapers and periodicals without the consent of the local Ordinary, are far more timely, we dare say, than note 8 on Canon 1406, which informs pastors that they are not obliged to make the prescribed *professio fidei* before the people on the day of their installation. The exposition of canons 1250-1254, on fasting and abstinence, will be welcome to most readers.

Perhaps the most important part of the present volume for the general reader is contained in pages 428 to 484. Many pious and loyal children of the Church seem to act on the hypothesis that the entire ecclesiastical legislation concerning books is confined to the Index. The famous Constitution of Leo XIII: "Officiorum ac munerum," of January 25, 1897, did not exert among English-speaking people the influence which might have been desired. This part of our volume gives a commentary on the canons concerning books and will spread the knowledge of these important laws in places where the above-named Constitution did not enter. Our author adds canon 2318, which forbids some books under pain of excommuni-

cation. He gives a translation, but, we regret to say, no commentary. We hope he has reserved this commentary for a future volume. This canon is not precisely the same law contained in the "Apostolicae Sedis" and later in the "Officiorum ac munerum." We do not think that canon 1384, §2, applies to canon 2318.

In note 40, page 477, we miss the names of Kittel, Nestle, and von Soden. The assertion, on page 467, that all the books of the New Testament were composed in Greek, ought to be changed somewhat. A consideration of the tradition up to the time of Erasmus, of the opinion of the majority of Catholic savants, and of the decision of the Biblical Commission of June 19, 1911, will, we hope, effect this alteration. The great desideratum, however, of this volume, as also of those that preceded, is a comprehensive *index rerum*. We hope that Father Augustine will give us such an index at the end of his final volume and that his work will one day be the standard reference-work on the New Code among English-speaking priests.

(REV.) A. B. LAGER, D. D.

Mr. Lansing's Book

Ex-Secretary Lansing's book, "The Peace Negotiations" (Houghton Mifflin Co.) is not only a disappointment, it is disillusionment. The title chosen is utterly misleading. The author does not even pretend to write about the Peace Conference. The book is merely a brief in his own defense. With the world face to face with the question whether civilization has not been brought to its doom through the war and the iniquitous treaty of Versailles, Mr. Lansing, as one of the chief actors in the tragedy, sits himself down to answer "Mr. Wilson's implied charge that I was not loyal to him as president." Who cares a fig whether he was or not? On most points, to be sure, in his disagreements with the president, our sympathies must be with Mr. Lansing, notably on the question of secret diplomacy and the issue of

Shantung. But even on these matters one cannot help feeling that Mr. Lansing's championship of justice and fair play took the form of entries in his diary rather than courageous opposition to what he believed to be wrong. On the subject of secret diplomacy, for example, he spoke mildly to the President on January 29; his only other protest was four eloquent notes in his diary, which he gives us in full. Similarly his opposition to the proposed treaty with France was confided exclusively to his diary. Of the reparation question, which was the great outstanding issue at the Conference, he makes not a single mention. The picture that one gets is not of a valiant soldier fighting for justice, but of a lesser Achilles sulking in his tent—and writing in his diary.

A Correction

To the Editor:

I notice a *réclame* about Dom Eustine, O. S. B., in the F. R., in which Dom Mocquereau is named as "author of the Vatican Edition of the Gregorian chant books." This statement has been made so often within the last year that it is well to correct it, in justice to the Ven. Benedictine Dom Joseph Pothier, O. S. B., President of the Pontifical Commission on Gregorian Chant, who is alone responsible for the official edition of the chant. Dom Mocquereau and his followers withdrew from the Commission at the end of one year, which had been consumed in the preparation of the *Ordinarium Missae* or *Kyriale*. Since that time the relations between the members of the Pontifical Commission and the Benedictine Fathers of Solesmes have been rather strained, as their respective organs *Revue du Chant Grégorien* (Dom Pothier) and *La Revue Grégorienne* (Solesmes) show in almost every issue.

JOSEPH OTTEN

Pittsburgh, Pa.

—You are interested in the advertisements of others that appear in the REVIEW. Don't you think others would be interested in yours?

Criticising the Holy See

The *Literary Digest* of March 26th published a number of excerpts from Catholic as well as Protestant papers and periodicals on "Why the Pope Banned the Y.M.C.A." Some Catholic writers, it appears, attempt to minimize the significance of the circular letter of the Holy Office on that subject, while, as was to be expected, the comment of non-Catholic publications is unfavorable. The Vancouver *Daily Sun* styles the letter a call to a holy war; the *Christian Century* declares, that "a new attitude to Protestantism is appearing in papal lands, and the *Congregationalist* says, that it is now too late to put a ban on any kind of fraternizing with organizations and institutions without the pale of the Church of Rome. But *La Gazette*, a "liberal" Catholic organ of Belgium, outshines them all when it says that "the 'Y' worries some well-thinking people, who claim the monopoly of all beneficence," and expresses its belief that "intelligent Catholics will despise such narrowness."

By this expression the Belgian editor proves his ignorance of the doings of the Y.M.C.A. and demonstrates that his Catholicity is not worth the having. It would be better for the Church if such "liberal" Catholics were eliminated from her pale. The Constitution of the "Y" declares that the principal work of the organization is of a religious nature, and this very fact condemns the "Y" as a religious body. Since it cannot have a specific kind of religion for the members of different forms of Christianity, it must have only one kind for all the members, no matter which Church they happen to belong to, and this must of necessity lead to religious indifference, which amounts to practical infidelity.

It seems that in the opinion of some "liberal" Catholics, as of non-Catholics generally, the Holy See is no longer to be permitted to safeguard the faith and morals of its children. The "Y" has been built up by collections and drives, including Catholic and Jewish money,

and still it disfranchises the young men of both these beliefs. For the reasons given, *i. e.*, the spirit of narrow-mindedness exhibited in the exclusion of Catholics and Jews from full membership and because of the danger of religious indifference, we have spoken and written against this Association for years, and now speaks the one whose voice must be heard and obeyed by all who look upon him as the Vicar of Christ.

As a certain Bishop wrote to us the other day, it remains to be seen what action will be taken in response to the papal warning by those to whom the circular letter of Cardinal Merry del Val was primarily addressed, namely, the bishops. Meanwhile, in obedience to the Holy See, which merely emphasizes the natural law in this matter, our Catholic young men should be kept out of all organizations that threaten to destroy the sacred heritage of the faith. And no doubt they will, because the great majority of them are, after all, unwilling to barter their faith for a mess of pottage. Fr. A. B.

The Apocalypse of Albert Pike

To the Editor:

I see from No. 6 of the F. R. that, according to Past Grand Master Wilson of Nebraska, the late Albert Pike was the author of at least thirty volumes of Masonic literature. No doubt the reference is to printed books. No "cowan" and very few privileged Masons know that, besides these printed books, the late "Supreme Pontiff of Universal Freemasonry" (died in 1803) also wrote a Masonic parody of the Apocalypse of St. John, under the mystic title "Apadno." The manuscript was never printed. Some hold it was not the work of Pike, but a compilation by Kabbalist Jews. This does not, however, diminish its value as a Masonic document, for undoubtedly Pike lent to it his name and authority.

I will quote some passages from the "Apadno" regarding the "Son of Perdition" or Antichrist.

"The time will be computed since

the day when the 'Most High above the High' [Satan, according to Manichæan dogma] will have a daughter amongst the children of men [a parody of the Immaculate Virgin Mary]. . . . Seven years less nine days before the third cannon shot [Masonically, the capture of Rome, 1870] there will be born, from a northern woman, a daughter full of wisdom. Her father will be the holy [satanical] spirit, working by means of a just man. It is from her that will proceed the man of whom the double name will mean 666 [a parody of St. John's Apocalypse, XIII, 18]. Thirty years will pass. Then the wise daughter will give birth, not from a man, but from a spirit of light [a demon], to a daughter, of whom nobody will be able to read the name. Her father will be the Leopard [Apoc. XIII, 2] with griffin's wings, the chief of the seventy legions. Another thirty-three years will pass. Then the Leopard will give birth to a daughter, of whom the name will be read only by the elect of Baal-Zebul and Astarte [Phœnician gods]. The father of this daughter will be the king whose face is a star, the chief of thirty legions. Another thirty years will pass, and then Mikael will gnash his teeth [*sic!*], and from the star-faced king's daughter will be born the man of whom the double name will be 666. This man will have no father, but will be born as an infant, like the children of men [a parody of the virgin birth of Christ]. . . . Thus will be born the vanquisher of the world, who will have as mother, grandmother, and great grandmother three pre-elect girls who will be virgins. And he will appear in public at the age of thirty-three years [a parody of Christ]."

I am not quoting these inanities for mere curiosity, but to show that Tertullian was right when he called the devil the ape of God (*Satan simius Dei*) and that Leo XIII was right when, in his last encyclical against Freemasonry, on March 19, 1902, he said that Masonry is filled with the spirit of Satan, who, according to the Apostle, knows how to transform himself into an angel of light.

L. HACAULT

"The International Jew"

It is to be regretted that Mr. Henry Ford's *Dearborn Independent*, in its exposition of "The International Jew" (being a reprint of a series of articles appearing in the *Dearborn Independent* from May 22 to Oct. 2, 1920), lays itself open to the charge of handling a delicate subject uncritically. In spite of all the attestations to the contrary—and there may be sufficient explanation for them—in the press, there is a strong undercurrent of feeling against a people who have not always been found in the best business company or used the fairest means of business dealings. The *Dearborn* series of articles undoubtedly give expression to a common though suppressed feeling. They will, however, give no help toward a solution of the problem, in so far as that were possible by means of publicity.

"The International Jew" is an uncritical and poorly authenticated bit of writing. Chapter X, for example, dealing with "An Introduction to the 'Jewish Protocols,'" is particularly open to this grave charge. The much discussed point concerning the authenticity of "The Protocols of the Learned Elders of Zion," is brought no nearer to a satisfactory solution, although many conclusions are based on these documents. Moreover, so valuable a work as Sombart's "Die Juden und das Wirtschaftsleben" is merely referred to, without exact references being given, although it is clear that this author had a considerable influence on the *Dearborn* staff. And in the end it is doubtful whether a satisfactory solution for the mysteriousness of the wandering Jew can be found without taking into account the terrible self-imposed curse: "His blood be upon us and upon our children."

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—"A Case of Demoniacal Possession," a recent *Ave Maria* pamphlet, deserves favorable notice for its attempt to modernize, as it were, the gospel narrative of possession. The skepticism of our day, even among Catholics, is only too ready to ascribe "insanity" as the cause of the biblical cases. A more recent American example, thoroughly documented, would probably have been more effective.

Our Catholic Schools of Commerce and Finance

To the Editor:

The question so often asked by Catholics: "Does the parochial school justify itself?" should be seriously propounded as concerning also our so-called Catholic universities. If this were done, not with a view to discovering a justification for the continuance of such institutions, for such undoubtedly exists, but with a view to discovering some fundamental weaknesses, beneficial results could no doubt be attained. Let us consider, for instance, the department usually called "Commerce and Finance."

Our best Catholic authorities are one on the proposition that the system of individualistic Capitalism under which we are laboring, is a real and terrible evil. To what extent do these departments combat this philosophically unsound and industrially destructive order of society? Is there a concerted effort to point out the fallacies of the present order, to say nothing of presenting a concept of the new society which lies buried for the nonce in that great body of Catholic tradition which is at once the repository and the regenerator of all that is and has been good in the civilization of the last twenty centuries? In short, are our Catholic schools of Commerce and Finance merely teaching the mechanics of business and commerce under Capitalism, or are they, in addition, preparing the minds of their pupils to be a help rather than a hindrance in the transition from Capitalism to some other juster and fairer system?

Here and there undoubtedly sound courses in Catholic sociology are given to offset the prevailing traditions of commerce and finance. For the most part, however, we fear there is nothing done in a constructive way. Most of our schools of Commerce and Finance are thoroughly capitalistic in spirit and often enough a tool by means of which the support of local business interests is won for the entire institution. Catholic capitalists, whose influence is just

as deleterious as any other, have been and are the leading supporters. Lay-teachers, both Catholic and non-Catholic, who are steeped in the prevailing traditions, are indiscriminately used on the teaching staffs. All in all such departments are just as bad in their guiding genius as the most dyed-in-the-wool secular schools and it is, therefore, difficult to see how they can justify their existence.

The objection that a course in Catholic philosophy is a sufficient anti-toxin for the current sociological and economic heresies will hardly hold water. In the first place, it has not been the universal practice to include philosophy in the ordinary college courses. Moreover, even if such were the common and praiseworthy practice, it would not be sufficient, as may be seen from the fact that the great clerical body in America is not, for the most part, striving against Capitalism, but rather co-operating with it. It might be further objected that such departments could not be maintained in the face of the entrenched and prevailing traditions and the necessity of pandering to the local moneyed representatives of the same. This is a real practical difficulty, which gets us at once into a pretty *cul-de-sac*. Immediately the question arises, in what sense may we continue to propagate a system which of its very nature begets social injustice for the sole purpose of maintaining other questionable departments, such as journalism and engineering? It is finally objected that the occasional spiritual care of Catholic students by means of yearly retreats and sodalities justifies such departments. This may be, but we then have the strange anomaly that we inculcate the precepts of justice and charity in the college chapel and foster a system that begets injustice in the class-room.

We will not attempt to answer these objections, some of which are certainly worthy of consideration. Nor is an answer necessary. The indubitable first fact remains. For the most part Catholic Schools of Commerce and Finance are not conscious of the evils of the

system they are propagating and furthering. They have impaled themselves on the strange paradox of a Catholic school begetting disciples of social injustice.

F. T.

Congregational Singing

In an audience granted by Pope Pius X to Cardinal Mercier, in 1907, the Holy Father expressed his satisfaction at the active participation of the faithful in the singing of the liturgical texts, which the Cardinal had introduced into his diocese, and closed the interview with the declaration that the surest means of preserving the faithful from religious indifference is to give them an active part in religious worship. To bring this about, the Cardinal had ordained that Plain Chant be taught to the children, boys and girls alike, in the primary schools of his diocese. In order to bring this rule into practice, and to insure its regular execution, an hour and a half every week was to be devoted to the Chant from the beginning of the school year. All the children, boys and girls, were taught to sing as well as to pray aloud in church. The children were thus led gradually to an understanding of the Church's calendar and liturgy, a knowledge proper to our system of education.

Liturgical congregational singing was an institution dear to the heart of the saintly author of the *Motu Proprio* on Church Music. "Special efforts," he writes, "are to be made to restore the use of the Gregorian Chant by the people, so that the faithful may again take a more active part in the ecclesiastical office, as was the case in ancient times." As far back as 1866, the Fathers of the Second Council of Baltimore, realizing the special conditions in this country, suggested the very means by which to reach the end intended by Pius X. They proposed a measure which, had it been universally adopted at the time, would have put us in a position to carry out the Holy Father's orders the very day they were issued. We would indeed have forestalled these very orders by means of the measures then recommended, as follows: "We consider it very desirable that the elements of

Gregorian Chant be taught and exercised in the parochial schools." What wonderful congregational singing we would have today in our churches, had this law been put into effect, and diligently lived up to, these many years? How much more piously and intelligently would our Catholic people now assist at Holy Mass, had they, during these long years, imbibed the spirit of the Chant and of the sacred liturgy, through the constant repetition of its strains Sunday after Sunday.

It is not too late to correct the evil and conform to the mandates of the *Motu Proprio*. Vocal music has become one of the regular branches of the school curriculums. Aside from its artistic value as an educational factor, it is hardly equalled and certainly not surpassed by any of the other accessory branches of study, in developing the children's power of observation. Thus, from an educational standpoint, we cannot begrudge the time given to this study. During the primary school years of the child, it is possible to master thoroughly the entire repertoire of church music, masses, vespers, psalms, and hymns. In this way, in a few years, we shall have prepared an unending supply of available material for our choirs. As the children of today become the congregation of tomorrow, we shall have provided, not only choirs, but that congregational singing so earnestly desired by the Holy Father. The solution of the entire problem lies in the parochial schools. It is the best, if not the only way of reaching a permanent and effective reform. To what purpose are our great churches and our well equipped schools, if we neglect the very act of worship itself, to which these things are but a setting, and if that alone be left a contrast and a contradiction to the care so generously lavished on its surroundings and accessories? What we have achieved so far for the organization of religion and of education, we can also achieve in this undertaking.

(Rev.) F. JOSEPH KELLY

—If you do not bind your REVIEW, hand the copies to others after you have read them.

Efficiency

The much neglected Dr. Brownson once laid down a canon of true criticism, which we here quote as representing the norm the FORTNIGHTLY REVIEW strives to make its own. "To comprehend a system rightly," remarked "the American Newman," "is not simply to detect its errors. We understand not even an erroneous system till we understand its truth. And its refutation lies not so much in detecting and exposing its fallacies, as in detecting, distinguishing and accepting the truth which it misapprehends, misinterprets, or misapplies."

We therefore take great pleasure in acknowledging the worth while achievements of Mr. Taylor, mentioned by an esteemed critic, who in a letter takes issue with the article entitled "The Efficiency Craze" in our March 1st issue. No one with the slightest industrial experience can ever forget that the name of Taylor is inseparably linked among other things with the development of the so-called high speed steels, the scientific grinding of metal-cutting tools, and the proper speeds at which metal could be economically cut under the changed conditions.

But this is far from constituting the efficiency systems which have become so prevalent during the past decade. The modern capitalistic form of industry is exceedingly inefficient in the use of men, means, and materials. This is contrary to the popular opinion, but it is a well recognized fact among technicians. The various efficiency systems, which usually are proud to consider Mr. Taylor as their high priest, are but the expression of the recognition of this state of industry and an attempt to remedy it. Their efforts may be divided into those affecting the materials and machines and those dealing with men as workmen using these materials and machines. The former must be judged entirely on their merits. It is with the latter that we are here chiefly concerned.

In the first place we put down that

the Efficiencyites are wrong in their attempt to remedy a system which is fundamentally unsound. Capitalism cannot be much longer shored up by any timber, much less the efficiency variety, which has unfortunately been so often identified with the present régime. Secondly, these doctors are awry in their manner of procedure. The editor of "Ettco," who was originally quoted by us, charged them with subordinating the man to the machine. Who can deny this when he recalls the motion and time studies to which workmen are subjected, much as the engineer and scientist are making photo-elastic and motion studies of the internal stress and movements of the members of structures.

But more than this. We charge that this is placing the production of material things first and the happiness of the human beings producing them second. In other words, life to-day is lived for the express purpose of producing! "Must all the canvas on which are painted the pictures of the world be made into flour sacks, and all our monuments broken up to macadamize our roads?" No! Men work inefficiently to-day because they are being made into machines as fast as this dehumanizing process can make them. But not for long. They have the inconvenient habit of remembering their human compost with its aspirations, ideals, and desires. Then come disinterestedness, resentment, slacking, and even sabotage. This is the mental history of the vast majority of workers at the present moment. Should we then help the process by further identification of man with the machine and his obliteration? Let us rather identify the producer and entrepreneur, which arrangement is psychologically adequate in that it will satisfy the normal human desires for possession, self-expression, and security.

These new disciples have gone even farther than this and in one instance at least proclaimed that the doctrines of efficiency "set forth a morality and provide measures for its attainment."

(Going in the Introduction to Emerson's "Twelve Principles of Efficiency," p. ii). But in this we feel that they have taken themselves far more seriously than the results subsequently warranted. However, it remains as an indictment to a system which has had its vogue because of the prevailing materialistic and evolutionary ideas. Mr. G. Sterling Taylor, in "The Guild State," graphically depicts the modern delusion. "The desire for speed," he says, "is but the expression of the modern man's determination to value everything in terms of quantity instead of quality. If he can have two of anything, he feels himself infinitely better than if he only has one. . . . He thinks Chicago is so many times better than Canterbury because there are so many times more people in it; and so many multiple times the possibility of making money in it. . . . In short, it is a philosophy of multiples; there is only one test for everything—the multiplication table. That is the creed. His questions can only be answered in terms of quantity, of space, of velocity. He prefers the last part of the multiplication table to the beginning, for it talks about bigger numbers."

Mr. Chesterton once wisely said that a sign of our deplorable inefficiency was the voluminous chatter about efficiency. Some day in the not distant future, when men will be at work in a proper industrial society, human happiness and welfare will be first, production second, and "efficiency" not at all.

When Shall We Get a True History of the War?

In answer to this question Dr. W. C. Abbott, professor of history at Yale University, writes:

We have already a series of histories of the external facts of the conflict—Doyle, Simonds, the war histories issued by Thomas Nelson's Sons, by the New York *Times* and the *Literary Digest*, with single volumes like those of March and the textbook writers who have hurried into the field. We have, besides these, monographs like Bassett's

account of the share of the U. S. in the conflict and McPherson's description of the strategy of the war. There are already in print the reports and memoirs of many commanders, French, Haig, Beatty, Jellicoe, of Gourko, and especially of the German leaders, who, like the French generals forty years ago, have scarcely awaited the issue of the struggle to take to the pen. These, the narratives of Ludendorff in particular, of Falkenhayn, Hindenburg, and Tirpitz are of the greatest value to the historian of the war, not only for the facts which they contain, but for an insight into what lies behind those facts. To these may be added the reports of the various "investigations" carried on by governments, especially those of Great Britain and the United States, regarding the conduct of the war in general or particular parts of it. These, however conflicting and various, shed much light. There are, besides, accounts of specific actions or movements—the Dardanelles, which has been more written about than any single episode; the blocking of Zeebrügge, the Mesopotamian adventure, the defence of Verdun, the battles of the Marne and of the Somme. The historical sections of the general staffs are already at work planning, collecting and classifying material, and even writing "official" history. In view of all this extraordinary activity it might seem that it would not be long until we had at least the beginnings of a real history of the war.

Yet the experience of the past is against any prospect of reaching that stage soon. In the first place the struggle was too vast, there were too many men, nations, and interests involved, and their activities were so interdependent that it will be long before their precise doings see the light of print, and still longer before it is clear just what effect their separate or conjoint movement and policies produced. We are likely to have the facts long before we are able to perceive just what they mean—for history is not merely the accumulation of heaps of unrelated facts! Yet the production of the evidence is the first step in the case and it is easy to see that there are certain

extraordinary elements in the problem. For certain governments have collapsed, others have just come into being, and still others have fallen into new hands. Nor are we at the end, nor do we know whether much of the most valuable material is still in existence, or whether it has been destroyed. For there is every reason to believe that, as in all such periods, many papers are too valuable to be preserved! —

So when we consider that before we can have a really truthful and complete history of the war we must obtain the dispatches, the orders, the innumerable documents relating to the conflict from half the nations of the earth; that to these we must join those memoirs and diaries and private papers of leaders in every land, many of which will certainly not appear in their owner's lifetime; that each considerable episode and many minor ones must be the subject of many monographs; and that this inconceivably huge mass of material must be sifted and synthesized and compressed and interpreted—and finally turned into narrative comprehensible to its readers; when we consider this we may well hesitate to set a period for its accomplishment. Certainly this generation is not likely to have what may be fairly regarded as a full and accurate history of the war.

And finally there is another element of truth—it is time. For even if we had the evidence all in hand at this moment we would lack two things, perspective and the knowledge of how the world will be affected by the great conflict. These in the last resolution of events are scarcely less important to the elucidation of the truth than the facts themselves—for they too are facts. And while we have already a tolerably accurate outline of the external events of the military operations and know approximately what happened, even if we do not know how and why; and while another generation will have a sound military history, it is not probable that that generation will have plumbed the depths of the causes, and above all the effects of the conflict and determined its "place in history."

Forty Years of Missionary Life in Arkansas

By the Rev. JOHN EUGENE WEIBEL, V.F.
(*Twenty-ninth Installment*)

In our days prohibition has become national. Numerous Americans consider themselves models of virtue and morality as long as they do not use any alcoholic drinks. Even among some Christians this seems to be regarded as the crown of Christian morality. Still it is a fact that the worst criminals and the most unscrupulous gamblers are, and usually have to be, total abstainers. They can not afford to risk a condition in which they might "give themselves away." That the virtue of temperance consists in the moderate use of things is overlooked by the fanatics. Thirty years ago this movement was confined to a few States. In some, like Arkansas, certain towns and counties had prohibition through local option. In the spring of 1890 such a movement became very strong in and around Pocahontas. Even the young Sisters of the Benedictine Convent were drawn into the conflict. A St. Louis paper, the *Herold des Glaubens*, published the following communication from Pocahontas: "In our small town people went on the 'war-path' about New Year's. At the last county election about 1700 men voted for licensing the liquor trade, and about 300 against, and therefore we have had two saloons since. They were conducted in a peaceful and orderly manner, and no serious fight or murder took place during the whole time. Nevertheless, a number of people were not satisfied. They sent around a petition for local option, in order that no saloon should be allowed within three miles of the Methodist church. With unheard-of boldness the prohibition amazons patrolled the streets, and with glib tongues, many tears, coy glances, and other feminine tricks, tried to win young and old for their cause. Some of our people, too, were caught and three of them became zealous helpers for prohibition. Repeatedly committees visited the convent of the Benedictine Sisters and tried to induce or force them, by means of flattery and arguments, nay, even threats, to sign the petition for prohibition. The Mother Superior refused to do this, pointing out that the Sisters did not take part in public affairs. According to the law the Sisters were then, to be counted with the majority, and the majority had voted for license. The prohibitionists would not have this. They contended the Sisters should not be counted at all, as they were neither inhabitants nor citizens. Lawyer Lomax remarked that the sisters may not be inhabitants or citizens, etc., 'but we all know,' he said, 'that they are pure and noble ladies, who remain at home, are very industrious, and mind their own affairs.' He alluded to the numerous women who, forgetting their house and kitchen work, roamed about in the public highways and byways."

All this was of no avail; the court insisted that the inmates of the convent had to appear at the court house. Then began a fierce debate; the men,—lawyers, doctors and others,—quarreled and argued, and it looked as if a general fight and shooting would ensue. Finally, the opponents of the resolution succeeded in obtaining the privilege that the Mother Superior might appear alone for the whole convent. Thereupon Mother Beatrice was called, and a torturing cross-examination began, through which it was hoped to entrap her. But her answers were all so clear and striking that friends and foes were unanimous in saying that the lawyers did not equal her in logic and argument. There was to my knowledge not one Catholic present at the court house. One of the leading merchants, Luke Imboden, told me that the Mother Superior was as dignified as a queen, and her answers were so quiet and to the point that she seemed to be possessed of more brains than the whole court. Her defense was such that they were glad to let her go back to the convent. There always have been men among the Protestants in Pocahontas, who took upon themselves the protection and defense of Catholic citizens, especially immigrants, and who showed great respect for the priests and sisters.

When I was called upon as a citizen to work on the streets, some doctors pointed out in court that I might be called to a sick patient at any time, and that, as a priest, I should be excused from such work, just as the doctors were. The leader in protecting and defending Catholic interests was Dr. J. C. Esselman, a Presbyterian, who later became a Catholic with his whole family. To the general sorrow of the people of Pocahontas, and especially of the Catholics, this philanthropic man died, February 7th, that year, almost immediately after this extraordinary court affair concerning prohibition.

As sunshine follows rain, after the stormy days at the beginning of 1890, there followed days of joy and consolation for the convent of Pocahontas and the Catholic community. On the 28th of February, Mass was said for the first time in the new chapel of Maria-Stein Convent, and at that service the first two novices made their profession. They were Sisters Mary Aloysia Unterberger and Mary Anselma Wuersch, both from the canton of Unterwalden, Switzerland. Sister Mary Aloysia has served two terms as prioress and Sister Mary Anselma has been sub-prioress. At the same time seventeen candidates took the habit of St. Benedict. I acted as representative of Bishop Fitzgerald. Great was our joy; great especially was the exultation of the four sisters whom Abbot Frowin had sent to establish the convent. Mother Beatrice and her three companions had made untold sacrifices for this undertaking. Where the most courageous would have faltered, they kept up courage and per-

severed. "Today salvation has come to this house," was the jubilant key-note in everybody's heart, when hearing the young Sisters sing the praises of God in their new chapel. That community will never forget its duty of gratitude to Mother Beatrice, who with rare skill and extraordinary energy inducted those young ladies into the monastic life, laying a deep foundation through her solid instructions in the religious life, and at the same time never neglecting their education as teachers and workers. Most of them had received a solid education at home, but they had first to learn the language of this country before they could make their training profitable. As soon as they could understand English sufficiently, the different branches were repeated in English. In this way a number of them passed successful examinations as public-school teachers.

CHAPTER XV

THE CHURCH IN PARAGOULD.— FATHER PIUS, O.S.B.—CATHOLIC STATE CONVENTION.—POPLAR BLUFF, MO.—FATHER McQUAID

In 1890 the Catholic church in Paragould was built. In May I celebrated Mass in it for the first time. The *Herold*, of St. Louis, on May 22nd said: "Last Sunday Rev. J. E. Weibel held the first services in our fine new church. It is 46x30 feet, with a tower about 60 feet high. A sanctuary, 18x20 feet, is planned for later. Our congregation is still quite small, but has everything paid for. The church is situated in town, but not in the business section. We paid \$300 for the lot. We have a very good choir and lusty singers, amongst whom Mr. Nicholas Staudt, with his excellent sons, takes the most prominent place. We also have several good organists. In the town itself there is great building activity, and the factories seem to be running day and night. As the church is not yet plastered, and has no bells, we do not know how soon it can be blessed."

That same church is still being used by the large congregation, but has since received an addition of a sanctuary, much larger than originally planned.

As already remarked, the churches at Doniphan, Gatewood, and Poplar Bluff, in Missouri, were attended for some time by the priest at Pocahontas, who made all these trips on horseback. Later the Archbishop of St. Louis succeeded in getting the Benedictines from St. Vincent's Abbey, in Pennsylvania, to attend those places. These Fathers also acted as extraordinary confessors for the Sisters of Pocahontas.

The relations between the priests and the Catholic people in Arkansas at that time were very cordial. For the great feast days wagon loads of Missouri Catholics from Alton and Ripley county, especially from the "Irish Wilderness," would come to Poca-

hontas to celebrate. Some put up with friends, others would sleep in their wagons, and the priest always kept a side room of the church ready for them to stay over night.
(To be continued)

NOTES AND GLEANINGS

—This was found in an editorial of a "respectable" daily recently: "Arrange with Destiny. Whatever God you believe in, be friends with him. Whatever your view of the cosmos, adjust yourself to it. So shall life be passed with some sense of satisfaction, and death be entered upon not without hope." The Son of Man spoke about "blind leaders of the blind" and predicted a fatal end for both.

—Missouri's literary glory is being enhanced by Miss Sara Teasdale. In her latest collection of poems, "Flame and Shadow," she continues to sing sweetly, shaping her tones to recognized forms, without in any way losing in quality. She is apparently oblivious to the tremendous war of words that is being waged by the vers librists and their opponents, and who will say that she is not gaining thereby? In comparison with Amy Lowell, for example, Miss Teasdale is clearly superior.

—One reads through *Catholic Book Notes*, London, with something of deep regret that we have not its equivalent in this country. This modest little literary review is excellent and a worthy critical mouth-piece of a great organization. If its services could be extended to give judicious estimates of the more worthy non-Catholic publications in the principal fields of intellectual life, it would be literally invaluable. As it is, English Catholics have a worthy guide to their literature, while we have none to ours.

—In the *Catholic Historical Review* for January, the Rev. Joseph Dunn discusses in a lengthy and learned paper "The Brendan Problem." He gives a general survey of the results so far achieved by historical research in regard to the life of St. Brendan and points out some of the problems which still await solution, expressing the hope that some student may thereby be induced to do what the distinguished Franciscan, Father John Colgan had planned to do in the seventeenth century, namely, to examine the legend afresh and bring together in one comprehensive volume all the sources and all the legends and associated myths bearing upon St. Brendan in all the vernaculars of Europe. Fr. Dunn's own opinion in regard to the alleged discovery of America by St. Brendan is, that it has not been proved, but even if he was not the discoverer of America, his story was one of the moving causes that led Columbus to the New World.

—*Stead's Magazine* (Melbourne, Australia), estimates that over ten million Ger-

mans will be obliged to emigrate in order to find fields of employment denied them in the present diminished Germany. Since the U. S. and the British dominions "foolishly refuse to allow German immigrants to set foot on their territories," they must go to South America or to Russia. High steamship fares exclude all but the well-to-do from the journey to the South Atlantic countries. Consequently, a majority will go to Russia, which is likely to be developed by German science and labor, and thus to become under German tutelage "the dominating country in the old world."

—Father Zephyrin Engelhardt, O.F.M., in the *Franciscan Herald*, upholds the authenticity and genuineness of Benavides's report concerning the miraculous flights of Ven. Mother Mary de Agreda to the Jumana Indians of New Mexico, early in the seventeenth century. Mr. Benjamin F. Read, not long ago, in a paper in the F. R. (Vol. XXVI [1919], Nos. 7 and 8), rejected the story as apocryphal. Mr. Read spoke exclusively as a historian, whereas Fr. Zephyrin rather takes the part of the theologian and apologist. This probably accounts for the difference of opinion between these two eminent Catholic historians. We hear that Father F. G. Holweck, of St. Louis, who is both a theologian and has also done some very creditable work along historical lines (see, *e. g.*, his paper "An American Martyrology" in the January number of the *Catholic Historical Review*) is interesting himself in this curious problem and intends to write an article on it in the near future.

—The possibility of the extension of Catholic Truth Society work is interestingly discussed in the February issue of *Catholic Book Notes*. In this connection it has often occurred to us that an edition of what might be called Catholic Classics would be an event second only to that of the publication of the Catholic Encyclopedia. Such a series might well start with a selection of Patristic writings, pass on down through the rich products of the Middle Ages to those of our times, like Newman, Goerres, Chateaubriand, etc. The writings of the early Fathers of the Church are perhaps most modernly preserved for us in the Loeb Classical Library. Newman's work has been carelessly allowed to run to seed in editions unworthy of its great author. Catholics would do well to gather with loving hands the great classics which so well express the beauty and magnificence of their eternal faith. The Catholic Truth Society is perhaps the only body equal to so great and good a labor. Cheap reprints of Catholic classics would be a heaven-sent blessing in these days of extravagant book prices.

—Have you renewed your subscription for 1921? The address label will show. Please attend to the matter if you have not yet done so.

Literary Briefs

—"The Flame of the Forest," by Constance E. Bishop (Benziger Bros.), is a mediocre piece of work, in which a mixed marriage forms the frame-work of the plot. The Catholics are, for the most part, represented as ideals, while the non-Catholics leave much to be desired. In spite of the obvious defects of making the so-called Catholic novel conform to such patent formulae, the author has done some good character sketching, as, for example, in Jimmy King.

—Number 10 of the "Timely Topics Series," published by the Central Bureau of the Catholic Central Society, bears the arresting title "Infant Mortality and Nursing by the Mother." The Rev. Albert Muntsch, S. J., is the author. This little publication combines the solidity of a well-documented, logical argument with the readability of a terse journalistic style. And who will gainsay the timeliness of the subject, for our country particularly? The literary minutemen of the Central Society are doing excellent work.

—"The Seminarists' Symposium, 1919-1920" (Edited and issued by the St. Thomas Literary and Homiletic Society of St. Vincent Seminary, Beatty, Pa.) is a decidedly credible anthology of students' efforts. Asceticism, Literature, Science, sacred and profane, as well as Art, all have their studious spokesmen. The articles on "Mendelism," "The Beginnings of Liturgy," "The Chant of the Ages," and "Modernism's Poisoned Source," are particularly noteworthy. A more critical attitude in the editorial section would have been welcome; this is particularly true of "The Constitution."

—In his latest book, "Social Reconstruction," the Rev. Dr. John A. Ryan discusses with his wonted lucidity and caution certain problems and agencies arising out of the war, high wages and high prices, a living wage by law, social insurance, public housing, vocational training, labor unions, labor sharing in management and profits, co-partnership and co-operation, exorbitant profits, and other kindred topics. In an appendix is printed the American Bishops' Reconstruction Programme, of which Dr. Ryan is believed to be the author. Like everything that Dr. Ryan publishes, this book is well worth studying. (Macmillan).

—We have received the fourth and fifth volume of Herder's "Lexikon der Pädagogik," edited by Prof. E. M. Roloff with the assistance of the late Dr. Otto Willmann. The list of contributors to this famous treasure-house of pedagogical knowledge comprises the foremost names of Catholic Germany. Nothing equal to this work, in quantity as well as quality, has ever been attempted by Catholics of any other nation in

the field of educational science. There is not a topic of interest in this domain that is not treated somewhere in these five large lexicon volumes in the light of the most recent research. No one working in this field can afford to be without the "Lexikon der Pädagogik." (B. Herder Book Co.)

—Father John Rickaby's new book, "The Ecclesiastical Year: Contemplations on the Deeper Meaning and Relation of its Seasons and Feasts" is characterized by an originality one seldom meets with in books of this kind. The author forestalls possible criticism by saying in his preface that the work is not intended to displace the traditional expositions, but to supplement them. It is the most interesting book of the sort that has come under our notice for a long while and will, we believe, be found stimulating, instructive, and helpful especially to those who are tired of the familiar expositions, which are so apt to become monotonous. Preachers will find here many variety-giving strands which they can weave into their discourses. (Joseph F. Wagner, Inc.).

—Abélard's philosophic writings have lately been edited by Dr. E. Geyer in Bäumker's "Beiträge zur Geschichte der Philosophie des Mittelalters" (Münster i. W.: Aschendorff). The editor groups them under two headings: 1. Die Logica "Ingredientibus;" 2. Die Glossen zu Porphyrius. Fr. Pelster, S. J. in a favorable notice of the edition in the *Theologische Revue* (No. 19/20, p. 351), calls attention to the fact that, according to Dr. Geyer's researches, Abélard should be spelled Abaelard, and pronounced as if it had four syllables—Abaëlard. Traces of this correct pronunciation survived until 1728, as may be seen from the fact that Du Plessis d'Argentré, in the first volume of his "Collectio Iudiciorum," published in that year, consistently writes "Abaëlardus."

—An English Jesuit, Lewis Watt, S. J., has given us through the Catholic Social Guild the "Elements of Economics." The little book is intended to serve as an introduction to the text books of Devas, Marshall, and Taussig. So far the author has undoubtedly succeeded. Nor could we expect him to point any new paths in the so-called science of political economy. But it is difficult to see just what we gain by furthering, even in this small way, the chaotic condition of present-day economic science. English-speaking Catholics particularly need a pathfinder of the caliber of H. Pesch, S. J., who in his monumental "Lehrbuch der National-Oekonomie" dared to leave the beaten path and gave to the world a new method of political economy. Fr. Watt, we regret to say, shows himself to be subservient to the prevailing economics. We are so accustomed to paying tribute to the so-called economic laws—that of supply and demand, for example,—that we little realize how unscientific this treatment is.

Catholic Art and Architecture

A revised and enlarged second edition, containing forty-eight pages of plates, plus twenty-five pages of text. The text lays down solid principles on Catholic art and architecture, and the plates exemplify these principles, as applied to modern parochial buildings.

The booklet has been highly recommended by experts and members of the hierarchy and clergy who have made a study of the subject. It has also been very favorably reviewed by the professional and the Catholic press.

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—It is seldom that the reviewer is called upon to pass judgment on 445 pages of philosophical rot. And yet such is the case with "The Great Work," by TK (R. F. Fenno and Co., New York). It is "Addressed to the Progressive Intelligence of the Age," is the third volume of the "Harmonic Series," of which the other two are "Harmonics of Evolution" and "The Great Psychological Crime"; and, finally, its author is "the American Representative of the great School of Natural Science, a School which was hoary with age when the foundation of the great Pyramid was laid; a School which antedates all present authentic history and records; a School against which the waves of superstition and ignorance have dashed in vain, because its foundation is the rock of Truth." Though not being of the "progressive intelligence" class to whom the author appeals, we nevertheless waded through this slough of esoteric nonsense, Masonic mummery, and pagan Orientalism. According to the writer, there are two "Great Parent Schools" in the world; the one of India, the other of Egyptian Black Magic. To the former, which is the school of Light, belong Freemasonry, Buddhism, Primitive Christianity, "as exemplified by the Master, Jesus, and by Protestant Christianity." To the latter, "the Great Parent School of Egyptian Black Magic," belong Paganism, Mohammedanism, the Greek Church, and Roman Catholicism "in its present form." The latter is the "destructive psychological force in human society." With this division in mind, the author solves all problems on, under, and above the earth, by word-spinning and juggling familiar to those versed in Masonic literature. The book is an attempt at constructing a world-view through the eyes of Freemasonry. The best clue to its worthlessness is the perusal of "A Study in American Freemasonry" by Arthur Preuss. Its anti-Catholic passages will do little harm. They are too crassly ignorant. The book is absolutely useless and an utter waste of good material and workmanship. —F.

Books Received

Bird-a-Lee. By Clementia. (A novel for girls. Illustrated by James A. Waddell. 357 pp. 12mo. Chicago: Extension Press. \$1.50.)

Die vier Evangelien. Ihre Entstehungsverhältnisse, Echtheit und Glaubwürdigkeit. Von Dr. Bartholomäus Heigl, Hochschulprofessor in Freising, xi & 400 pp. 12mo. Freiburg i. B.: Herdersche Verlags-handlung. 1916. \$2.20 net.

Evangelium und Arbeit. Eine Apologie der Arbeitslehre des neuen Testaments. Von Simon Weber. Zweite, verbesserte Auflage. vii & 363 pp. 8 vo. B. Herder Book Co. \$2.50 net.

Thesaurus Doctrinae Catholicae ex Documentis Magisterii Ecclesiastici. Ordine Disposuit Ferd. Cavallera, Lector Theol. in Facult. Theol. Tolosana. xviii & 794 pp. 8 vo. Paris: Gabriel Peaucheuse; St. Louis, Mo.; B. Herder Book Co. \$3.75, bound in cloth.

Die katholische Internationale. Von Dr. Max Josef Metzger. 16 pp. 16mo. Graz: Paulusverlag. (Wrapper).

The American Commission on Conditions in Ireland. Interim Report. viii & 144 pp. 8vo. L. Hollingsworth Wood, Chairman, 501 Fifth Ave., New York City, 35 cts.; \$3.50 per dozen; \$22.50 per 100. (Wrapper).

Ireland's Claim for Recognition as a Sovereign Independent State. Presented Officially to the Government of the United States by Eamon de Valera, President of the Irish Republic. 136 pp. 8vo. Washington, D. C.; Irish Diplomatic Mission, 1045 Munsey Bldg. 25 cts.; \$15 per 100. (Wrapper).

A Handbook of Moral Theology. By the Rev. Anthony Koch, D.D. Adapted and Edited by Arthur Preuss. Volume IV: Man's Duties to God. iv & 423 pp. 12mo. B. Herder Book Co., \$2.50 net.

Don Bosko. Von Franz X. Kerer. Mit Titelbild. viii & 110 pp. 12mo. Ratisbon: Verlagsanstalt vorm. G. J. Manz.

Die Anfänge des menschlichen Gemeinschaftslebens im Spiegel der neuern Völkerkunde. Von Dr. phil. Wilhelm Koppers S. V. D., Redakteur des "Anthropos." 192 pp. 16mo. M. Gladbach: Volksvereinsverlag. M. 7. (Wrapper).

La Philosophie Moderne depuis Bacon jusqu'à Leibniz. Etudes Historiques par Gaston Sortais, S.J. Tome Premier. x & 592 pp. 8vo. Paris: P. Lethielleux, 10, rue Cassette. (Wrapper).

The Garland of Praise. A Booklet of Spiritual Songs for Use in the Catholic Church. With Prayers for Mass and Latin Hymns. By Rev. John Rothensteiner, xv & 259 pp. 32mo. B. Herder Book Co. 50 cts.

Social Organizations in Parishes. By Rev. Edward F. Garesché, S. J. 340 pp. 8vo. Benziger Bros. \$2.75 net.

Efficiency in the Spiritual Life. By Sister Mary Cecilia, a Religious of the Ursuline Convent of Our Lady of Lourdes, Paola, Kansas. xiv & 201 pp. 12mo. Frederick Pustet Co., Inc. \$1.50.

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The Fortnightly Review

VOL. XXVIII, NO. 9

ST. LOUIS, MISSOURI

May 1, 1921

On the Sea at Night

By A. HUGH FISHER

As some white ibis troubled in its sleep
Draws the uneasy burden of its head
From the close comfort of its warm wing-
bed

I wake and stare across the gloomy deep.
What unrecorded loves lie buried there?
Queens of dead kingdoms?—conquerors
unknown?

Once held the treasures of an Empress' zone
A golden clasp now winding nereid's hair?

How often in so very small a world
Men's feet must wander where some hero
trod:

To-night birds guard the same Egyptian god
Where smoke from Cleopatra's trireme curled
And amorous shepherds couch within that
cave

Where love-sick Dido turned a Trojan's slave.

The Smith-Towner Bill in the Light of Common Sense

Whatever might be said against the Smith-Towner Bill as a possible means of oppression against Catholics, it seems obvious that the advocates of first-class educational methods have a telling argument against Federal meddling in affairs of this kind. For those who need definite proof of the debauch consequent upon bureaucratized education should investigate the results of this modern form of autocracy in the city of Milwaukee. What the *Freeman* (No. 56) says of the public school system in general holds particularly for this city, as any initiate can tell. "It is a system of propoganda," according to this editorial. "The schools are controlled by the government, which is the agent of privilege. Naturally, then, their pupils are given such education, and only such, as will prepare them to ccuntenance and support privilege. Privilege is not interested in teaching people to think; it is interested in implanting in their minds such stock notions, prejudices and formulae as it can

profitably use. For example, the teaching of history in our schools shows little concern with truth and fact; its object is to develop an exaggerated chauvinism, to impress our youth with the greatness and unfailling rightness of their country, which means their government. Thus is prepared the way for such extravagance as Mr. Harding's bathos about 'the divine inspiration of the founding fathers', and such gross and incredible absurdities as are from time to time perpetrated, in the much abused name of patriotism, by exuberant members of the American Legion."

In addition to this let it be remarked that, as schools are conducted under bureaucratic control, system has become of the utmost consideration. Teaching is entirely secondary. The fol-de-rol of the efficiency crowd has become the chief characteristic; forms, standards, records, and charts choke up the ordinary avenues of teaching. The result is that there is far more concern about the "record" or "chart" of John and Mary, than about the teaching of the fundamentals. And yet this is the result of a purely local application. How much more disastrous would the results be if federal bureaus and officials added to the confusion, the red tape, and the official dry rot! It is impossible to believe that the American people will invite more of these political parasites that infest our land. With the evidence of the utter uselessness of political methods all about us, can we, aside from all religious considerations, and looking at the matter merely with the eyes of common sense, have the hardihood to degrade still further the teaching of American youths by putting their education under the blighting influence of federal officials and bureaus?

The Y. M. C. A and the Y. W. C. A.

Attention has recently been drawn to these two organizations by a circular letter of the Holy Office, which especially mentions the Y. M. C. A. and includes the Y. W. C. A. under the term "similar organizations." Many of our Catholic people have been taken in by the humanitarian work of these two organizations, the social and intellectual advantages they offer, and have given them their support by becoming members, or by taking an intense interest in their activities. These organizations invite Catholics to join, telling them that they have equal rights with all "evangelical people," and then shut them out from the inner and higher councils. It is well known that Catholics are barred from the higher and controlling official positions. Blind to these facts, some of our so-called liberal Catholics, in order to move in a certain society, support these organizations by word and deed. It has never been a secret what was the real aim of these two organizations. They have paraded themselves as non-sectarian, but recent events have proved their stand to be false. The activities of the Y. M. C. A. in particular have called for the condemnation by Rome, not of its welfare or humanitarian work, but of its attempt to undermine the Catholic faith.

"Considering that these associations are supported by the good will, the resources and active cooperation of highly influential persons, and that they render efficient service in various lines of beneficence, it is not surprising that they deceive inexperienced minds who fail to detect their inward nature and purpose. But their true character can no longer be a matter of doubt for any one who is well informed; their aims, hitherto but gradually revealed, are now openly declared in pamphlets, newspapers, and periodicals which serve as their means of publicity. Under the pretext of enlightening youthful minds, they turn them away from the teaching authority of the Church, the divinely established beacon of truth, and persuade them to seek in the depths of

their own consciousness, and hence within the narrow range of human reason, the light which is to guide them. It is chiefly young men and young women who are drawn into such snares. They above all others need help and direction in order to learn Christian truth and preserve the faith handed down from their forefathers. Instead they fall into the hands of those by whom they are robbed of their great inheritance, and gradually led away until they hesitate between opposing opinions, then come to doubt about everything, and finally content themselves with a vague indefinite form of religion, which is altogether different from the religion preached by Jesus Christ."

Thus the Holy See warns pastors of Catholic flocks and instructs them to take efficient measures against the insidious propaganda of these organizations, which under the plea of offering opportunities for social, intellectual, and moral improvement, attract Catholic young men and women to a materialistic creed in the guise of Christianity. They create the impression that the goal which we seek and must obtain is to be reached by an easier and more comfortable way than that prescribed by the Catholic Church. They induce Catholics, who take part in their activities, to leave the more perfect way for this naturalistic doctrine. They are dangerous to Catholics, the letter declares, because they are being made the occasion and the means of propaganda of doctrines, which the Holy Office deems prejudicial to the best interests of Catholic young people, because the material and educational advantages offered by the associations in question are being employed to instill habits of thought which the Holy Office judges to be un-Christian, since the culture given by them destroys in its beneficiaries the integrity of the Catholic faith, robs the Church of her children and eventuates in rationalism and religious indifference.

The condemnation of these associations by the Holy Office does not dis-

approve their welfare and humanitarian work. It is a condemnation of their attempts to undermine the Catholic faith, for, as the decree states, "while displaying sincere love for youth, they corrupt their faith while pretending to purify it, teaching a conception of life above all churches and outside every religious confession." No Catholic can take part in the activities of these organizations and hope to remain strong in his faith. Environment will soon assert itself.

It is certainly time that we Catholics realize that these associations are not non-sectarian, in spite of the fact that they assume that character. They make it their proud claim that they aim at leveling religious differences and preach the "higher" Christianity into which the warfare of creeds will not enter. And in so doing, they have not only insulted, they have, through human kindness, weakened in the hearts of mothers and fathers and children, indebted to their aid for physical help, the Catholic faith. It is idle to assert that the religious propaganda of these organizations should be overlooked, because of the great good they accomplish in helping the needy. The concerns of the soul with a true Catholic are dearer than all other considerations, however humanitarian and necessary they may be, for the latter are merely an aid to the individual in the concerns of his short life here below. Catholics many times must choose between general welfare enterprises and their Church. When these general welfare enterprises interfere with the practice of their religion, or when they are used for proselytizing purposes, the course of action of the sincere Catholic is plain.

It was in the reconstruction work after the War that the Y. M. C. A. showed the true spirit that animated it. During the war, religious bias was less in evidence because of the many other outlets for the activities of the different organizations doing humanitarian work. After the war, the Y. M. C. A. started a campaign of religious "reform," as they called it, in the "be-

nighted" Catholic countries of Europe. It expressed its purpose to refine and purify the religion already practiced by the people of these countries, and to show to young minds the way to more light out of the darkness in which the old Catholic faith of their fathers had enveloped them. They made use of the benefits that they offered the youth of these countries as channels of propaganda, substituting a "higher religion" for the old faith. "By teaching an easy sensuous morality of well-groomed manners, well-informed intellect, and respectable enjoyment, instead of the self-denial, humility, obedience to the precepts of Christ and the Church established by Him, the young may be weaned from the faith of their fathers. The outcome of the religious or moral teaching of the Y. M. C. A. is utilitarianism, materialism, and rationalism, decked with the garments of Christ." Similar means of proselytizing are used by these organizations in this country. Catholics join them and take part in their activities at a great risk to their faith. They are just as Protestant as any Catholic organization is Catholic. Humanitarian work is only a means to an end with them, and the sooner this is realized by our Catholic people, the better.

"All are urged by this Sacred Congregation to exert the utmost zeal in preserving Catholic youth from the contagion spread abroad by these organizations, whose very benefactions, extended in Christ's name, endanger the Christian's most priceless possession, the grace of Christ." Every Catholic should take these words of the Holy Office to heart. The Church regards it as her bounden duty to defend the faith from any movement that threatens its integrity. The Holy Office in the exercise of its function of watching over the purity of faith and morals, bids all, clergy and parents of children, to safe-guard the young from the danger with which in their ignorance they are threatened.

F. JOS. KELLY

Detroit Seminary

Profit-Sharing In Hard Times

The principles of profit-sharing and partnership for a great many years have had not only my close study, but with one change after another have been put into practice and operation in my own business.

Often in reading papers and giving addresses on this very interesting subject, and inviting questions, there comes up the inquiry as to what would be done when the company experiences a loss. The depression which has been existing in our business since October gives me an opportunity to answer this question more correctly than heretofore. I can truthfully say now, from experience, that the principle of partnership has its greatest value during times like these, for everyone connected with the concern not only feels in a material way the adversity of the times, but they also relieve me by bearing part of the burden of worry and planning which, under ordinary circumstances, the employer has all to himself, at night as well as day.

During times of prosperity our employes shared equally with the capital invested, in the ratio of their monthly and weekly wages, the profits which the company produced, and before the end of the year, when they were advised of the actual condition of affairs and given details in figures of the loss which was being encountered, they were asked to make suggestions and recommendations as to what could be done to meet the extraordinary conditions existing. We found them making recommendations for the curtailment of the number of employes. Later, when there was no improvement after the first of the year, they suggested that inasmuch as the company had shared with them its profits during prosperity they expected to share its losses as much as possible during the times of adversity, to the end that they accepted cheerfully a reduction in wages of 20 per cent, with the assurance that everybody connected with the firm in any capacity would make the same concession.

Such curtailment of the force in numbers and reduction of expenses, under ordinary circumstances, creates disappointment and dissatisfaction and affects the morale of the whole concern. None of this resulted in our case, inasmuch as we were acting on the initiative of our employes, who were fully advised of actual conditions. We were able in another month to bring down all of our operating expenses of all kinds to a reasonable basis of percentage of our restricted business.

Every normal business has had a reduction in volume and was confronting the same condition, or even crisis, as ourselves and losing money if the old 1920 schedules were maintained. Being able to reduce these expenses to the extent mentioned, without in any way injuring the morale of the company, and keeping at work all of our older employes, is a most satisfactory achievement, all of which leads me to believe that the general scheme of partnership does stand the test of hard times.

It might be interesting to know that in the curtailment of the force, as recommended, the employes' committee felt that the company and themselves were not under the same moral obligation to take care of the additional employes who were employed during 1919 and 1920 to meet the demands of the extraordinary business enjoyed during those years. Furthermore, another list was prepared of those employed during the previous three years who had no dependents. As the company did not deem it necessary to use any but the first list, it held the other in reserve, only to be used in the event "that the worst was still to come."

We found that all of our employes, or as we term them, "partners," were fully appreciative, first of what had been done for them in the past, secondly, of the present conditions necessitating such changes as described, and, thirdly, that the integrity of the company must be preserved like unto "the goose that lays the golden eggs," no matter if further reductions and economies must be practiced.

This spirit of industrial co-operation cannot be achieved in a day, and can only be produced by coming clean with the facts and figures, so that everybody will know the actual conditions existing to the same extent as the proprietors. There must also be a recognition on the part of the employer that the employes are a part and parcel of industry, with rights of representation in directing matters on which their lives, their families and their future depend, and especially that they have a moral claim on their job.

We, of course, have had the advantage of having some plan of this kind in practice with our company for many years, and during times of prosperity secured confidence that must be the underlying fundamental of any successful industrial plan.

P. H. CALLAHAN

Louisville, Ky.

A Queer Ad in a Catholic Magazine

To the Editor:—

Catholics have a right to expect that our publications will feature ads that are at least not patently extravagant, exaggerated, and manifestly misrepresent facts. Moreover, a Catholic magazine, devoted to the cult of the Blessed Virgin, is hardly the place to expect a furthering of inflated worldly ambitions. The *Queen's Work* has been featuring a one-page ad, which holds out the promise that an electrical course, taken by correspondence, under the direction of a Mr. L. L. Cooke, Chief Engineer of the Chicago Engineering Works, would bring to the student the title of "Electrical Expert" and enable him to "earn \$12 to \$30 a day." According to this bit of charlatanism, "Trained electrical experts are in great demand at the highest salaries, and the opportunities for advancement and a big success in this line are the greatest ever known. Electrical Experts earn \$70 to \$200 a week. . . . \$3,500 to \$10,000 a year! Get in Line for one for these 'Big Jobs' by enrolling now for my Easily-learned, Quickly-grasped, Right-up-to-the-minute, Spare-

time, Home Study Course in Practical Electricity." And so on, *ad nauseam*.

Every one who knows conditions, realizes that these claims are largely false.

Besides, it seems a bit strange that a magazine conducted by Jesuits, members of a recognized teaching order, should feature this "educational" ad, which proceeds to tell the reader that "You don't have to be a College Man; you don't have to be a High School graduate." If this is not in diametric opposition to all sound principles of education and if it does not promote the get-rich-quick attitude, and the pagan time-spirit of exaggerated egotism, then there are no such things as falsehoods, fakes, and delusions.

AN ENGINEER

K. of C. Correspondence Schools

We are inclined to doubt very much the efficacy of the latest get-education-quick-and-easy scheme which the Knights of Columbus are attempting by means of correspondence. A report indicates that more than a million men and women are to be given educational aid in this manner. If thus carried out, the plan would constitute the largest correspondence school system in the world. We need now more than ever trained mechanics and skilled laborers. There is a surfeit of salesmen, clerks, business men, and the so-called non-producing class. Can vocational training worthy the name be given by correspondence? Or, for that matter, can any kind of training be properly given by mail? Localized efforts of the Knights along these lines have certainly not produced any really valuable results. Or can we claim success when 75,000 have been enrolled in 197 schools? Is it not questionable advertising by means of quantity production? F.

—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.

Some Aspects of Birth Control

Every now and then some bureau or other discloses figures which show the relationship between wages and infant mortality. Not so long ago the Childrens' Bureau, investigating conditions in New Bedford, Mass., discovered what is to be ordinarily expected, namely, that in the lowest wage group twenty babies out of every one hundred died before the end of the first year. In the highest wage group only six out of every one hundred died. *America* (No. 21) comments on this result as follows: "Poor home sanitation, congestion in crowded tenement districts, lack of adequate medical care, and a mother unable properly to care for her child, are the circumstances that increase to such an awful extent the mortality of infants. To this must be added the impossibility of a proper intellectual, moral, and religious training for the children."

It is on the basis of just such reports that the birth restrictionists make their efforts. The Catholic Church, however, stands like adamant against all immoral and abominable practices. The destruction of life, the degradation of woman, and the indulgence of man are involved in "birth control." It seems strange that its advocates should wade into the mire deeper, rather than point a way out of the low-wage muck. This, as the report clearly indicates, is at the bottom of the difficulty.

On the other hand, it does seem that Catholic apologists oftentimes leave an opening in their defense which makes the entire question seem hopeless to the ordinary observer. A statement like the following is the rule rather than the exception: "And who has not seen the beautiful unselfishness and generosity of the children of a family of seven, or, better still, of a family of fourteen?" ("Christian Marriage, a Sacrament," by the Rev. D. McBride, D.D.). It would be interesting to determine the munificent salary necessary to educate and rear such a family at the present time under the conditions laid down by the reverend author.

He rightly insists on a proper intellectual and moral training for all children of all Catholic families. But is this the only aspect of this problem? Apparently not, to judge from the statistics quoted by another Catholic periodical. The underpaid laborer in the U. S. is rather the rule than the exception. Are we not flying in the face of facts, and leaving ourselves unprotected to serious attack from the radicals, when we continually repeat the bald, broad statement that a family of a dozen or more children is better than a family of two or three? Would it not be more in keeping with reason to advocate that Catholic parents, with the grace and coöperation of God, have families of such size as their means and condition in life will permit them to rear and educate in a way befitting the Christian home and according to the precepts of the Church? Are not the parental sacrifices of such a family sufficient, or are we to preach sacrifice at the expense of improperly trained children, whose defection from the Church in later life will spell spiritual ruin?

Meanwhile if all our leaders did a little earnest, honest propaganda work for a system of industry in which low wages did not always and of necessity predominate, the Catholic stand against the abominable practices of birth control would seem more reasonable. We are not chary in telling these immoral reformers, or deformers, that the real difficulty lies in the low wage. It would seem then that the logic of our own conclusion would force us into active combat against Capitalism, a real and terrible enemy to the Christian family.

—The Rev. Richard Downey, D.D., has republished his recent *Month* article on H. G. Wells's "Outline of History" in pamphlet form (London: Burns, Oates & Washbourne). The pamphlet is meant to be "an antidote to some of the chief errors into which Mr. Wells has been betrayed by his prevailing bent of mind." A still better antidote would be a readable and reliable history of the world, written from the Catholic point of view. Who will undertake it and clothe it in the attractive style that has made Mr. Wells's "Outline" so popular?

Shall We Cancel the Debt?

The insidious propaganda for a cancellation of the Allied war debt to the U. S. has found many advocates who insisted that this government should act as the world's good angel. There were two important phases of the proposed debt cancellation that its advocates studiously avoided. One was the fact that every one of the Allied countries, with the exception of the U. S. and China, was being well taken care of in the way of indemnity from Germany. Furthermore, most of them—particularly England, France and Japan—have been awarded tremendously valuable mandates over former German-owned colonies. England, for instance, has been enabled to extend her influence in Egypt and Mesopotamia and to acquire absolute control over German East and Southwest Africa. France's sphere of influence, and likewise Japan's, have been vastly increased through the provisions of the peace treaty. In other words, allied Europe is gaining additional wealth by reason of its unjust seizure and appropriation of German properties many times in excess of the \$9,706,000,000 that represents the sum of their indebtedness to this government.

The other important point was that if our government should cancel the \$9,706,000,000 debt, the burden would fall upon the shoulders of the American public. The government of the U. S., of course, could not repudiate its obligations to the people in the form of Liberty Bonds. The government would have to add almost ten billions of dollars to its own national debt and increase the tax rate sufficiently to meet it.

Would such a heroic procedure increase our foreign trade? It is doubtful. We should be increasing our tax burden and relieving our European competitors of a large slice of their own. Would not cancellation of the debt enable them only the more easily and more quickly to become dangerous competitors with us in South American and Asiatic markets?

Before going any further with their propaganda, it is suggested that the debt cancellation enthusiasts experiment by cancelling some of their individual debts in order to get the proper atmosphere. If that were a necessary preliminary to advocacy of national debt cancellation, it is suspected the debt cancellation propaganda would suddenly cease.

The people at large of the U. S. are justly and properly aroused over the proposal to cancel the approximately ten billion dollars owed to us by the European allies and their associates. Of course, the debt will not be cancelled, the American public would never stand for so absurd a transaction. Nevertheless it is interesting as well as informative to know that the entire cost of the Federal government, from its foundation to 1912, when Woodrow Wilson became president, was only about twelve billion dollars, and that sum includes the cost of all our wars and every governmental expense of whatever character. Those who favor cancellation of this debt would give away outright a sum that lacks only two billion dollars of totalling the whole cost of our government from the day George Washington became our first president down to the day that Mr. Wilson entered the White House. Could a more striking comparison be employed to demonstrate the utter absurdity of the proposal?

Under the present burden of taxation, the people have given manifestations of discontent, and the cancellation of the \$9,706,000,000 war debt undoubtedly would increase taxation heavily. The present administration does not insist on immediate payment of the debt, but wants it understood that payment is required. The terms of payment will be so arranged as to rest as lightly as possible on the debtor nations. No one can criticise this plan.

(Rev.) F. J. KELLY

Detroit Seminary

—How about that new subscriber you promised to send us last year? It is still time to keep your promise.

A Timely Protest

René Viviani was allowed to occupy a pew with the French ambassador at Cardinal Gibbons' funeral in the Baltimore Cathedral, despite the public protest of Mr. John D. Moore to Bishop Corrigan, that the man was a notorious infidel and persecutor of the Church.

We presume this could not be prevented; but what are we to think of the conduct of Supreme Knight Flaherty, who, according to the *Nativity Mentor*, edited by the Rev. J. L. Bedford, D.D., rector of the Church of the Nativity, Brooklyn, N. Y., (Vol. 26, No. 4) escorted Viviani at the funeral of the late Cardinal, and of those K. of C. leaders who entertained him as guest of honor at a dinner given in Washington?

Dr. Belford justly protests against these doings on the part of certain K. of C. leaders, who, he says, are "gluttons for the lime-light" and "love to get their pictures taken, to see their names in print, and to brush shoulders with the prominent and powerful—especially the latter." "There is," adds the fearless priest, "grave danger that these men will wreck a fine society unless the members wake up to the fact that they are being deluded and used. Down the job-hunter."

Dr. Belford concludes as follows: "They are showing the country pictures of Flaherty posed with the Pope. Let them complete the work and show him arm-in-arm with Viviani, one of the worst enemies religion has had in one hundred years."

A Catholic Teachers' Employment Agency

The Bureau of Education of the National Catholic Welfare Council has taken a step in the right direction by opening a Teachers' Employment Agency to assist Catholic schools and colleges in obtaining lay instructors, either men or women, and to assist Catholic teachers in obtaining positions in the U. S. or in foreign countries. A circular issued by the Bureau says:

"Institutions needing teachers are

invited to notify the Bureau of their needs. No fees are charged institutions for this service. College and school authorities are requested to bring this service to the attention of advanced students preparing for the teaching profession. Successful teachers of all grades and subjects, principals, supervisors, and superintendents are invited to register. Persons desiring to register should write to the Bureau for application blanks, enclosing a stamp for reply. A registration fee of \$2 will be required of each applicant when the application blanks are returned. No commission on salaries will be charged. Address communications to the National Catholic Welfare Council, Bureau of Education, 1314 Massachusetts Ave., Washington, D. C."

This is a very commendable measure, for no class of Catholics engaged in semi-ecclesiastical work is so neglected and so badly underpaid as the Catholic lay teachers. But why serve the institutions, which are well able to pay, without charge, and exact a registration fee from the individual teachers, who are almost without exception men (or women) with no resources? The service must be made free to the teachers if it is to be a success.

The Mysterious Influenza

Apropos of the paper under this heading in No. 7 of the F. R., the venerable Dr. L. Hacault, of Bruxelles, Man., sends us an interesting letter, from which we quote the following passages:

In 1918 I had occasion to confer with a number of medical men on the influenza epidemic, and all agreed that its most probable cause was the circulation of mephitic emanations from the millions of corpses insufficiently interred on the battlefields of Europe, accompanied by poor hygienic conditions and underfeeding. We all remember that some years ago, at the time of the eruption of the volcano Krakatoa, fumes, vapors, gases and minute cinder clouds were carried to various parts of the world. Note that the influenza

epidemic started in Europe and spread from there to America, to South Africa, and finally to Asia and Oceanica.

May I add that the mysterious plague seems to have been predicted centuries ago by St. Odilia, national patron of Alsace? In a letter to her brother Hugues, son of Alderic, duke of Alsace, written in the seventh century, the Saint wrote (I quote from the *Beauchemin, Montreal, Almanach* for 1917, pp. 347 sqq.): "Around the mountain will flow human blood. It will be the last battle. The nations will sing their hymns of thanksgiving in the temples of the Lord for their liberation. Then will appear the warrior who will rout the troops of the victor, whose armies will be decimated by an unknown plague. This plague will discourage his soldiers, and the nations will say: The finger of God is there . . ." The influenza epidemic, we all remember, started among the victorious armies of the Allies and greatly hastened the armistice of 1918.

The American Catholic Historical Association

It is perhaps a too little known fact that there exists in the United States a "Catholic Historical Association" whose purpose it is to foster the study of Church history in America. This body was organized Dec. 30, 1919, and under its direction is published the excellent *Catholic Historical Review*. According to Sec. III of the Constitution, "Any person approved by the Executive Council may become a member of the Association. The annual membership fee shall be three dollars. On payment of fifty dollars, any person, with the approval of the Executive Council may become a Life Member." Educated Catholic laymen and women should avail themselves of the opportunity to promote so important a study as that of the development of the Church in our beloved country.

The love of historical studies should be cultivated early in the student's life. Unfortunately this is not the case, with rare exceptions, in the vast majority of

our Catholic colleges and academies. The modern historical method is unknown and unused, though there are such texts as the "Outline of the Historical Method" by Dr. F. M. Fling, which is based on Bernheim's famous "Lehrbuch." It would seem that the arts and science course leading to the A.B. degree should at least include, in its history courses, an acquaintance with this absolutely essential study.

In this connection, a perusal of the excellent *Catholic Historical Review* has more than once suggested the advisability of student branches of the American Catholic Historical Association in our Catholic colleges and academies. Technical societies make room for a junior membership, which consists of technical students in colleges and universities. The plan is very successful. It serves to bring the best and most recent information to those directly concerned, and at the same time it builds up an enthusiastic body of future members. The American Catholic Historical Association deserves the widest possible support. Through the establishment of student memberships in Catholic colleges and academies it could confer an immense benefit upon our Catholic students.

The Close of an Era

The death of Cardinal Gibbons has called forth glowing tributes from unexpected sources. Of the outstanding liberal and even radical periodicals in America, the *Freeman*, the *Nation*, and the *New Republic*, head the list. It is interesting to note that the latter, anti-Catholic at times at least by innuendo, does not so much as mention the death of the Cardinal. The *Freeman*, however, has outdone itself; radical in the political field and a free-lance in matters of religion, this scholarly publication says among other things, commenting on the characteristics of the late Cardinal: "Great as a teacher, great as a citizen, great as a friend, great as a Christian, above all, great as a man; such was James, Cardinal Gibbons. . . . He was one of the most simple-hearted,

pious and Christian men that ever filled an episcopal chair. In the midst of a careless and perverse generation, he walked worthily; when all about him was at the utmost variance with the principles of true religion, he remained sincere and humble and patient. By living the life of the righteous, he earned the death of the righteous; his life manifested the beauty of holiness and his death the peace of perfect assurance. *Expectat resurrectionem mortuorum et vitam venturi saeculi.*"

The *Nation* in an editorial leader, entitled "The American Cardinal," after paying a generous tribute to the deceased ecclesiastic, remarks discerningly: "When we turn to consider his work and influence from a non-ecclesiastical point of view, it must be said that on the whole they were reactionary. He was no pioneer opening up fresh paths of truth, no champion of unpopular causes. His voice was always lifted on the side of the established order. . . . Of the deeper forces of his age he does not appear to have caught even a glimpse. He gave no guidance to the minds of the rising generation."

Elsewhere in the same article the *Nation* remarks that the death of Cardinal Gibbons "is an event of more than local importance, for it marks the close of a significant era in the history of the Roman Catholic Church in this country."

In expressing the desire that this might be so, we yield to no one in veneration for a prince of Holy Mother Church. But it is hardly to be expected. The ideas and ideals of the late Cardinal are firmly entrenched in Catholic ecclesiastical America. Leadership equal to the present crisis is not in sight; and a true estimate of the old cannot be had until precipitated in the alembic of history. OBSERVER

Mormonism

A writer in *The Freeman* (III, 55), says:

The "Book of Mormon" is never mentioned in histories of our literature; the genteel tradition has quietly

brushed it aside, along with the records of Mormonism itself, its rise, its progress, its leaders. Yet the man who composed this solemn parody of the Bible, this Joseph Smith with his impudent cherub's face who walked with an angel and dreamed of a new papacy, is one of the characteristic figures of our history; and Mormonism was as much and as logical a product of New England as any of those other movements of the delirious half-century before the Civil War came and America "got down to business."

This universal preoccupation with business has had the effect of imposing a false unity upon our life; it has imparted an air of simplicity and comprehensibility to the American scene, past and present, that is far from according with the facts. We speak of Russians as "queer" and of Africa as the "dark continent," but there is nothing queerer and darker than this continent of ours, if one penetrates behind its mask. Our history, if we could ever frankly envisage the whole of it, would appear as a singularly fantastic spectacle. Who remembers that it was the dove-colored New England itself which produced (and in the same generation with Emerson and Whittier) not only P. T. Barnum, but Joseph Smith and Brigham Young?

—According to the *Christian Cynosure* (Vol. 53, No. 12), which quotes as its source the Appendix to the Proceedings of the Grand Lodge of Illinois, 1921, a new secret society has made its appearance in Nebraska, known as the "Knights and Ladies of Jericho." Its ritual "exemplifies Biblical characters" and the organization "is somewhat similar to the Order of the Eastern Star," which, as our readers are aware, consists of Masons and their kin. The constant growth of secret societies is an alarming symptom of intellectual and moral decline.

—"Perhaps some day," says the *Nation*, "there will be an enforced house-cleaning of the State Department, which will spread to the White House, so that we shall truly have done with those pernicious infants Wiggle and Wobble. At present they do not appear changed appreciably from the pair that has been in evidence for eight years, unless indeed they have grown a little bolder, a little bigger, a little more thoroughly at home in the last six weeks."

Forty Years of Missionary Life in Arkansas

By the Rev. JOHN EUGENE WEIBEL, V.F.
Thirtieth Installment)

For many years they brought all their dead, 30, 40 and 50 miles down, to the Catholic cemetery at Pocahontas. A trip to Pocahontas always meant for them an absence from home for three or four days, and certainly also a great sacrifice. Great was their joy when they were placed under the care of the Benedictines of Beatty, Pa. In this year Father Pius, O.S.B., finished the new church of St. Benedict, at Doniphan, Mo. The Archdiocese of St. Louis had at that time many missions which were just as poor and isolated as any in Arkansas. The priest living in Doniphan had to attend a number of such missions. In order to attend White Church, in Howell County, Mo., he had to ride on a hack twenty-eight miles from Doniphan to Neeleyville. From Neeleyville he could reach with the Iron Mountain line Hoxie, about fifty miles south. There he had to wait for a train of the Kansas City and Memphis Ry., to take him about 100 miles northwest to West Plains, Missouri. From West Plains he had to go ten miles into the country, either on foot, or by wagon, or on horseback, in order to reach White Church, situated in the woods of Howell County. There was no town,—only a store, a blacksmith-shop, and a few houses.

Father Pius attended this and a number of other missions with such regularity that one was tempted to attribute to him the gift of ubiquity. There were two families living about twenty miles from Doniphan in the woods. He visited them regularly once a month, said Mass and preached as if it were a congregation, and gave the children instructions. For years he preached almost daily, and very seldom twice in the same place in succession. Wherever he went, no matter how fatigued, he rose at four o'clock the next morning for his spiritual exercises. Though not a prohibitionist, he drank neither wine nor beer nor any other alcoholic beverage. He did not smoke. He never used a rocking chair. In appearance he was always neat and clean, but very simple. He was generous, kind, and considerate towards others, especially the poor. Whenever he was asked to take a rest, he would smilingly reply that this would come soon enough. No wonder he enjoyed such high esteem among the people! The Methodist preacher of Doniphan, who was present at his deathbed, exclaimed: "If there still are any real saints on earth, this man was surely one."

After this saintly monk had built St. Benedict's Church, at Doniphan, he invited Father Fuerst, pastor of Pocahontas, and myself to the dedication. The Right Rev. Msgr. Henry Muehlsiepen, V.G., of St. Louis, blessed the church, dedicating it to the glori-

ous patriarch of the Western monks, St. Benedict. He celebrated the High Mass and I preached the sermon. Father Fuerst and I sang Leo Stoecklin's Mass in B flat; I played the organ, Father Fuerst accompanied it with his violin, and we sang the soprano and alto parts together. It was the best we could do. The people never had assisted at a High Mass there, nor did it happen again for many years afterwards. Father Fuerst had come in a buggy from Pocahontas, a distance of about thirty miles, over rough hills and mountains. But distance seemed not to count in those days. The few priests would visit one another regularly and help out on any feastday. Priests living within a radius of a hundred miles were called neighbors. This dedication took place on the 11th of June, 1890.

On the 27th of July, the same year, the first reunion of the German Catholic Central Verein of Arkansas took place at St. Benedict's, Logan County, now New Subiaco Abbey. This reunion greatly advanced the development of Catholic life in Arkansas. The *Logan County Anzeiger*, now the *Arkansas Echo*, of August 1, 1890, gives us an idea of Catholic activity in those primitive days. It says: "Favored by most beautiful weather, hundreds of German Catholic men on Sunday morning, July 27th, went to St. Benedict's, Ark., to take part in the first general meeting of the Catholic German societies of the State, which at the same time also belongs to the Catholic Central Verein. A short distance from the Monastery of St. Benedict they stopped. The members of the different societies with their banners and emblems drew up in rank and file; the different societies were represented by the following parties: Paris, St. Scholastica, Morrison's Bluff, Altus, Fort Smith, Atkins, Morrillton, Conway, Little Rock, and Hartman. With the sound of music, furnished by bands from Paris and Altus, the members marched to the place. At the school house they were received by the society of St. Benedict. The meeting of the delegates was opened with prayer by the vice-president, Mr. Conrad Elsen. After the roll call of the delegates, the society and the reverend clergy, represented by Very Rev. Father Prior Wolfgang Schlumpf, Rev. Father J. Eugene Weibel, of Jonesboro and Paragould, Rev. Father Gall D'Aujourd'hui, and Rev. Matthew Saeteli, as well as the delegates, accompanied by bands and led by the marshal, went into the beautifully decorated church. High Mass was celebrated by the Very Rev. Father Prior, with Father Weibel and Father D'Aujourd'hui, as deacons. The Rev. J. E. Weibel preached the sermon, to which the assembly listened with great attention and which pleased them greatly. The choir consisted of the Venerable Frates. They are real masters of music, and their singing delighted those present. The societies felt indebted to them for the glorification of this feast. After the services the

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members of the different societies, the rev. clergy and the delegates went to the hall, where they were received with the most hearty welcome by the president of St. Benedict's Union, Mr. Schluettermann. The hall, 150 by 95 feet, was decorated with festoons, inscriptions, and banners with great skill and taste. Father Gall D'aujourd'hui, who had directed the decorations, proved that he possessed a great deal of the taste of his famous predecessor, Father Gall Morel, the celebrated poet and professor of esthetics. At the festive hall, a delightful view offered itself, for the tables were loaded with enticing food and decorated with flowers. It was evident that the Fathers of St. Benedict, under the supervision of the Venerable Brother Benedict, chief cook and butler, understand how to care for a man's body as well as for his soul. Afterwards followed the deliberations in the church, where a number of practical resolutions were adopted. Little Rock obtained the votes for the next year's meeting, and Conrad Elksen was unanimously re-elected vice-president. This was followed by a lunch, seasoned with several good toasts. The feast passed in the merriest mood, and together with the late meeting of the union of the Catholic young men of Arkansas, was one of the most popular celebrations ever held in Arkansas."

During this summer the Catholics of Jonesboro and Paragould were both active and busy, the latter finishing their new church, and the former building their school. On the 26th of October, 1890, the school-house in Jonesboro was solemnly blessed by Bishop Fitzgerald. It was a two-story brick building with a basement containing the heating plant, kitchen, and dining room. The first story had two school rooms, separated by a folding door, and a stage. In the second story were four living rooms. It was a fine building. The Bishop was received at the Sisters' house, and led in procession to the church. Fifteen members of St. Cecilia's Union from Pocahontas, under the guidance of their beloved pastor, Father Fuerst, helped to enhance the solemnity by their splendid singing. There were also present Catholics from Paragould, Harrisburg, Hoxie, and Black Rock. Dr. Callahan, V. G., preached a beautiful sermon in the morning, whilst Bishop Fitzgerald spoke in his usual fatherly way at Vespers, praising the people for their work and encouraging them to persevere in

it. At the end of the ceremonies the Bishop with his sonorous voice intoned the "Grosser Gott," and for the first time the "Te Deum" was sung by 100 voices in German at Jonesboro.

On the next day his Lordship blessed the new church in Paragould under the title of Our Blessed Mother Mary of Einsiedeln. He sang the high Mass, with Dr. Callahan and myself as deacons. Previously Father Placidus, O. S. B., and I had given a week's mission at Paragould and several converts were received into the Church on that occasion.

This year the Forty Hour's Adoration was held for the first time in Jonesboro. During the first part of November, I preached a mission at Arkansas City, in the southeastern part of the State. The church there was a frame building, 60x24, with a tower at the entrance, a very neat altar and stations of the cross. In the spring flood of that same year, the water had risen from two to ten feet high in the houses, the people went about in skiffs, the Mississippi was sixty miles wide and the frame church, built on brick pillars, had been knocked off its foundation by some lumber placed under it, but was happily carried back by the same high water and a favorable wind, not even the tower being damaged. It certainly was a strange thing to see the church automatically going back upon its pillars. Whilst the large building was floating about, threatening to go down the Mississippi, a wag wrote upon the entrance door: "This church belongs to Arkansas City, Arkansas; wherever it may go, we politely ask the people to return it." This inscription was still visible when I preached the mission there. When the high water came, every one thought first of his own salvation. The pastor, Father McCormack, was absent. When he returned, he looked through the windows into his church, another ark of Noë; his bed and books were still floating upon the waters. The people there were so accustomed to these inundations that they spoke without any apparent surprise about the water's pranks.

On November 28th, the Right Rev. Abbot Frowin, O. S. B., held a very careful canonical visitation of the convent in Pocahontas. His approving judgment proved quite a satisfaction to the Bishop and the young community.

(To be continued)

The New Canon Law

A COMMENTARY AND SUMMARY

BY

REV. STANISLAUS WOYWOD, O. F. M.

With a Preface by Very Rev. Msgr. Philip Bernardini, J. U. D.
Professor of Canon Law at the Catholic University, Washington, D. C.

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Added weight and authority are given to the work by the commendatory preface written for it by the Very Reverend Monsignor Philip Bernardini, J. U. D., Professor of Canon Law at the Catholic University in Washington.

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NOTES AND GLEANINGS

—At a production of the film, "The Four Horsemen of the Apocalypse," based upon the novel of Blasco Ibáñez, a woman was heard asking her companion: "Do you know anything else this Ibáñez has written?" "Yes," was the answer, "another horse story, called 'Mare Nostrum'."

—A somewhat extended reply by our esteemed contributor "F." to Rev. Prior Stocker's criticism of his recent article "The Catholic Press Month" (F. R., No. 6) as well as several other interesting and important articles had to be held over for the next number for lack of space.

—The London *Express* has heard an amusing story of the association of H. G. Wells and W. E. Henley on the ill-fated *New Review*. This publication was anything but a success, and one day when Wells and Henley were discussing its future, both became almost despondent. When their talk was at its gloomiest a funeral passed in the street beneath their window. Henley turned to Wells and said: "Can that be our subscriber?"

—The *Indian Sentinel* for April deals chiefly with the missions among the Crow Indians and is gotten up with the usual loving care. There are a number of informative articles and appropriate illustrations. It is too bad this excellent little magazine cannot be put into the hands of every Catholic

in the U. S., for no one can read it without becoming interested in the cause for which it stands and which it so intelligently champions.

—The *Ave Maria* prints the interesting information that the historical department of the N. C. W. C. has thus far collected the names of no fewer than 15,300 Catholics who gave their lives for their country during the Great War. About two-thirds of the number died overseas and are buried in France; the others died and are interred in this country. The total number of casualties suffered by the United States during the war—from April 6, 1917, to Nov. 11, 1918—was 103,740; and our contemporary estimates the Catholics among them at twenty per cent of the whole.

—The new attorney general of Indiana, Mr. U. S. Lesh, has reversed the opinion of his predecessor, which excluded Catholic Sisters from the public schools because of their wearing a distinctive religious garb. He says that the wearing of a religious garb by a teacher is not a violation of the law, and the fact that religious contribute their earnings to a common treasury, to be used for religious purposes, does not make their employment in public schools illegal. This decision settles the matter for Indiana, unless the legislature passes a law to the contrary. This will probably be attempted in the near future.

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—The supporters of the movement in favor of fixing the date of Easter are taking suitable steps to ascertain the views and to secure the coöperation of the Holy See. After saying that the question has been "most courteously and kindly" considered by the Catholic authorities in England, notably by the Bishop of Salford, a correspondent of the Royal Astronomical Society, quoted in the *Tablet*, mentions that the staff of the Vatican Observatory has also been consulted. Obviously, unless the coöperation of the Holy See is secured, Lord Desborough's Bill can only create confusion.

—It is no easy task to ascertain the true nature and aims of the organization calling itself Kiwanis Clubs. At a recent meeting of the Hyde Park Kiwanis Club in Chicago, according to the *Evening American* of that city, April 2nd, Mr. J. Mercer Barnett, of Birmingham, "International Kiwanis President," characterized the Kiwanis as "a society of over 43,000 leading business men in America whose motto is 'We build'" and added: "Kiwanis is Christianity so capsuled that the average man can take it." So the Kiwanis movement, as we suspected has a religious aspect. What sort of Christianity is it that this organization of 43,000 business men dispenses?

—A number of pastors of small parishes have protested, in letters to the F. R., against the incessant "drives" and money-gathering campaigns at a time when most small parishes find it hard to meet their own expenses. "Instead of campaigning for social centers in large cities," says one of them, "let us first provide Catholic schools in the small places from whence most of the city population comes." Another thinks that, instead of establishing more or less useless "councils, clubs, etc., the authorities should try to organize the Catholic voters for the purpose of electing honest and trustworthy officials." These voices are worth listening to.

—The tercentenary of the creation of the Sacred Congregation for the Propagation of the Faith, occurs on June 22, 1922. The history of this remarkable organization, which

ranks "only a little less in dignity than the Universal Church," is being written by a group of historical students, chosen by the present Prefect, Cardinal Van Rossum, and is to be published in book form next year. The Reverend Peter Guilday, Ph. D., is to contribute the chapter on the United States, of which he has given us a few introductory paragraphs in the *Catholic Historical Review* for January, 1921. Father Guilday is one of the most scholarly Catholic historians in America.

—What is the next step in the modern development of Mariology? Undoubtedly, as suggested in an article in the *Irish Theological Quarterly* (No. 61) on the "Definability of the Assumption of the Blessed Virgin," it is the conversion of the long established pious belief in the Assumption into a formal dogma. The dogmatization of the Assumption would embrace the facts expressed in the fourth and fifth glorious mysteries of the Rosary, *i. e.*, the preservation of the body of the Blessed Virgin from corruption after death, the rehabilitation of her glorified body by the soul, and its assumption, in this condition, into Heaven. The article is suggestive throughout and the author hopes it will precipitate a theological discussion as a prelude to the definition of the dogma.

—We see from the *Daily American Tribune* that Dr. Monsma and his friends in Chicago are trying to resurrect their "Christian daily," which went under so suddenly after a career of less than four months. Meanwhile, as a former subscriber of the *Daily American Standard* (that was the name of the paper) we are informed by circular letter that Dr. Monsma is preparing a book in which he will tell the story of the venture. It promises to be sensational, for the circular says: "We shall tear off the veil that is now hiding unspeakable conditions in the American church world. We shall tell the true Christians in this country what the hypocrites of this age have dared to do," etc. We wonder whether Dr. Monsma's book will reveal any essential facts that have not long since been uncovered by Upton Sinclair, the *Nation*, the *New Republic*, the *Freeman*, the *Echo*, the *F. R.*, and a few other independent papers.

—As part of its exercises in commemoration of the 600th anniversary of the death of Dante, the University of North Carolina offered to the students a week's intense course in the works of the great poet. Six conferences were conducted by Prof. Grandgent of Harvard, the students preparing for them in advance by group meetings and private reading. In addition to these lectures, Prof. Grandgent delivered an address before a large university audience on Dante and his poetry. The October issue of *Studies in Philology*, a quarterly journal of research published by the university, will be devoted to essays on Dante and his influence on thought and literature. What are Catholics doing to honor the memory of their greatest poet?

—The Rev. Dr. P. W. Schmidt, S. V. D., one of the foremost authorities in ethnology and comparative philology, will soon visit the U. S. to lecture on scientific subjects, for the benefit of the foreign missions. The journal *Anthropos*, which he founded in 1906, has achieved a world-wide reputation. The great war has seriously retarded the work of the Fathers of the Society of the Divine World in New Guinea, China, Japan, and Africa. As practically all the Fathers were Germans or Austrians, the English government proceeded ruthlessly against them, with total disregard of the fine work they had accomplished for the natives. Further information on the projected lecture tour of Fr. Schmidt can be secured by addressing the Rev. Fr. Bruno, S. V. D., Techny, Ill.

—The N. C. W. C. is doing a good work in its efforts for cleaner "movies." As a result of the work along similar lines by this and other religious and secular organizations, some curb will no doubt soon be put on the production of salacious films. However, it is well to remember that as long as this or any other form of entertainment is trafficked in for private gain, so long will it be abused. Poor human nature, weakened and debased by original sin, cannot be flattered into a virtuous state of wanting and demanding the higher and ennobling kind of recreation by exaggerated statements that such is its real desire. The films with the sex allurements will always be more profitable, and so long as this is true, under a system which conducts business primarily for profit, so long will the production of objectionable films continue, by hook or by crook. Meanwhile, a sane and moderate form of control by law seems necessary.

—Mr. Denis A. McCarthy writes us that he has put Mr. G. J. Knapp's letter (F. R., No. 7) before Mr. Peter W. Collins and that the latter denied emphatically ever to have made the statement attributed to him in the Williston (N. Dak.) *Herald*, viz.: that "Socialists should be so treated that in a few minutes they will be scurrying into holes and corners to hide, or seeking hospitals to have their wounds dressed." Mr. McCarthy adds: "I naturally take the word of Mr. Collins, whom I know, against that of Mr. Knapp, whom I don't know. By this I do not mean to cast any reflection upon the honesty and truthfulness of Mr. Knapp, but I suggest that there is a mistake somewhere in his apprehension of the facts in the case. . . . The appearance of an interview in a paper is not absolutely incontrovertible evidence that the person interviewed gave the interview as it is printed." This ends the matter as far as the F. R. is concerned.

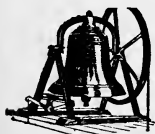
—Col. P. H. Callahan sends us a letter in which complaint is made that the F. R. frequently takes an attitude different from that of other Catholic publications and criticizes where others approve. Col. Callahan comments: "Some people, in fact the bulk, expect everyone to see eye to eye with them on everything." This mental (or shall we say: moral) defect is perhaps one of the main obstacles in the path of a really strong Catholic press. The writer who dares to express and defend his convictions in the face of great opposition is often lauded after his death; but, like Dr. Orestes A. Brownson, he is not properly supported while he is alive. Brownson is now highly praised, but during his lifetime he was never able to enlist more than eight hundred subscribers for his now famous *Quarterly Review*, in which he so often and so courageously opposed the errors and foibles of his brethren.

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Literary Briefs

—Of the English Catholic Truth Society pamphlets that have come to the reviewer's desk recently, several deserve more than a passing notice. "The Sisters of Charity Martyred at Arras in 1794," by Alice Lady Lovat, is a side-light on the horrors of the French Revolution. The four martyred sisters, whose heroism is here related, were beatified on the 13th of June, 1920. "Why 'Separate Schools'?" is an interesting account of the Church's struggle for proper educational facilities in Canada. The separate school is the right and duty of Catholics, according to the author, Father George Thomas Daly, C. Ss. R. In this connection we may also mention "Religion in School," by the Editor of the *Sower*, an excellent English contribution to the same subject. In "England's Breach With Rome," Cardinal Gasquet, O. S. B., brings to the Catholic reading public the benefits of his more scholarly contributions to Reformation literature. This popular pamphlet deserves the highest praise.

—"A Year With Christ" by William J. Young, S.J. (Herder), is a welcome addition to our religious literature. The author's method and the spirit which permeates the work is well calculated to bring "to the busy and preoccupied mind a momentary glimpse, now and then, of the sweet and strong personality of Christ as He appears on the vivid pages of the evangelists." Moreover, the aim of supplying our Catholic societies, and particularly laymen's retreats, with suitable reading material, is most worthy and timely. The laymen especially are in need of a literature suitable for their peculiar needs. It is to be hoped that Mr. Young will continue his work and give us the English equivalent of Pesch's "Christian Philosophy of Life," adapted to the needs of the fast growing laymen's retreat movement in America.

—It has long been one of the oddities of German literary history that there was no biography of Ludwig Uhland. His widow, Nöter, K. Mayer, and Professor Hermann Fischer (lately deceased) wrote "accounts" of the great poet's life, but they are all scrappy, shallow, and inadequate generally. This was largely owing to the fact that Uhland was pre-eminent in at least three fields: Romance philology, German politics, and German poetry. Hermann Schneider, Professor of German at the University of Berlin and successor, after a fashion, to Erich Schmidt, has now filled this want by his "Uhland" (Ernst Hofmann u. Co., Berlin). Of this biography W. Oehlke, after pointing out a number of weak spots in it, says: "It is a book for every German home, for every German school, for every German library."

—A new batch of the penny publications of the Catholic Truth Society (London, 69 Southwark Bridge Road) generally comes

like a godsend. For more often than not it contains in brief something "we were just looking for." Some late additions to the fine series are "Freemasonry," by the Rev. Herbert Thurston, S. J. That name on a book or pamphlet means solidity and critical acumen. So we may confidently accept Fr. Thurston's summary of the question: "Nothing assuredly has happened in recent years which would warrant the Holy See in revoking the condemnation long ago so wisely passed upon the deistic spirit of Masonry and upon its unjustifiable oaths of secrecy." Our educational experts are talking a good deal about child study, child psychology, etc. Do our Catholic teachers sufficiently realize the powerful appeal that Catholic truth and devotion and ceremony make to the young? At any rate such pamphlets as "Talks for the Little Ones" by a Religious of the Holy Child Jesus (C. T. S.) will prove inspirational to Catholic instructors of youth. A smaller C. T. S. publication, "With Jesus My Friend," conveys information in simple language about Prayer, Benediction, Our Lady, etc. "A Little Book on Purgatory," by Allen Ross, Priest of the London Oratory, explains that doctrine, brings out its consolatory aspect, and tells how we may help the Poor Souls. It is a *multum in parvo*. (The C. T. S. pamphlets are kept for sale by the B. Herder Book Co., 17 S. Broadway. St. Louis, Mo.)

Books Received

- Practical Philosophy of Life.* Facts, Principles, Actions. By Ernest R. Hull, S.J., Editor of *The Examiner*, ii & 257 pp. 12mo. Bombay: Examiner Press; St. Louis, Mo.: B. Berder Book Co. 45 cts. (Wrapper).
- Divorce.* By the Rev. M. Ceslas Forest, O.P., Professor of Theology in the Dominican College of Ottawa. Translation and Preface by Dr. J. K. Feran. 171 pp. 8vo. Ottawa: The Ottawa Printing Co.; St. Louis, Mo.: B. Herder Book Co. \$1 net. (Wrapper).
- The Greater Love.* By Chaplain George T. McCarthy, U. S. Army. 161 pp. 8vo. Chicago: Extension Press.
- Soziale Arbeit im neuen Deutschland.* Festschrift zum 70. Geburtstag von Franz Hitze. Dargeboten von Hans Frhr. von Berlepsch, Theodor Brauer, Goetz Briefs, Karl Dunkmann, Robert von Erdberg, Ernst Francke, Johann Giesberts, Anton Heinen, Ludwig Heyde, Paul Kaufmann, Franz Keller, Joseph Mausbach, Heinrich Pesch, August Pieper, Benedikt Schmittmann, Adolf Weber. 260 pp. 8vo. M.-Gladbach: Volksvereinsverlag. 18 marks.
- A Mill Town Pastor.* The Story of a Witty and Valiant Priest. By Rev. Joseph P. Conroy, S.J. 226 pp. 12mo. Benziger Bros. \$1.75 net.
- The Missions and Missionaries of California.* New Series. Local History. San Diego Mission. By Fr. Zephyrin Engelhardt, O.F.M. xiv. & 358 pp. 8vo. San Francisco: The James H. Barry Co. \$3 net.
- Mass in Honor of St. Joan of Arc.* For Mixed Voices. By J. Gruber (Op. 311 b). New York: J. Fischer & Bro. Score 80 cts.; voice parts, \$1.20.
- The Church and the Problems of To-Day.* By Rev. George T. Schmidt. 165 pp. 12mo. Benziger Bros. \$1.50.
- Thoughts on June.* [Poems], By Kathleen A. Sullivan. Milwaukee: The Diederich-Schaefer Co. \$1.50.

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ST. LOUIS, MISSOURI

May 15, 1921

Need of a Free Catholic Press

An editorial comment in the *Christian Democrat* for April, which should be pondered seriously by American Catholics, runs as follows:

"The progress of the Church in this country [England] depends on the activities of Catholics. We ought to be continually inspecting our activities for the purpose of finding faults and making improvements. That admirable paper, *The Sower* is doing invaluable work by its constructive criticisms of our educational methods. It would be a good thing if we could have the same enlightened discussion of our charitable organizations. Masters of the spiritual life recommend a daily examination of conscience. On the same principle we would suggest a periodical review of our methods and equipment in practical works. The correspondence columns of our Catholic weekly papers are among their most interesting features, precisely because the function of criticism is performed there."

We would recommend the above observation to the serious attention of the reverend editor of the Little Rock (Ark.) *Guardian*, who takes us to task in No. 42 of his paper for a few words we wrote in the F. R. of March 15, concerning the Catholic Press Month; namely, that "there are few independent publications worthy of support, because the guiding spirit of American Catholic journalism is a blind subservency, than which there is nothing more unworthy of the liberty that makes men free." And to the statement of the *Christian Democrat* that "Masters of the spiritual life recommend a daily examination of conscience," let us add that the same masters of asceticism strongly insist on admonitions, admonitions, and public (community) accusa-

tion of faults. The value of this sort of criticism ought to be appreciated by our critic, who is a member of one of our oldest religious orders.

In the course of a perfectly good column of literary sparring, we are accused of several serious logical and philosophical *faux pas*. We about concluded that these made up the greater portion of our "little piece," but on a second reading of our reverend critic's remarks and some hasty resurrection of school-day lessons, it seemed to us that we might survive, fit for future "independent" engagements.

The writer imputes to us four terms in our argument, which, if they existed, would indeed vitiate the "syllogism" and the validity of the conclusion drawn. However it may be, we thank him for the opportunity to restate more clearly, and for his benefit syllogistically, the argument we were trying to make:

True journalism demands independence of the editor;

But diocesan organs are not independent;

Therefore diocesan organs are not representative of true journalism.

We have called "Barbara celarent..." to our aid and are now of the opinion that the above is a true syllogism; at any rate, our meaning is probably clear and the syllogism represents, moreover, —all non-essentials aside,—the gist of the argument between the *Guardian* editor and ourselves.

Continuing true to scholastic form we offer the following as proofs for the respective members of our syllogism.

The major, "True journalism demands independence of the editor," is a self-evident proposition. People proclaim it daily as they grow indignant

at the subserviency of the secular press; for they realize that, to give the facts, all the facts and nothing but the facts, along with a competent criticism of them, the editor must be free and unfettered. It would be just as unavailing and bootless a task to prove that literary criticism demands freedom of the critic, to prove that an editor should be independent. The very nature of both functions demands freedom. The publisher's review of a book would hardly be considered a criticism, though it might be very good "press-agent" material. Criticism, from the Greek word *krino*, to judge, demands a judge. A judge must hold a super-eminent position above all parties, so that, having had placed before him the facts on both sides of any matter, he may decide truly and fairly.

Diocesan organs are not independent in this sense. They reflect, as a rule, the attitude and frame of mind of the ecclesiastical superior of the diocese which they represent. That they have their place, we do not deny, just as the "house organ" of a business or industry or a labor, prohibition, or Wall Street review has its place. But we should not look to the house organ of the Ford Motor Co., for example, for an unbiased opinion on the controversy between air and water cooled cars, nor to a Wall Street review for a true judgment regarding the "open shop" issue. It is just as unlikely that one would go to a diocesan organ for an unbiased criticism of a diocesan matter in which the respective bishop was directly interested or had given an opinion.

Of course, the *Guardian* editor was not serious when he lectured us on the necessity of implicitly obeying the commands of the Church in matters of faith and morals and of the "intolerable arrogance" for a priest or layman of her community to "claim wisdom superior to that of the Church." To do so may be "intolerable arrogance," but to confound this statement with the issue under discussion, is certainly intolerable ignorance. For surely, though one believe that it were rash, to say the

least, to go contrary to the social pronouncements of a Leo XIII, yet who will not say that there may be divergence of opinion, for example, regarding the application of the doctrine of the minimum or living wage? How vast is not the gulf between the plain statement of a doctrine and its practical application in daily life! Who will not say that here there could be mighty conflicts of master minds without the imputation of "intolerable arrogance" to either? Now let us suppose that one of our American bishops had favored such and such an application of this particular doctrine. His diocesan organ would, of course, and rightly so, interpret and promulgate his personal views. It must be clear that under the kind of journalism our critic has in mind we should soon all be intellectual marionettes.

But let us make our meaning clearer by reference to an existing case. The Non-partisan League was at first a purely political movement. Not long after it began its activities in the State of North Dakota, it strayed from the purely economic highway and made excursions into the fields that deal with morals. The Bishop of Bismarck, seeing this, immediately became anxious, and after an examination declared that in his opinion the Catholics of his diocese should not identify themselves with the movement as then conducted. About the same time, the Catholic Central Society sent a competent investigator from the Catholic University into the field, who, in an excellent report, gave it as his opinion that it would probably be better for Catholics to take part in Non-partisan League affairs, in order to rid an essentially good movement of certain undesirable adjuncts and dangerous leaders.

Was independent journalism in this case worth while? We do not know, for the Central Verein may, in the end, prove to be wrong. Meanwhile an impartial review of the situation was had, and who will not say that this is always the foundation for a true judgment, and, we might add, of true and genuine journalism?

The lack of any considerable amount of solid criticism, and of appreciation of its necessity, in the American Church bodes ill for the future. American Catholics are not free in this sense, and until we are willing to say, as the *Christian Democrat* of England says, that "we ought to be continually inspecting our activities for the purpose of finding faults and making improvements," we shall not make any great advance as a community. The Catholic body in America at present is stagnant and lacks that intellectual vitality which would make it a tremendous influence in the present crisis. But so long as we insist on having all our criticism come "from the top"—which means, strictly speaking, no criticism at all—so long as we are satisfied to be lulled to sleep by official organs attuned to ecclesiastical ears, so long, as we said in our previous article, will the "guiding spirit of American Catholic journalism be a blind subserviency, than which there is nothing more unworthy of the liberty that makes men free." F.

Ordination Day

By LAWRENCE M. LOERKE, St. Francis, Wis.

What rapture meet is yours today

When God's high altar you ascend.

Soft songs of angels flood your way,

Uncarthy sweet their voices blend.

The longed-for day at length arrived,

Fulfillment of thy fondest dream.

The years of hardships safe survived.

But as a passing cloud they seem.

A Priest of God! what boon is thine

To be His minister on earth.

What power, to change the bread and wine,

Each day renew our great Love's birth.

Another Christ! O blessed thought,

To lift the fallen from the ground,

The poor to comfort, mercy fraught,

To give the deaf a warning sound.

Go forth eternal Priest of God,

In His high name proclaim the Life.

Forget thy home, thy native sod,

Stay pure and noble in the strife.

This life is short, its days are few,

Earth soon will be a dismal wreck.

But thou in realms beyond the blue

Willst reign with bless'd Melchisedek.

Dominicana

To the Editor:—

Your April 1st issue has just reached me. Having had experience of your fairmindedness on a former occasion, I once again crave the hospitality of your columns for a few words in reply to the Very Rev. Fr. O'Daniel, O.P.

1. All the letters and papers printed in my book "Ex Umbris," except the Notes by Fr. Danzas, are to be found, I believe, in at least two or three *other* archives, besides those of the Province of Lyons; and these letters and papers are what Fr. Jandel expressly wished to be in the hands of every member of the Order interested in the great questions involved. But I must beg to differ with Fr. O'Daniel when he describes Foisset's Life of Lacordaire, in connection with the controversy, as "excellent and judicial." Foisset's work, in my humble opinion, was an *ex-parte* plea; because extensive use of Jandel's Memorial is precisely what he did *not* make; and because, as for the important letters between the two men, he did not publish a single one! It seems that Fr. Lacordaire himself destroyed all the correspondence he had had on the question, and his biographer made up his mind to conceal it all too. "*Je crois être fidèle*, he says (Vol. II. p. 331), *à sa pensée* [i. e., Lacordaire's,] *et à sa mémoire en n'en reproduisant rien ici.*" But that is not history; for we read history not because we wish to be kept in ignorance, but because we want to know the truth.

2. Not only do the Dominican Constitutions require the names of two Dominican censors to be printed in a book, but also the name of the Provincial or Master-General (cf. num. 1153.) But there are several things in the Constitutions which, especially in view of the New Canon Law, are no longer binding. I was given to understand that this was one of them, and I have not yet been told authoritatively that I am mistaken. Canon 1385 lays down that no book may be published without the permission of the Ordinary. A bishop in England, when asked

recently for his permission, *deleted the name of the Provincial*, saying that there should be only one *Imprimatur*. The principle, therefore, of preserving the names, it seems, has gone. This point, however, is but a side-issue; for, needless to remark, "Ex Umbris" was not published without the permission of the Order, as the words *Cum Superiorum licentia*, I should have thought, ought clearly to indicate. The names of the two revisors of "Ex Umbris," appointed by the Provincial, I will gladly forward to Fr. O'Daniel, if he really would like to know them.

3. Lastly, I too willingly leave "Ex Umbris" to the judgment of its readers, for no one, I venture to believe, will be able to refute the principles, which a great General of the Order has laid down therein. I too am not afraid of any comparison being made with what other learned men have written, but recommend to students, especially, the works of Bl. Humbert of Romans and the letters, now easily obtainable, of the other early Master-Generals in the first and best days of the Order.

FR. RAYMUND DEVAS, O.P.

Newcastle-on-Tyne, England

Congregational Singing

To the Editor:—

In answer to Rev. Dr. F. J. Kelly's article under the same caption in the F. R. of April 15, I would ask the question: "Where rests the responsibility for the current neglect of the Holy Father's wish with regard to Church music?"

The reform in Church music, speaking in general, appears to have had a greater effect than we are usually willing to concede. Congregational singing, however, does not make any progress. As Father Kelly rightly states, it is "very desirable that the elements of the Gregorian chant be taught and exercised in the parochial school."

It has come under the observation of the writer (an "old-timer" organist) that in a certain flourishing parish where Sisters and Brothers have the

supervision over the parochial schools, not less than 24 different hymn books are in daily use. The boys use one kind, while the girls have a different kind. There are in use the following: Hellebusch, St. Basil's Hymn Book, Caecilia, Cantate, The Parish Hymn Book, not mentioning the numerous books used by Brothers and Sisters of the respective orders. "Ave Maria" is sung to the melody "How dry I am," "O Salutaris" to the melody "We won't go home till morning," etc. How can such a congregation ever think of having congregational singing? The organist—"poor boob"—has been trying his utmost to no avail. When he complains to the pastor he gets the answer: "What can I do in the matter," or, "That is the human element in religious life." Here ends the organist's part. Next Sunday comes, he goes to the organ—not knowing what the good Sister or Brother will place before him. All he does is to play and try to follow the whims of the one who practised the songs with the school children.

Instead of following the express wish of our Holy Father we find in many schools the phonograph as instructor and the taste of the innocent children is spoiled by "popular" trash.

Imagine fifty or sixty children in the fifth and sixth grade reciting their morning prayers in clear, distinct, sweet voices, followed by "I'm forever blowing bubbles," "Till we meet again," etc., etc.

Need we wonder that those who are responsible for such crimes will criticize Singenberger's "Gregorian Mass," rendered in a creditable manner, by saying: "All we need in our church is a film, and we shall have a regular motion picture show"?

As long as the taste for good Church music is not cultivated in the seminaries, so long there will be no chance for betterment in that field. The good Sisters and Brothers will continue to do as they please. With some the *Motu proprio* and the express wish of the Holy Father are not worth the paper they are written on. J. B.

Ven. Mary de Agreda and Her Alleged Miraculous Flights to New Mexico

To the Editor:—

In the F. R. for April 15, I read: "Father Zephyrin Engelhardt, O.F.M., in the *Franciscan Herald*, upholds the authenticity and genuineness of Benavides's report concerning the miraculous flights of Ven. Mother Mary de Agreda to the Jumana Indians in New Mexico, early in the seventeenth century."

Those of your subscribers who read the *Franciscan Herald* since last December, will be amused, mayhap amazed, to find me charged with upholding Fr. Benavides's story. Let us set matters right.

The Jumanas, who then dwelt a hundred leagues to the northeast of Isleta, New Mexico, claimed to have been visited for years by a beautiful "Lady in Blue," who urged them to call upon the missionaries among the Pueblos and to ask for admission to Christianity. Meanwhile, at irregular intervals, she continued to instruct the Jumanas in the Christian faith. Finally, in 1628, the Jumanas approached Fr. Juan de Salas at Isleta and told him of their remarkable experience. He accompanied them to their country and found their people well prepared for the reception of Baptism. He urged them, however, to come and settle down in New Mexico. They did so, and all apparently became Christians. For this much of the case we are altogether independent of Fr. Benavides.

In 1629, Fr. Benavides went to Spain and discovered that the "Lady in Blue" was none other than Mother Mary, Abbess of the Conceptionist Nuns at Ágreda. After several conferences with her, Fr. Benavides wrote his enthusiastic account of her flights to New Mexico. His version of the case is all that writers on the subject were acquainted with. On this they harped, and drew from it the conclusions that harmonized with their notions. Far from upholding Benavides, and far from taking the part of a theologian, and much less that of an apologist, I endeavored, like all solid historians, to

ascertain the evidence of the chief witness—Mother Mary herself. This is what all critics, your two correspondents included, should have done before passing judgment on the case with no other authority than that of Benavides.

The evidence of Mother Mary I secured directly from Spain. It is contained in the work entitled *Autenticidad de la Mistica Ciudad de Dios y Biografía de Su Autora* (Barcelona, 1914). Details, of course, cannot be presented here. Suffice it to say that Mother Mary was summoned before the Inquisition nineteen years after Fr. Benavides visited her. From January 16 to January 29, 1650, she was subjected to a grilling examination every day, barring one, for three hours in the morning and three hours in the afternoon. During these days, eighty questions were put to her, the greater portion of which concerned the conversion of the Indians. In places, Mother Mary complains bitterly of the inaccuracies in Fr. Benavides's story, with which she had become acquainted only long after they had appeared in print. Some of the falsities and misconstructions are reproduced in the *Franciscan Herald*. The result of the examination was that the inquisitors went away "filled with admiration and satisfaction as to the virtue, truth, and constancy of the servant of God," Mother Mary. The Inquisitors did not pass judgment on her flights; but they did pass judgment, and that a very uncomplimentary one, on Benavides and others who abused their authority by representing her as saying what she did not want to say. She herself never asserted that she had in person visited the New Mexican and other regions of the New World. Still, she was aware of what was going on there. Whether she had been there "in the body or out of it," she did not know.

All these observations are matters of history and not of theology. A solution of the difficulty might be sought, however, and then we enter the province of philosophy, which looks for an adequate cause to explain a patent

effect. Last year, one of your correspondents gave it as his opinion that Mother Mary had simply entered dreamland, if I understood him correctly. The other declared she had obtained her knowledge of New Mexico and its Indians through clairvoyance. What both ignore is the effect produced in New Mexico, namely the conversion of the Indians, which could not have been produced by dreaming about it five thousand miles away, and much less by the aid of a mental telescope. Both had only Benavides to rely on. They knew nothing of Mother Mary's testimony, otherwise they could not have offered explanations that explain nothing. Personally, as I stated in the *Franciscan Herald* (February, 1921, p. 116), "we believe that there is nothing incongruous for Him [God] to choose a frail creature to bring about the conversion of an apparently clean Indian tribe, which was harassed on all sides by infidel savages, and which seemed to be dying out, in order to save the remnant in the way it is related." That is all the theology I put into it, and every Catholic will find it reasonable. As to the rest, the Church has not yet spoken.

FR. ZEPHYRIN ENGELHARDT, O.F.M.
Santa Barbara, Cal.

Apropos of a Queer Ad in a Catholic Magazine

To the Editor:—

Allow me to congratulate the writer of the article in your May 1st issue, "A Queer Ad in a Catholic Magazine," (signed) "An Engineer." That same question had often come to my mind, but I never had the courage to bring it up. I have noticed advertisements in many of our prominent Catholic publications that were absurd on their face. Catholic publications should investigate such advertisements before accepting them, if for no other reason than to protect their readers.

Take our business, for instance. If a man is disappointed with a misrepresented advertisement, that settles him for a long time to come in purchasing

through that source. Not only he suffers, but eventually the publication, too, because the honest advertiser will not receive any adequate returns, and naturally drops out.

Our cigar business is a mail-order proposition with a card index follow-up system. We are now running 22,000 names with 3,000 added each year, and are just receiving returns from literature started six years ago. The majority of the returns average from three to five years. (These people are called on at regular intervals). Our records show, and it goes to prove that the public is so misled by exaggerated advertisements that it takes time to gain their confidence. If the public would only use their thinking cap and reason that it takes two and two to make four, and that nobody can produce something for nothing, men would not be so easily humbugged.

A. M. WAGNER

Buffalo, N. Y.

* * *

To the Editor:—

Apropos of "A Queer Ad in a Catholic Magazine" (F. R., No. 9) may I be allowed to ask "An Engineer" the following question? Did you ever study L. L. Cooke's Correspondence Course? I may be mistaken, but I am absolutely convinced that a student having mastered the course thoroughly, and having had some practical experience, could command a yearly salary of from \$3500—10,000, considering that I had to pay to wire-splicers, calling themselves electricians, \$1.60 per hour. One does not have to be a college man or a high school graduate to start the course, but he will miss a high school or college education before he has finished the tenth lesson.

[REV.] JOHN NIGG, O.S.B.

(Graduate of C. E. W.)

Windthorst, Tex.

* * *

To the Editor:

In the F. R. for May 1st there appeared a timely article under the heading, "A Queer Ad in a Catholic Magazine." The writer pointed out an abuse which has, to some extent, crept into

the advertising columns of Catholic magazines and newspapers. It is true that a good deal of present-day advertising tends to exaggerate, and oftentimes facts are misrepresented. By this ruse many unwary readers are induced to take advantage of the offers made with the result that time and money are wasted on false propositions which are not able to produce the effects promised.

But there is another kind of advertising, appearing of late in Catholic newspapers, which produces results even more serious than those of exaggerated advertising. Ads featuring film productions of a doubtful character and pictures of society "belles" dressed in the all too scanty attire of modern fashion, should not appear in Catholic papers. Readers are influenced in no small degree when they see a motion picture advertised or a certain kind of dress sanctioned by a Catholic paper.

But we must not be too severe in our criticism of Catholic newspapers and magazines. For the past few years they have had to fight against great odds and frequently the enormous cost of publication has almost forced them to run ads which would not have been considered in more prosperous times. It would be better, however, both for the Church and the interests of the paper itself, to carry a grade of advertising that defies criticism. The Catholic Church is the great teacher of truth and righteousness and all her collaborators should work in harmony, whether they be active teaching ministers or silent missionaries who teach through the written page.

Milwaukee, Wis.

J. J. B.

—The spirit of the Red Cross in France and Belgium is one of intolerance. The London *Daily Herald* (April 6) reports from Geneva that when the international Red Cross Conference, lately held in that city, refused to exclude the German representatives from its meetings, the French and Belgian delegates absented themselves. The conference showed its disapproval of this ungenerous act by unanimously passing a resolution which calls upon all nations "to combat the war spirit that still hovers over the world."

Godless Accounts of Religious Events

To the Editor:—

Instead of whining about the scant space given to Catholic doings by the secular press, our Catholic editors ought to shake off their materialistic and pagan style of treating current religious events. In writing of a new church, for instance, the average Catholic editor minutely gives the dimensions, building material, cost, donors of windows, etc., and the picture of the pastor who "erected a lasting monument to himself," but says not a word about the Eucharistic Christ—the great Dweller in the "house of God."

If the theme is the consecration of a new bishop, the Catholic editor usually adds to his hurriedly gathered biographical data, choice bits from the consecration sermon, telling of the noble deeds that "foreshadowed the deserved promotion," but not a word about the Epistle to Timothy and other sacred expositions of the mutual duties of bishops, priests, and people. A banquet with its menu and "toasts," usually "crowns the celebration." The idea of promotion is so strongly emphasized in our Catholic press that John the Baptist would almost look ridiculous should he suddenly appear in one of our sanctuaries, saying: "There cometh one after me, whose shoes of his feet I am not worthy to loose. Men, brethren, and whoever among you fear God, to you the word of salvation is sent." (Acts, 13.)

What an antipodal difference between our Catholic editors and the sacred writers who reported great religious events in the beginning of the Church. "Ye men of Israel," said St. Peter at the first Christian Pentecost, "hear these words: Jesus of Nazareth, whom you, by the hands of wicked men, have crucified, is risen again. Do penance and be baptized every one of you." (Acts, 2.) Men, even baptized ones, are still crucifying Christ by their sins; and a preacher might be tolerated saying from a pulpit: "Do penance, every one of you;" but it would hardly be consonant with the conceit of our "self-

made" and comfortable pious readers to be told this same thing in cold print.

Naturally the secular press, whenever it "features" some Catholic event, closely follows in the footsteps of the Catholic editor, and confines its accounts to materialistic aspects, with every vestige of Christ or the Redemption eliminated. The secular editor or reporter, accustomed as he is to render his "stories" more palatable to an undiscerning, sluggish-minded, and gullible public, by freely adding to them "color," incidental embellishment, and *vraisemblance*, has the best of the religious editor, who is expected to be at least truthful. The highest officials of the Church are made to submit to this pagan treatment. Thus, the noteworthy papal statement which the newsgatherers sent out concerning the appointment of Cardinal Dougherty, was an expression of thanks for three American silk flags donated for the occasion by an American millionaire merchant. Our dailies duly announced that one hundred Philadelphians were to go to New York to greet the new Cardinal, and that the welcoming delegation, consisting of several hundred, would "assemble in the hotel. . . for breakfast on Wednesday at 6 A.M." In copying this, Catholic editors ought to have added that most if not all the priest delegates said Mass, and that many, if not most of the lay delegates received Holy Communion that morning.

Said one daily: "The delegation will go in two boats, the John F. Hylan and the Correction. At quarantine his majesty will be taken aboard the former." Catholic editors will hardly notice the incongruity of "his majesty" under a "red hat," because everything "goes" where "nothing is too good or too grand for the occasion." To keep within the spirit of the orthodox color, the press made much of red lights, red flowers, and red fires in connection with the two special trains carrying the Cardinal with a delegation of 800 from New York to Philadelphia. To cap the climax of the "affair," the secular press announced: "The dinner to be given in honor of the Cardinal by the 4th degree K. of C.

will be the biggest banquet in the history of the Order."

In these disastrous times, when entire nations are in agony because they are religiously bankrupt, and when America itself threatens to descend to a worse than pagan sensuality, the Catholic press ought to be made to teach faith and morality at every religious celebration. If editors cannot detect any religious features in our Catholic festivities, our nascent Catholic schools of journalism may be of great service. Of course, the Catholic editor excuses himself on the ground that he must "keep his nose to the grindstone" to make a living; and the Catholic reader, that his religious paper is not worth subscribing for; but God always provides a remedy, as he provided a ram for Abraham's sacrifice. "Whether you eat or drink, or whatever else you do, do all to the glory of God." (II Cor. 10:31). If we are asked to eat for the glory of God, how much more should every account of a religious function give, not only glory to men, but a modicum of honor to God? G. Z.

Severe Judgments Upon Psycho-Analysis

Condemnatory criticisms of the vagaries of the Freudian psycho-analytic methods are accumulating on all sides. One of the enthusiastic disciples of Freud has come to grief by a hard and fast application of the theories of the master to literature. In strict keeping with the latter's guiding *motif*, the writer, Albert Mordell, entitles his book "The Erotic Motive in Literature."

The *Times Literary Supplement* (London) comments as follows on this book:

"In this book psycho-analysis is seen trying to digest literature. We say advisedly 'trying,' for while the swallowing capacity of the infant science is enormous, it does not digest some morsels without effort. . . . Whether you love happily or unhappily, psycho-analysis will find you out. But a good deal of the weight imposed by Mr. Mordell's book was dissipated when

we found that his method was only a tortuous way of saying that authors wrote of what interested them most. To bring this familiar fact within the scope of psycho-analysis, terms like 'repression' and 'unconscious' must be freely stretched. Eventually the repressions and reactions are found to include conscious processes of which writers and their readers may be quite aware. The most convincing of Mr. Mordell's interpretations seem to us to depend upon close reading rather than psycho-analysis. That would not account, of course, for the sexual symbols and the erotic clue, but we are really tempted to say that this obsession points to a complex in the theorists themselves. In any case it has nothing to do with the value of a work of art."

It seems that the traces of "a complex in the theorists themselves" will account for a good deal of this Freudian and pseudo psycho-analytic writing. For if we rest the case with the ardent disciples of Freud, there is absolutely no manifestation of the life of the spirit which is not capable of sexual interpretation. The good sense of mankind will rebel against such a forced explanation and rather look for "obsessions" in the minds of the theorizers themselves.

At least one eminent French psychologist finds that the Freudian theorizers everywhere look for the "germs" of "forbidden complexes" that dominate their own minds. In a letter to the editor of the *Nation* (Dec. 7, 1916), Professor Frank Angell of Stanford University said: "There are several reasons why psychologists have been unwilling to mix in the Freudian mess besides a healthy objection to nastiness in general. One of these reasons is nicely expressed by the revered Yves Delage. He says: 'In my judgment, if in all these psycho-analyses is found that mess of sexual complexes whence has arisen the idea of pan-sexualism, the reason is that the psycho-analysts are chiefly persons in whom these complexes were most active. There is, in fact, frequent occasion in the practice

of psycho-analysis to thrust to the fore one's sexual complexes under the sincere and honest guise of medical practice.'"

Mr. Angell comments as follows: "An *argumentum ad hominem* on this subject is not one that most people would care to make. Nevertheless I presume it an opinion that not a few psychologists have, and that they will not be sorry to have it voiced by a psychologist of the age and reputation of Delage."

But to return to our literary psycho-analyst. Mr. Mordell is evidently an unsound guide to literary appreciation, judging from the criticisms that have been written on his book. The reviewer in the *Times* concludes with these words:

"The book pursues its way with such irrelevance to this value [of a book as a work of art] that it was a surprise to find the author confessing at the end that art has a magic beauty, and literature is a reality in itself. We agree with him as to the personal interest of art. But then the artist must express himself as a person; merely as the victim of a complex he expresses nothing. Even the sweet germination of an idea and its unconscious development at intervals are very different activities from Mr. Mordell's 'unconscious,' which is chiefly pathological. The unconscious may become a thrilling business in the consulting room; but after reading these pages we are bound to say that as a guide to literature it is a bore."

We can hardly expect, therefore, any revolutionary discoveries from the rigid application of psycho-analysis to human activities, at least not for many a year. In fact, it may turn out that many of the widely-heralded results of modern psycho-analysis have been foreshadowed in the "psychology of the schools."

ALBERT MUNTSCH, S.J.

—The general inanity of the "movies" is largely attributed to the fact that the producers have tried to please too many people, and have succeeded in doing so.

The First White Converts in North America

In 1610, on the 24th of June, the first Indians were baptized in North America, north of Florida. Port Royal, now Annapolis, in Nova Scotia, was the site where this memorable event took place. The first Indian converts were Member-ton, principal chief of the Micmacs, and twenty other Indians of the same tribe, whom Father Jesse Fleche, a French secular priest, baptized as the first fruits of God's harvest on that summer day.

Regarding the first conversion of Protestants to the Catholic Church on American soil we are not so well informed. The secular priests and the Franciscans and Jesuits who had been laboring in Canada from 1604 to 1629, do not report any converts gained among the few Huguenots living in that country. In 1629 all Catholic priests were carried off by the English when they took possession of Acadia and Canada. Sir William Alexander, later Earl of Stirling, in 1629, established at Port Royal a colony consisting of natives of Scotland. Three years later Acadia was restored to the French. As soon as the French commander de Razilly arrived at Port Royal, in the summer of 1632, Captain Forrester, the Scotch commander, surrendered the place to him.

The Scotch colony was at that time in an extremely feeble state. To most of its members, therefore, the order to return to their native land was most welcome. A few, however, decided to remain and cast their lot with the French, who were come to occupy the country.

These Scotch families who remained in Acadia in 1632 became entirely lost amid the French population in the course of one generation, and they are, to all appearances, the first white converts to the Catholic Church in North America. Cardinal Richelieu had expressly stipulated that only Catholic Frenchmen were allowed to settle in Acadia, and the new commander, Isaac de Razilly, a Knight of Malta and near relative of the Cardinal, carried out this

injunction with the greatest diligence. Accordingly not a single Protestant settler was to be found in that colony from 1632 to 1650. The Scotch settlers, therefore, who remained in the country in 1632, must have embraced the Catholic faith. We know that three families, possibly four, did not leave the country in 1632 and were soon merged in the French population. The names of them are known—Colson, Paisley and Melanson. The spelling of the latter name was changed into the French form Melançon (Richard, "Acadia," I, pp. 29 sq.). These Scotch settlers "undoubtedly mingled their blood with that of the Acadians, all Frenchmen and Catholics, and became the founders of Acadian families which still exist in Nova Scotia and New Brunswick." (Hannay, Canadian Archives, 1905, I, p. viii). The Melançon family became very numerous and important. Another family name occurs, with the curious spelling of "Kriessy" or "Kuessy," which might be a corruption of a Scotch name. The Colsons and Paisleys had no male issue and became extinct in the male line some time before 1671, while the Melançons are numerous among modern Acadians. The first census of the Acadians, compiled in 1671, records a daughter of Colson married to Gaudet and having one son, likewise a daughter of Paisley married to Pitre and having a son. Accordingly, those three Scotch families are still in existence with a large progeny. The New Englanders who put the deported Acadians to the greatest indignities at Boston, in 1755, during the war between England and France, had not the slightest idea that some of those insulted papists were their own kin, able to trace their pedigree back to ancestors who had emigrated from Scotland in 1629 and 1630.

Since Catholicism was virtually stamped out in Scotland in those days, these Colsons, Paisleys and Mellansons at Port Royal or Annapolis are probably the first converts from Protestantism in North America. If the church records of those days should turn up somewhere

in France, as there is reason to hope, we shall undoubtedly be informed about the exact dates of their conversions and learn the name of the Capuchin missionary who received those first converts into the church at Port Royal in 1632.

J. L.

Comparative Religion—Its Use and Abuse

Father Ernest R. Hull, S.J., in a paper in the *Bombay Examiner* (Vol. 70, No. 14), makes some timely remarks about the science of comparative religion, its use and abuse.

Comparative religion, he says, is the clumsy, though expressive, name for a science of recent origin, which unfortunately has acquired for itself a bad reputation. The term seems to have come into vogue more or less in this way. Formerly people used to study different religions separately, and this was called the "*Study of Religion*." In more recent times they began to compare one religion with another, and this was called "*Comparative Study of Religion*." Then the parts of the name got dislocated like the "*lumena par tecum fi*" inscription, and so it became the "*Study of Comparative Religion*"; and finally we got to "*Comparative Religion*," *tout court*.

Comparative religion is a science just as much as physics or biology. Its elements are: (1) An analysis of the contents of different religions; (2) A comparison showing likenesses and differences; (3) a search into the origin of likenesses and differences; (4) conclusions drawn as to their connection and derivation.

Comparative Religion, we have said, has got a bad name among the orthodox, because it has been taken up most energetically by rationalists, sceptics, materialists, and evolutionists, and turned into an argument against the truth of religion in general, and against the divine origin of Christianity in particular. The greatest stress has been laid on the debased elements of various religions, while the nobler features are ignored; and the origin of all religion

has been variously ascribed to such causes as (1) a fanciful endeavor to interpret the wonders of nature; (2) awe and dread of nature's hurtful forces, and appreciation of nature's benefits, both personified into demons or gods; (3) nightmares and dreams; (4) incantations and magic; (5) totemism; (6) animism; and where these fail resort has been had either to (7) hero-worship or (8) worship of the dead and so on. These ideas, they say, gradually gave rise to myths; and theology was merely an abstract expression of the ideas underlying these myths.

There is so much truth in some of these contentions, as regards savage and archaic religions, as to give extreme plausibility to certain theories, which were partly assumed at the beginning of the investigation, and partly deduced therefrom. Those theories were: (1) that religion is throughout a subjective product of the human mind without divine or supernatural basis; and (2) that Christianity is merely one among the rest; a theology based on mythology, and nothing more.

Thus the Christian apologist has his work cut out for him, not merely to put forth the ordinary credentials of Christianity, but also to refute the conclusions of comparative religionists by taking up the alleged facts, and either exploding them as false, or, if true, showing that they do not support the destructive conclusions of the critics.

The study of Comparative Religion has meantime been of great service to the cause of religious truth by confirming, in a manner unknown to our ancestors, the argument of the *consensus humanus*, namely, that the truth of religion is proved by the universal belief of the human race. Formerly the rationalists used to play the mischief with this argument, by claiming to have found many savage tribes who possessed no religious ideas at all; and then they tried to dispose of a number of other cases by alleging that religious ideas had filtered in from Christian missionary sources. Closer investigation, however, has practically disposed of these two allegations. Tribes alleged

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to be devoid of all religious ideas were found on examination to possess them quite clearly; while, in other cases, the alleged missionary influence could be eliminated, and still leave a residuum of traditional religious knowledge.

Many important contributions have been made to this new science by Catholic missionaries, and Fr. Hull calls especially upon those engaged in India to devote their leisure hours to the problems raised by modern Rationalism in connection with comparative religion.

Shane Leslie's Book on Manning

We agree with the *Manchester Guardian* (weekly edition, Vol. IV, No. 15) that Mr. Shane Leslie's "Henry Edward Manning: His Life and Labours" (Burns, Oates & Washbourne) is a disappointment. The style is defective and, what is worse, the author suffers so much from what Macaulay called the *lues Boswelliana*, or disease of blind admiration, that he can see absolutely nothing but good in Manning and nothing but evil in those who differed with him. In spite of these serious faults, however, the volume is one of absorbing interest. Manning, in his long life as an Anglican and a Catholic, met almost every one of importance in England, and indeed in European society, for the best part of half a century, and was himself not the least interesting figure in every group. Taken with Purcell's "Life," this book supplies all the facts. We feel, however, like the *Guardian's* critic, "that one thing yet remains to be given—namely, a convincing character sketch of Manning himself." The historians have spoken; the psychologists have yet to speak. The present book leaves us with the picture of a man of

immense energy, great if not supreme ability, and the desire, almost realized, to be a saint. Was there more than that in him?

Forty Years of Missionary Life in Arkansas

By the Rev. JOHN EUGENE WEIBEL, V.F.

(Thirty-First Installment)

On the 10th of December, 1890, the new church of the Sacred Heart in Peach Orchard was blessed by Bishop Fitzgerald.

In April, 1891, at the request of Father Pius, O. S. B., Pastor of Doniphan, Missouri, I preached a mission in the little old church at Poplar Bluff. The mission was well attended. Seeing the need of a new church and the good disposition of the people, I induced them to pass a resolution to build a new church. Three gentlemen came forward with a subscription of \$500 each, which was quite a sum for Poplar Bluff in those days. The stately capital of Southeast Missouri was not then what it is at present. Father Pius had been holding services in other places during the mission. He was highly pleased at the good news upon his return. In a few months a neat frame church was built, with four rooms in the rear for the priest, and at the same time a two-story house for the school Sisters next to the church.

However, before the church could be blessed, the saintly pastor, Father Pius Preiser, O. S. B., died at Doniphan, Mo., July 6, 1891. Two Benedictine Sisters from Pochontas nursed him in his illness and were with him when he died. Great was the sorrow of the people. They prepared for the funeral at Doniphan, but the Archabbot of St. Vincent's, Pa., sent an order to forward the body to the Iron Mountain main line. The people at Doniphan imagined the burial would be at the Abbey in Pa., and it was only through this circumstance that Poplar Bluff got the honor of burying his remains in its cemetery. At his funeral I played the requiem, whilst the choir from Jonesboro sang and two Benedictine Fathers, PP. Engelbert and Jerome, conducted the services. Many people asserted that for months after they saw a light every night over the grave of the departed priest. He was regarded as a saint by Catholics and Protest-

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ants throughout the whole country. His successor was the Rev. Father Donovan, O. Cist., of the Trappist Abbey of Mt. Mellary, in Ireland, a noted author.

On Pentecost of this year, the Rev. J. A. McQuaid, later rector of St. Roman's Church, Jonesboro, was ordained priest by Bishop Fitzgerald. He had made his studies in St. John's College, Minn., at Canisius College, in Buffalo, N. Y., and, finally, with the Resurrectionists in Berlin, Ont., Canada. After that he went through a seminary course with the Sulpicians in Montreal. Until July, 1890, he resided with his mother near Gilkerson, seven miles south of Jonesboro, where his father owned a large farm. I met him the first time at a picnic on the 4th of July. I was trying to make some stands. As he saw that I was very awkward, he offered to help, and we began a conversation. I invited him to visit me. When he came to see me I found that he had made all his studies for the priesthood. I mentioned the great need of priests in Arkansas and succeeded in inducing him to give up his farm and come with his mother to live with me. I reviewed the whole course of theology with him. Whilst he was with me he gave singing lessons to our pupils, as he is a good violinist. On the 28th of May, 1891, the Feast of Corpus Christi, he celebrated his first Mass at St. Paul's Church, Pocahontas. I acted as assistant priest, Father Furlong, of New Madrid, Mo., as deacon, and Father Bona-

venture, O. S. B., pastor of St. Edward's Church, Little Rock, as subdeacon. In the early morning of the day previous to this solemnity five Sisters had made their profession in the convent chapel. On this occasion Father Bonaventure preached a suitable sermon and I received the vows in the name of the Bishop. The five Sisters were: Mary Rose, Mary Adelaide, M. Hildegarde, M. Matilda and M. Felicitas.

Father McQuaid immediately took charge of the congregation at Pocahontas, Father Fuerst having left for a visit to Europe. Father McQuaid became in the course of time one of the most useful and zealous missionaries in Arkansas. To him the congregations at Paragould, Hoxie, and Stuttgart are indebted for a great part of their success. With zeal and prudence he has for a number of years directed St. Roman's congregation, at Jonesboro, together with the convent and hospital at that place, and also attended some missions. He did this work all alone, whereas I always had to have an assistant. Bishop Fitzgerald had laid down the rule that no convent in his diocese that had a novitiate should be without daily Mass the whole year round, and as there were always a number of outside places attended from Jonesboro in my time, there was work enough for two.

On the 5th and 6th of July, the State convention of the German Catholics was held in Little Rock. In those days the relations

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SEGAR LOGIC

TO SHOW the enormous growth of the segar and tobacco industry in the U. S., we take a few figures from the year 1869. The report shows that, during that year, there were manufactured 991,500,000 segars; 1,750,000 cigarettes; and 64,300,000 pounds of manufactured (smoking, chewing, and snuff) tobaccos. Compare these figures with the figures of today. From the Report of the Internal Revenue Commissioner for the fiscal year ending June 30, 1917, we find that, during that year, there was revenue paid on segars to the number of 8,266,770,593. Deducting 375,000,000 which were brought in from Porto Rico and the Philippine Islands, (Porto Rico 308,509,820; Philippines 166,547,493), we have remaining about 7,891,000,000 segars manufactured in the U. S. during the fiscal year ending June 30, 1917, or 657,600,000 per month, or about 21,700,000 per day. On these segars a revenue of \$3.00 per thousand was paid, which amounted to over \$24,800,000.

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between priests and laymen of both the German and Irish nationalities were most cordial. The meeting was opened by a solemn pontifical high Mass by Bishop Fitzgerald. The meetings were held partly in St. Andrew's Cathedral hall, partly at St. Edward's. No speaker was more applauded than the Vicar-General, Very Rev. Dr. Callahan. At the pontifical high Mass, in the Cathedral, I preached on the necessity of a thorough Christian education as the only bulwark against the avalanche of infidelity, and emphasized especially the need of Catholic parish schools.

During the summer months the Sisters' house in Paragould was built. In September the Sisters opened a school with sixty children, mostly non-Catholics. They taught at first in the church. From that time on to this day Paragould has always had its parish school, as well as Pocahontas and Jonesboro. Father Fuerst, rector of St. Paul's, Pocahontas, returned from Europe, September 14th, and Father McQuaid went back to Jonesboro, from where he attended the missions in Paragould, Peach Orchard, and Hoxie. In the month of October the Sisters of Maria Stein accepted two new mission schools: St. Boniface in Fort Smith and Poplar Bluff, Mo. They now had seven schools, namely: Pocahontas (white and negro) Jonesboro, Paragould, Fort Smith, Engelberg, all in Arkansas, and Poplar Bluff, Missonri.

In Pocahontas the Sisters also conducted a so-called academy, where advanced pupils were taught book-keeping and different higher branches. It was open to all school children, boys and girls, Catholic and Protestant, as the town at that time had no high school. The sisters also took in boarders, but only Catholic children were accepted as such. I always held it was best to avoid unnecessary familiarity with those outside the faith. If the Church wishes Catholic families to be careful in that respect, I think Catholic institutions of learning should be even more so. In the eyes of most Protestants it is con-

sidered a kind of propandea for the Church to have Protestant children in convents, whilst I am satisfied that religious indifference reaps the greatest harvest, against which an occasional conversion is like a drop of water in a bucket. Often, too, talented and prominent Protestant boarders are shown preference over the children of the household, and this leaves a sting in the hearts of the latter. Also as pastor, I never rejoiced or felt honored when crowds of curious outsiders would attend Mass on certain occasions. Remembering how strictly the Apostolic Church kept even the catechumens from attending Mass, I always felt nervous when I had a group of politicians or non-Catholic saloon-keepers in church, sitting like sacks of flour during the Mass. In spite of this well-known antipathy, I had as many converts as any priest in Arkansas, and some of the leading and most zealous Catholics of my former congregations are former Protestants.

(To be continued)

NOTES AND GLEANINGS

—Mr. F. Guy Davis, manager of the American Newspaper Advertising Association, thinks that one reason why we Americans are so provincial and so inclined to be fanatical, is that we do not read books. "I am sure," he says in a talk reproduced by the *Publishers' Weekly* (Vol. XCIX, No. 17), "that Americans generally need more good books, books of such a character that they will present in terms of sympathy and understanding, unconventional points of view. In other words, we need to have our habits of thought softened so that we will be perhaps a little less inclined to want to see a man horsewhipped and thrown into jail because his views on certain matters differ from the views generally accepted. What I have in mind is the old question of more light and perhaps less heat, in a great many fields of thought and purpose." More light and less heat! that is a good motto for all of us.

—Mr. Garet Garrett, in "The Blue Wound" (Putnams), forecasts an alliance of the European powers against the United States and an attack on America with a chemistry of elemental destruction. The book is intended for the American public, but the lesson which it is meant to convey is left rather obscure.

—The Biblical Institute at Rome has begun to issue *Verbum Domini*, a monthly periodical for the use of priests, written exclusively in Latin. The relation of the new review to the learned quarterly, *Biblica*, is happily put in the explanation that it is the function of the latter to investigate Biblical questions, whereas *Verbum Domini* is to publish the results of that investigation. We wish the new monthly a long and fruitful career.

—A reviewer of Viscount Bryce's "Modern Democracies" in the Literary Supplement of the London *Times* asks: "Has any other man ever produced a work of some twelve hundred pages, the result of laborious study and travel, at the age of eighty-two?" We answer, Yes. Leopold von Ranke, the great German historian, at the age of eighty-three, when weakness of the eyes made him almost entirely dependent on readers and secretaries, began a Universal History, of which he completed seventeen volumes before his death, in 1886.

—A contribution to that difficult controversy—What has the real significance of the "betrayal" of Christ by Judas?—is supplied by Professor B. W. Bacon in the April *Hibbert Journal*. What is meant, in his view, is that Judas was able to prove to Pilate on unimpeachable evidence the very accusation which conspirators had been seeking to establish—namely, that Christ claimed to be King of the Jews: the evidence being the incident in the house of Simon of Bethany when an enthusiastic disciple had formally anointed Him King of the Jews and He had not rejected the tribute.

—The *Publishers' Weekly* (Vol. 99, No. 17) announces that G. P. Putnam's Sons have stopped the sale of the fourth and last volume of "The Cambridge History of American Literature" and will recall all copies of it so far on the market. This action was taken as a result of protests made by the Christian Scientists against the chapter on Christian Science which was contributed by Dr. Woodbridge Riley, of Vassar College. Between 1500 and 2000 copies of the book have already gone out, and it will cost the firm considerable to blot out the

edition. The offensive article is being rewritten by the Rev. Dr. Lyman P. Powell, of Hobart College. The incident shows what even a comparatively small body of religious believers can accomplish if they will stand up staunchly for their convictions.

—A catalogue of the names of the twelve Apostles is unpromising material for poetry. Here is how Mrs. Helen Parry Eden turns it to good purpose in her latest work, "A String of Sapphires: Being Mysteries of the Life and Death of Our Blessed Lord and Saviour Jesus Christ":

These are the twelve Apostles' names:
Simon (called Peter), John and James
(Whom Christ most kept about Him).
Bartholomew (whom some folk guess
To be Nathaniel), James the Less,
Thomas (who was to doubt Him),
Andrew and Philip, Matthew (he
Who took the tolls in Galilee,
And when our Lord said, "Follow Me,"
Left all things and obeyed Him),
Simon Zelotes (tenth) and Jude
(Eleventh of that brotherhood),
And Judas (who betrayed Him).

—In the *Hibbert Journal* for April Dr. B. A. G. Fuller, in a thoughtful study of "The Mechanical Basis of War," gives us little hope that the spirit of good will can ever prevail in the world as at present constituted. He sees in the multitude of hostile groups a fatal bar to the elimination of war. So many countries bordering on one another will always struggle to expand at their neighbor's expense. There is only one remedy—a change of spirit. In these pages may be heard the voice of Ezekiel: "A new heart give them, and I will put a new spirit in their bowels; and I will take away the stony heart out of their flesh, and will give them a heart of flesh." So only can we find salvation, and the *Hibbert* does well to turn men's thoughts towards a new "conversion."

—*America* (XXV, 1) pleads for the strict and consistent enforcement of the prohibition law. "As matters now stand," says our contemporary, "our wealthy old toppers are paying a little more for their liquors, while the poor man is making a fool of himself by squandering good money for poison, and, worst of all, our young men, and a fair number of our young women are learning how contemptible a thing law is, even when backed by the federal government." *America* is notoriously opposed to prohibition, and we can explain its present attitude on the subject only on the supposition that its editors think, the more rigorously prohibition is enforced, the sooner will the people vote it out of existence.



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—In an article on the cost of imported English books the *Publishers' Weekly* (Vol. 99, No. 17) shows why the low rate of exchange has not made English books cheaper in the U. S. In the first place, customs duties are no longer levied on the price paid by the American importer, but on the assumed English wholesale price. English publishers, under the pressure of their increasing production costs, are constantly raising prices. Then there has been a great increase in freight rates and insurance and in the cost of packing. These different items have more than offset the saving made by exchange.

—The Smith-Towner Bill has been re-introduced in Congress. The objections raised against it have led to the introduction of a few skillfully devised verbal changes; but essentially the new measure does not differ from the bill introduced in October, 1918. Hence, as *America* points out, the fight against the control of education by federalized bureaucrats, far from being over, is but just beginning, and according to all indications, it is going to be a hard fight, for the Smith-Towner Bill, if we may believe the *N. Y. Evening Post*, has powerful champions in both houses of Congress and is favored by President Harding.

—The editors of *America* (Vol. 25, No. 1) declare that "it would be too much to hope that they can, on every occasion, and on every point, voice the exact views of all their subscribers," and add: "Indeed such unanimity is scarcely to be desired; it would be a sign of waning vitality and a bar to helpful and constructive discussion." Yet the average Catholic subscriber *does* expect his Catholic newspaper or magazine to voice exactly his views on every occasion, and as he usually accompanies the expression of his views with a threat to discontinue his subscription the Catholic press finds it necessary to comply with this demand abjectly. *America* is hardly an exception to this rule. That the Catholic press, in consequence, gives signs of "waning vitality" is not to be wondered at, nor need it surprise anyone that there is among us but little of that "helpful and constructive discussion" that is needed to keep men from falling into a deadly rut.

—The *San Francisco Monitor* (LXII, 49) objects to the title "Your Lordship" as applied to bishops. "This is a European custom," says our contemporary. "...As the late Archbishop Riordan said, it isn't done in America. We are supposed to be plain, blunt democrats over here, and 'Lordship' is taboo in addressing an American prelate." As long as we retain such titles as "Your Honor," "Your Excellency," etc., in civil life, the objection against "Your Lordship" and "Your Grace" is not likely to stamp out the custom. The plain truth is that most Americans are democrats in name only.

—The campaign for the prohibition of tobacco is under way. We may reasonably wonder where this business of "ending vices" is itself going to end. Nicotine has always had its enemies, but the practice of using it in various forms has endured, and the race with it. Some day toleration of the intolérant may break down and America be swept by an irresistible demand for the prohibition of all prohibition campaigns. Those who have been counselled to "burn their own smoke" might fairly request their mentors to consume their own gas, and urge that the fires of excessive zeal are more destructive to the nervous system than the smoke of a pipe or cigar. There is a real "smoke nuisance" to be combatted in most of our large cities; why not unite our efforts in abolishing that pest?

—The Rev. E. J. Cussen, of Canadian, Tex., writes to the *Daily American Tribune* (No. 802) to say that if his plans had not miscarried, he would have erected the first church in honor of St. Joan of Arc in this country. Unfortunately, the town in which the edifice was to be built went bankrupt. Father Cussen "did the next best thing" by dedicating his entire missionary district, embracing six counties in Texas and one in Oklahoma, to the valiant Maid of Domrémy. "I have a great admiration for her," he says: "she was a virtuous woman, a clean fighter and a fearless patriot. It took courage of the right kind to withstand a 'steam roller' bishop to his face. I do not like steam rollers in Church or State."

Books Received

"Some Fell Among Thorns." Open Letters to Farmers by Rev. M. V. Kelly, C.S.B. 72 pp. 16mo. Toronto: The Catholic Truth Society of Canada. (Wrapper)

Examen Confessoriorum ad Codicis Iuris Normam Concinnatum. Auctore Caesare Carbone. Nvii & 368 pp. 12mo. Turin, Italy: Pietro Marietti, 12 francs. (Wrapper).

The Psalms. A Study of the Vulgate Psalter in the Light of the Hebrew Text. By Rev. Patrick Boylan, M.A. Vol. 1: Psalms I—LXXI. lxix & 300 pp. 8vo. Dublin: M. H. Gill & Son; St Louis, Mo.: B. Herder Book Co., \$5.50 net.

Eptiome Theologiae Moralis Universae. Excerpta e Summa Theol. Mor. R. P. H. Noldin S.J. a Dr. Carolo Telch. . . . et ab eodem secundum novum Codicem Iuris Can. denuo Recognitum. Ed. 5a. xlii + 602 pp. 16mo. F. Pustet Co. Inc. \$1.50.

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The Fortnightly Review

VOL. XXVIII, NO. 11

ST. LOUIS, MISSOURI

June 1, 1921

Apropos of the "Jewish Question"

We desire to call the attention of the critic who has taken us to task for the condensed review of "The International Jew" (F. R., No. 8) to the following points:

(1) Criticism, if pursued as a literary art, necessitates the application of the judicial faculty to the subject in hand. Its highest expression excludes every trace of prejudice and partisanship.

(2) It is conceivable that a book written concerning a well established fact like, say, the sphericity of the earth, would be decidedly unscientific, unauthentic, and untrustworthy.

(3) It is more than conceivable that a book written concerning a much mooted subject like, say, relativity, would be equally unreliable.

"The International Jew," as it passed under the reviewer's notice, in no way measured up to the canons of scientific and historical criticism. If "the Jewish Question" were no longer a matter of speculation, but of a thoroughly demonstrable nature, the publication of the Dearborn Publishing Co. would needs be condemned. Because a proposition is proved does not mean that every statement of that proof must needs be acceptable. We were reviewing "The International Jew," and not the Jewish question.

But the Jewish question, let us remember, is still a question, for the most part, the world over. It has not passed over completely to

the problem stage, except in the minds of those who allow their prejudices to keep several paces ahead of their intellects. Theodore Herzl, the greatest authority the Jews ever had, called it "The Jewish Question," in his book, "A Jewish State," and the editors of the *Dearborn Independent* even stop to devote a whole chapter to "The Jewish Question — Fact or Fancy?" This simply means that we have not a completely demonstrable proposition, but a decidedly speculative one.

Now, the more mooted the question, the more careful the authentication that must precede every step. This is particularly true of a delicate subject touching on racial and religious prejudices like the one under consideration. Is this the method of procedure used by the editors of "The International Jew"? On the contrary, their work is decidedly unsatisfactory in this regard. In Chapter 10 of the Dearborn publication, which is entitled "An Introduction to the 'Jewish Protocols,'" the second paragraph reads as follows: "The Protocols have attracted much attention in Europe, having become the center of an important storm of opinion in England only recently, but discussion of them in the United States has been limited. These are the documents concerning which the Department of Justice was making inquiries more than a year ago, and which were given publication in London by Eyre and Spottiswoode, the offi-

cial printers to the British government."

A few paragraphs farther on the editors continue: "If these documents were forgeries, which Jewish apologists claim them to be, the forgers would probably have taken pains to make the Jewish authorship so clear that their anti-Semitic purpose could easily have been detected. . . ."

It must be quite apparent from this that the Jews have not admitted the authorship of the Protocols; the Dearborn editors, at any rate have no cognizance of any such admission and can offer their readers no more proof—if such it can be called—than that quoted above. In spite of this fact almost the entire indictment is based on the so-called Protocols.

The same unscientific, unauthentic method is pursued throughout the entire book. Statement is piled upon statement without the least regard for sources, titles, dates or authors. Some of the chapters have a foreword, which consists of a quotation from some source bearing on the subject in hand, but often enough the author is merely mentioned, without a citation of book, page, etc. In one instance a quotation from the "Seventh Protocol" precedes chapter 6 in spite of the fact that the first mention of the origin of the Protocols appears in Chapter 8 and later in Chapter 10, where the dubious character of these important documents is sufficiently clear to him who reads with an unprejudiced mind. What, in all fairness, can be said of such sloppy work? Even if Jewish influence were a fact proved beyond all cavil, yet the true critic would have to condemn such writing.

Let us proceed cautiously. Catholics must remember that all other religions are false and as such their influence upon the social life of the times in which they have their being is detrimental. The Jews constitute but one of many heretical bodies and as such are undoubtedly playing an important part in the social disintegration of our times. But it does seem strange that they should be so singularly marked out from the others, in spite of the obvious influence the Protestant schism has had and is having upon our economic and industrial life. Moreover it is extremely difficult to distinguish sufficiently in practice between schism and schismatics, though it is the former alone that we must be intolerant of. It is futile to say that the Bolshevistic tendencies of our times are entirely Jewish in origin. They are the reactions of the capitalistic regime, which is undoubtedly a child of the Reformation, though the Jews have helped to bring it to maturity. Catholic leaders who do nothing to bring Capitalism to an end share the guilt of Bolshevism. And it little behoves us, a weak minority, to encourage a book which, however well intentioned, by no means proceeds cautiously and scientifically—a method made doubly necessary by the nature of the subject.

Jewels

By J. CORSON MILLER

Life is a rough, uncovered precious jewel,
Uncut, unpolished, with its flame unshed;
Men's dreams are instruments with which to
shape it,
Men's deeds are polishing-cloths with which
to scrape it,
Else were its beauty and its fire dead.
To diamonds wit and wisdom bring much
brilliance,
'T is love alone can make a ruby red.

Austria in Distress

The chief victim of the World War and of the Peace Conference has at last bowed to the inevitable. Affairs in Austria have reached a point where the nation is ready for a receivership. Complete governmental collapse is threatening, for the government has been rendered powerless by the stipulations of the Treaty of Versailles. In the history of the modern world there is no story comparable to that of Austria. Her resources, so far as the World War did not exhaust them, were ruthlessly wrested from her, in the partition of the country by the Allies. The provinces upon which she depended for food and sustenance, were unjustly taken from her and made independent governments. Her investments in these provinces were lost to her. She is a monument to the ignorance and blindness of those who set about redividing, in a few months, a world which had taken centuries to adjust itself. She is a standing condemnation and reproach to those who were responsible for her dismemberment.

The League of Nations, of which our own country has refused to become a part, is to name a commission to try to revive the almost defunct industries of Austria. Will they revive or exploit those industries? Judging from the past performances of the League, the leading nations composing it, with England as chief actor, will adjust State affairs in Austria so that these nations will derive the greatest benefit. This has been the history of the League so far. Nations have fallen, partially collapsed and changed their physical makeup; rulers have fled to exile and

populations have been scattered by the fortunes of war. But in no instance, — thanks to the "merciful" policy of the Allies, a policy exemplified in England's treatment of Ireland to-day, — has a country fallen into national bankruptcy and been obliged to call upon its neighbors for sustained activity in its behalf. Ireland found herself approaching the same unhappy condition into which Austria has fallen, and this through England's exploitation of her industries for England's benefit, but being more fortunately situated, she has thrown down the gauntlet to England. She asks no favors but demands independence.

The future of Austria is indeed dark. Unhappy days have fallen to this ancient Catholic State. A once prosperous God-fearing people are prostrate through the machinations of the secret diplomacy of the Allies. Their emperor was forced to flee. The once contented dual monarchy was divided into separate States and the governments handed over to scheming politicians. The industrial and economic life of Austria was shattered. The Allied powers have expressed concern in Austria's future, for they know that Austria is too important a cog in the international machine to allow complete governmental collapse in that country. Their decision, then, to name a commission to try to revive the almost hopeless condition of the country was not arrived at because of any desire to assist the Austrian people, but purely from a selfish motive of self-preservation. It will be interesting to follow the trend of future events in the dealings between Austria and the Allies. (REV.) F. J. KELLY

"Birth Control"

Father Lalande in a recent issue of *La Vérité*, calls upon three fundamental authorities as witnesses against the terrible practice of birth-control. "The first law," he says, "to condemn these outrages, comes from nature. Everyone knows it: it is not written, but is inherent in the soul of man. Nothing can silence it. Even the intelligence, stooping to the service of the senses and seeking to find a loophole to escape, cannot abolish it. Louder than desire and more firm than fear, the law declares: 'It is forbidden.' And if you would hear me speak in the living flesh and blood, listen to the reproach of a young wife in despair before the body of her only son: 'My husband, I knew that it was evil and that we should have to pay! You said to violated nature: "Only one child!" Today justice replies: "None." There is the stain of blood on our guilty desires. It reddens our lives; in this room there are two criminals. I see one in your eyes, and you find the other in mine; and when the horror of it does not stop my ears, I hear the desperate outcries of the little ones who were not allowed to be born.'"

The other two voices are those of God to Onan and of the Catholic Church crying in the wilderness of these immoral times. Let us strive with might and main for a better social order in which human beings and their happiness are paramount. The poor deluded fools outside the Church who see the immense amount of poverty and squalor in the world, will then realize that their energies spent in diminishing these twin evils to a minimum,

instead of limiting the number of humans to conform to our conditions of poverty, would have been well spent. Meanwhile no amount of temporal misery will ever justify murder as a means to remedy these sad conditions.

When all is said and done the Sangerites, and others who profess "birth control" by means of contraceptive devices, are not so much concerned with poverty, over which they weep maudlin tears, as they are with the so-called "free expression of woman's nature." This, of course, means freedom from the moral law; freedom to do as one pleases with legal approbation and the assent of a perverted public opinion; freedom in short to become as little gods with the right of God over life and death. It is an old, old story—the attempt to usurp the place of God—so old indeed as to make the advocates of this latest deification the contemporaries of the devil. As for poverty,—well, that is a pretty thin cloak beneath which to hide such shameless practices. As all the world knows the true-blue advocates and practitioners of "birth-control" are not those of moderate or even scanty means, but the much be-dogged, be-decked, and be-deviled, rich, near-rich, would-be-rich and pleasure-loving parasites who are the abomination of abominations in the modern world.

—Father E. P. Tivnan, S.J., of Fordham University, considers the country in danger of "a harvest of social demoralization." He writes: "The common boast is of our civilization and progress, and yet we turn to the dark forest and the dusky, untutored savage, loathsome of habit, for our modern music, dances, and, in some measure, dress. If this sort of progress continues, the followers of so-called evolution may well hope to find the long-missing link."

One Result of War Propagandist Methods

The war-technique of clubbing one's opponent instead of meeting his argument, says *The Freeman*, is becoming a national tradition. Indeed, every problem, from the League of Nations to the movie censorship, from the nationalization of the railways to the deportation of the Mayor of Cork, is met with the same tactics. Did Maynard Keynes bring forward certain considerations of vital importance in his "Economic Consequences of the Peace"? Well, ostensibly serious people imagine they have answered him when they point out that he is quoted with approval by Mr. George Sylvester Viereck. Is well-founded criticism directed against the Knights of Columbus? It is quenched by pointing out that it originated in the FORTNIGHTLY REVIEW, whose editor "hates the Knights." Ireland is delivered over to a reign of militaristic terror, which has revolted the soul of every decent-minded witness, whatever his nationality. But a considerable number of eminent Americans (*recte*: Anglophiles) fancy they can evade the subject by pointing out, not that the report of the American Commission of Inquiry is false, but that it is associated with the *Nation* and Mr. Oswald Garrison Villard.

These are the authentic touches of the war-propagandist method, the method which found its success not so much in the deliberate lie, as in the reiteration of half-truths and the association of half-baked ideas. The consequences of its introduction into this country are perhaps more unfortunate than elsewhere, for it lingers on as an invaluable aid to our natural

fear of the free interplay of ideas and as a powerful stimulus to our hatred of "heresies."

Fulsome Flattery

After reading the eulogies pronounced upon deceased ecclesiastics by the Catholic press, one wonders just where lies the dividing line between truth and fulsome flattery; or whether there is such a thing as truth at all in this connection. If American Catholics are unorganized, if their influence in the world about them is inappreciable, if the directive force of the American Church is next to nothing in matters of great national moment, how in the name of objective facts can our purring pen-pushers tell us coolly and calmly that this or that great ecclesiastic had a pronounced influence upon the times in which he lived or that he was a truly great leader?

Father Faber once remarked that the essence of sanctity consisted in calling things by their right names. And we might appropriate this for our purpose and observe that one of the manifestations of virility in American Catholic life will come with our publicists calling a great and good churchman just that, and not a great leader and an influential citizen and many other things which the poor man never had it in his power to be. The really infantile character of our press is exhibited in no better manner than in the way in which things are said that should never have been mentioned, if only for the sake of conformity with the objective facts. Surely praise may be just without becoming obviously untruthful. If not, it certainly had better not be printed.

F.

Comparative Religion and Theology

The remarks by Fr. Ernest R. Hull, S.J., quoted in the F. R. for May 15, on "Comparative Religion, Its Use and Abuse," are very timely. But the author could have insisted much more strongly on the duty of some of our Catholic theologians to interest themselves in this field. It is admitted that "the study of Comparative Religion has mean time been of great service to the cause of religious truth by confirming, in a manner unknown to our ancestors, the argument of the *consensus humanus*, namely, that the truth of religion is proved by the universal belief of the human race."

This of itself would be sufficient reason to direct the attention of our apologists to the study of Comparative Religion and the kindred field of ethnology. It is well known what an important place the former study occupies in the (Protestant) theologic faculties of many European universities.

Until lately, however, the field had been tilled chiefly by writers like E. B. Tylor, J. G. Frazer, H. Spencer, D. G. Brinton, van Geunep, etc., all of them hostile to Revelation. Perhaps the very reason why they went ahead so recklessly, building up flimsy theories, was their assurance that no one from the camp of "believers" would oppose them.

Now, however, we have a name of the highest importance in the field of the science of religion and general ethnology. It is that of Rev. P. W. Schmidt, S.V.D., founder of *Anthropos*, an "International Journal of Ethnology and Linguistics" (1906). This scholarly journal, which has already achieved a deserved reputation in scientific circles, is still published

by the Fathers of the Society of the Divine Word at Mödling, near Vienna, Austria.

To Fr. Schmidt the Catholic world owes one of the most exhaustive studies in the field of Comparative Religion. It is entitled "L'Origine de l'Idée de Dieu," a historico-critical and positive study. The wealth of erudition and the familiarity with even remote sources of knowledge on points under discussion, shown in this study, is astonishing. This excellent contribution to Comparative Religion appeared in *Anthropos*, the first installment being in Vol. III, 1908, pp. 125 sqq.

This series of well-documented articles, since published in book form, not only showed that Catholic dogma had nothing to fear from the new science, but made adversaries of Revelation more careful in their occasionally reckless and unproved statements. We need refer only to a little controversy carried on between Father Schmidt and a narrow-minded French writer, M. A. van Geunep.

Fr. Schmidt, discussing the attitude of theologians towards Animism, *i. e.*, the explanation of all the phenomena of nature not due to obvious material causes, by attributing them to spiritual agencies, finds reason to complain that Catholic scholars have not sufficiently taken note of this famous theory of E. B. Tylor, which long ruled supreme in ethnology. He writes: "Considering the high importance which the theory of Animism certainly possesses for the conception of the idea of the origin and development of religion; seeing its wide spread among ethnologists and devotees of the science of religion; considering, finally, the hostility its defenders show

either against religion in general, or against revealed religion in particular: we might have expected that this theory would have been exhaustively studied by the defenders of Revelation and vigorously refuted. But has this been the case?"

It is a matter of more than usual interest, therefore, for Catholic scholarship, that this great authority in ethnology, as already announced in the F. R., will tour the United States next fall in the interest of *Anthropos*.

(REV.) ALBERT MUNTSCH, S.J.

St. Louis University

A Laboringman's Comment on Col. Callahan's Article

To the Editor:

It was a pleasure to read in No. 9 of the F. R. the splendid resumé of the profit-sharing plan in force in the plant of the Louisville Varnish Co., of which Col. P. H. Callahan, the writer of the article, is president.

It would seem that the outstanding lesson to be learned is not that profit-sharing will work in both good and bad times—although this, too, is a decidedly valuable piece of information—but that workingmen are, after all, really honest-to-goodness human beings. Those of us who have been engaged in industrial relations work for some time have been suspecting as much, and now Col. Callahan confirms our wobbly opinion. Few will blame us for this, in fact many will undoubtedly be surprised, in view of the fact that the current opinion and propaganda is all to the contrary. Whenever labor difficulties arise, we invariably hear that the laborers have made "unreasonable demands"

and the employers are invariably outraged angels, whose only thought is ever and always for established order, "good times," and the "peace" of the community. We are therefore pleased to be assured that with perfectly plain, honest dealing, workingmen give a healthy normal response and apparently are quite reasonable in their actions.

In view of our own experiences along these and similar lines, we trust that Col. Callahan will now do one more thing. Seeing that his "partners" are quite capable of conducting the business, he should have no difficulty in devoting the remainder of his life to the propagation of the conclusion he has arrived at through the profit-sharing plan which he is using. And, as a last suggestion, if we are still in order, Catholic employers are perhaps the most needy of instruction. My observations in many places lead me to believe that, for some strange reason, the Catholic employer is less a believer and a doer in democratic industry than his non-Catholic colleague. Col. Callahan has a great and good work ahead of him if he will bring his actual experiences to bear on the untoward industrial situation as we find it at present. In the end we do not believe that the new industrial society will be a profit-sharing one, but we do believe that this is an absolutely essential transitional form, in which the workers are to be educated in self-management. A LABORINGMAN

—The *Catholic Times* of London says (No. 2799) that Father Owen A. Hill, S.J., in his new handbook of "Ethics," "expounds the Catholic doctrine rather in the way of *obscurum per obscurius*." That is a defect of many of our text-books, which the F. R. has often noted and protested against.

A Ray of Hope

The editor of *The Sower*, an English Catholic educational journal, is quoted by the *Ave Maria* (No. 15) as saying that even "the sleepest and most dignified Catholic journals [in England] and even the most irreproachably cautious of Catholic writers, are now waking up to the realization that something has happened to our capitalistic system: that it has, in fact, broken down finally in all three of its departments of credit, production, and distribution. 'Can revolution be prevented?' is the fashionable question now: and the employing classes are invited to do something to put things right, though what they are to do is not indicated. Indeed, they may well wonder. We Catholics can do nothing beyond trying to contribute a small leaven of steadiness to the nation: we cannot contribute any practical ideas, because we do not think courageously (though Father Plater did his best to make us. *Requiescat!*) while there was still time for thinking. It's not much use crying over spilt milk, however; and our only reason for these gloomy remarks is to draw the obvious moral from them. The moral is that the Catholics who are aware and active should give their whole mind, during the confusion and distresses of the coming years, to the children and the young people; with the conscious idea of raising up a generation of Catholic men and women who will be able to take in hand the very weary world in which they find themselves."

We invite the editor of *The Sower* to come to America for a twelvemonth. We are certain he would not find here even that real-

ization of the capitalistic débâcle that he can boast of in "Merrie England." If there were such evidence of an awakening, a hopeful outlook would be justified. As it is, we still babble infantilely, for the most part, and what makes the matter worse, we are perfectly satisfied with ourselves. Indeed, criticism like that given by the editor of *The Sower* is keenly and earnestly resented here. We wish *The Sower* godspeed; perhaps the realization which has come to our English Catholic brethren, and which is now so well voiced by this capable and zealous journal, will, with God's grace, finally spread to America. There is no hope for us until it does.

The History of Chicago's "Christian Daily"

The Rev. J. Clover Monsma, editor of the defunct *American Daily Standard*, has published his promised history of that short-lived venture (see "Books Received," *infra*.) He says that the Chicago "Christian daily" was killed by the apathy of the Protestant preachers and the opposition of the Catholic Church.

On the last-mentioned point Mr. Monsma is mistaken. The Catholic Church never opposed the *Standard*. The *New World* decried the effort, but it spoke only for its narrow-minded editor. Several other Catholic newspapers, among them the *Messenger*, the official organ of the Bishop of Belleville, cordially welcomed the new venture and, while not concealing the paper's defects, admitted its good qualities and blamed the Catholics of Chicago for not supporting it.

Dr. Monsma thinks a clean daily paper, without too much positive

Christianity, could be made a success. Why not try that plan first? A few clean and solid dailies would turn the thoughts of many readers to more serious subjects and thus prepare the way for a positive Christian press, which, we heartily agree with Mr. Monsma, is sorely needed.

◆◆◆

**"Gamalielese," or the President's
English**

In an article in the *Nation* (No. 2912) Mr. H. L. Mencken, the well-known litterateur, analyzes President Harding's style. The following paragraphs give a fair sample of his caustic criticism:

In the first sentence of the historic address from the east front of the Capitol, glowing there like a gem, was that piquant miscegenation of pronouns the *one-he* combination, for years a favorite of bad newspaper reporters and the inferior clergy. In the fourth sentence of the first message to Congress is *illy*, the passion of rural grammar-teachers and professors of rhetoric in one-building universities. We are, as they say, getting warm. The next great state paper—who knows?—may caress and enchant us with "*Whom can deny?*" And the next with "*I would have had to have had.*" And the next with "*between you and I.*" And the next, going the whole hog, with *alright*, to date the gaudiest, loveliest, darndest flower of the American language, which God preserve!...

Such is the Gamalian manner, the secret of the Gamalian style. That style had its origin under circumstances that are surely not unknown to experts in politico-agrarian oratory. It came to birth on the rustic stump, it developed

to full growth among the chautauquas, and it got its final polishing in a small-town newspaper office. In brief, it reflects admirably the tastes and traditions of the sort of audience at which it was first aimed, to wit, the yokelry of the hinterland, naive, agape, thirsty for the prodigious, and eager to yell. Such an audience has no fancy for a well-knit and succinct argument, packed with ideas. Of all ideas, indeed, it is suspicious, but it will at least tolerate those that it knows by long hearing, those that have come to the estate of platitudes, those that fall readily into gallant and highfalutin phrases. Above all, it distrusts perspicuity, for perspicuity is

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challenging and forces one to think, and hence lays a burden on the mind. What it likes most of all is the roll of incomprehensible polysyllables—the more incomprehensible the better.

“Father” as a Title for Priests

The practice of calling priests “Father” has lately been attacked in England, mainly on the ground that it is of Irish origin. Bishop Vaughan staunchly defends the custom in a letter to the *Tablet*. The pastor, he says, is *ex officio*, the true father of his flock. He lives in their midst. He baptizes them, and so they become his spiritual children; he teaches and instructs them; he feeds them with the supersubstantial Bread, which comes down from heaven. And, when their souls are sick and suffering from sin and spiritual ailments, he it is who attends to them, and heals them, in the sacrament of Penance. Further, he unites them in holy Matrimony; and he stands at their bedside, when they are dying, and prepares them for their last long journey. In short, like a loving parent, he is at their beck and call both night and day. In a word, the secular priest is—to a greater extent than any religious—their spiritual Father, and they are more truly his children than anyone else. So let them glory in the title of ‘Father.’ The old Cardinal [Manning] used also to say that it is a great help to the priest himself to hear himself addressed as ‘Father.’ It reminds him of his duty to his flock. It helps him to realize the obligations he is under of watching over them, and of counselling and advising them, and attending to all their wants.”

Notes and Gleanings

—A glance at the total figures of book publication in the year 1920 reveals the fact that the decline in number which began in 1917, extended to 1918 and 1919, was continued in 1920—the number in the latter year (8,422) being 2,023 less than in 1916.

—Prof. A. F. Pollard says in the first chapter of his new book, “The Evolution of Parliament” (Longmans): “We talk of democracy, but seldom pause to define it, except in magnificent phrases. Abraham Lincoln spoke of ‘government of the people for the people by the people’; but the people have never been able to govern themselves except in the sense of choosing between two or more sets of governors and two or more party programmes. When it comes to matters of practice, the nearer we get to direct popular rule, the slighter the power we leave to the people.”

—We learn from the *Builder* that not only the Knights of Columbus honored the grave of Lafayette, but the Masons also, and with greater reason. “The grave of Lafayette,” says our Masonic contemporary (May), “always had a strange attraction for the Masons who visited Paris. At first the Parisians could not tell you where he was buried. At length they memorized his resting place for almost every visiting American would inquire, ‘Where is Lafayette buried?’ After the formation of the Paris Dugout of the S. O. L., the membership took frequent opportunity to visit this sacred spot. On July 14, 1919, the great ‘Bastille Day,’ a group of Masons entered upon a pilgrimage to the Rue de Picpus 35, and standing beside the grave of this great man, connected in a peculiar way to their ritual, they laid wreaths upon the tomb, at the same time rendering a portion of their ritual.”

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—An old colleague writes to us: "I can not see that the Catholic press of the country derives any substantial benefit from the N. C. W. C. news service; but I can see how that service is making our papers more monotonous. I for one, instead of being induced to subscribe for more Catholic papers, have discontinued three or four, because they are so nearly alike. The 'news,' such as it is, is furnished by the N. C. W. C., and the 'editorials'—save the mark!—by syndicates. With the exception of two or three of our journals that make little or no use of the N. C. W. C. stuff, originality has departed from the Catholic press of America, and with it, interest. Whither are we drifting?"

—According to the *Builder*, a Masonic magazine (Vol. VII, No. 5), five members of President Harding's cabinet are Freemasons. They are: (1) Attorney-General Harry M. Daugherty, who is an Entered Apprentice of Fayette Lodge No. 107, F. & A. M., of Washington Court House, O., and "has taken steps to have the remaining degrees conferred in a Columbus, O., lodge as soon as possible"; (2) Henry C. Wallace, Secretary of Agriculture, who is a member of Pioneer Lodge No. 22, A. F. & A. M., of Des Moines, Iowa.; (3) Edwin Denby, Secretary of the Navy, who is a member of Oriental Lodge No. 240, F. & A. M., of Detroit, Mich.; (4) James J. Davis, Secretary of Labor, who is a Scottish Rite Mason, a Knight Templar, and a Shriner; (5) Postmaster-General Will H. Hayes, who is a member of Sullivan Lodge No. 263, F. & A. M., of Sullivan, Ind., a Knight Templar, and a Shriner.

—The Bishop of Bismarck writes to us to say that the statement made by our contributor F. in our May 15th issue, page 146, that the Nonpartisan League was at first a purely political movement, is false. "It was," says the Bishop, "from the beginning a Socialistic movement, and some of the leaders have expressly declared that, knowing they could not succeed as Socialists, they started the Nonpartisan League." As regards the investigation made by Dr. O'Hara, of the Catholic University of America, the Bishop says that "it was most superficial," and adds: "If he was anxious to find the truth, he should have taken the trouble to read carefully the laws passed by the Nonpartisan League. This he has not done."

—A reader of the F. R., who is the father of several children, asks us to invite the opinions of competent educators on the practice of some teachers who retain the examination papers of their pupils and merely inform the latter of the "percentage" given. Our correspondent says that he has

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repeatedly asked to see the work of his children, but was invariably refused on the ground that a professor of the Catholic University of America had advised the Sisters against giving out the corrected examination papers as "unpedagogical." Why would it be unpedagogical to let the children and their parents know the reason for the notes given?

—According to the *Daily American Tribune* (No. 824) the body of Antony d'Andrea who had given grave scandal, was refused Christian burial by the pastor of the Church of Our Lady of Pompei, Chicago, in spite of the fact that d'Andrea had repented on his deathbed and received the last Sacraments. It was stated in explanation that "the order was issued that, as he lived, so should he be buried." But does not canon 1240 of the Code of Canon Law plainly intimate that no one who has given signs of repentance before death, is to be deprived of Christian burial?

—We read in the *Daily American Tribune* (No. 825) that a new organization has been established in Iowa. It is known as "40 Hommes 8 Chevaux" and "purposes to be the playhouse of the American Legion." The initiation is said to be a burlesque on the progress of a recruit from his entrance into the army until his discharge. "40 Hommes 8 Chevaux" (40 men or 8 horses) was the famous inscription on the box-cars in which the American doughboys were conveyed in France. Father J. L. Whalen was elected "Chef de Gare" ("stationmaster") of the organization for the fourth Iowa district. It is the intention of the American Legion to establish "40 Hommes 8 Chevaux" branches in every congressional district. What next?

—The reform of the "movies," like all reforms, is apt to be overdone. We notice that the bill prepared by the International Reform Bureau for presentation to Congress

lists the familiar varieties of immorality and then goes on to condemn all "stories or scenes which ridicule or deprecate public officials, officers of the law, the U. S. army, the U. S. navy, or any other governmental authority, or which tend to weaken the authority of the law." In this fashion, with the whole emphasis of its agitation thrown upon morality, the Bureau is preparing the way for the establishment of a political as well as a moral censorship of "the people's theatre." This must not be. Censorship must limit itself to the excision of obviously immoral films, else it will do more harm than good.

—Complying with repeated requests from a number of our most valued readers we have adopted a larger size of type for the F. R. This will mean a little less reading matter in each issue, but perhaps we can make up for that by regularly, or at least occasionally, adding a few pages. We shall do so gladly if our readers will aid us in defraying the additional expense by sending us some new subscribers. The Editor is always pleased to receive commendatory letters; but the highest commendation, and the kind most appreciated, is *active co-operation* in spreading the REVIEW. Unfortunately, but few readers think of this simple and easy means of assisting in the good work to which the F. R. is devoted. It is only through the active co-operation of its subscribers that the magazine can be kept alive. Have you shown your appreciation of our efforts in a practical way, dear reader? If not, why not get us that new subscriber today or else send us a dollar and a quarter for a year's subscription, at the reduced rate (\$1.25) for some public library, charitable institution, or some poor missionary unable to pay for himself?

—One sometimes expresses a sensible opinion and then worries over it from fear that it "will get him into trouble."

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There has been of late a very large output of non-Catholic books dealing with the life after death. Every unorthodox and fantastic opinion has found supporters, and especially the present-day craze for Spiritism is well represented in this literature.

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The present book is intended to supply this need and the names and the renown of both the author

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Literary Briefs

—The Extension Press, Chicago, deserves commendation for "Bird-a-Lea" by Clementia, a well told children's story with a pleasant setting on a New York estate. It does not lack a religious tone, though religion is not obtruded, as is the case too frequently. "Bird-a-Lea" deserves well of the Catholic reading public.

—In a review of Joseph Conrad's "The Rescue," in *Studies* (Vol. X, No. 37), A. E. C. makes an observation which must strike many of Conrad's readers as very true. "I doubt," he says, "whether Conrad has entirely mastered English. He has full command of its strength, but not of its ease. In a language really his own, he would produce greater work. For on the side of emotional description, he has extraordinary power, a power over ideas rather than over words."

—Father Willibald Hackner, of the Diocese of La Crosse, Wis., has published his "new theory" on the "The Essence of the Holy Mass" also in the form of an English brochure. He applies to *sacrificium* the distinction of *ratum* and *consummatum*. The Sacrifice of the Cross, he says, was the *sacrificium consummatum*, the Mass is the *sacrificium ratum*, i. e., a contract, which requires and receives ratification in the

epiklesis. The new theory is striking and merits discussion in the theological reviews. (B. Herder Book Co.).

—Father J. P. Conroy, S.J., is known to the Catholic reading public through his books on the boy problem ("Out To Win" and "Talks To Parents"). His latest piece of work is of a different sort. In "A Mill Town Pastor" (Benziger Bros.) he gives us a sketch of one of the many diocesan priests whom he met while on the missions. The story manifests a fine charity between the secular and the regular clergy, which is decidedly pleasant to note. As a piece of literature, it is quite promising and we hope that Father Conroy has not written his last book of this kind.

—"Les Précurseurs de Nietzsche" is the title of a recent volume by Charles Andler, in which the French critic traces the origins of Nietzsche's philosophy. He shows that the German thinker derived a great deal not only from his own compatriots, Goethe, Schiller, Fichte, and Schopenhauer, but also from the French, especially Montaigne, Pascal, La Rochefoucauld, Fontenelle, Chamfort, and Stendhal. In two final chapters the author establishes Nietzsche's debt to Emerson and more particularly to the Swiss historian Burkhardt.

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—The Extension Press, Chicago, has done well in giving to the Catholic reading public "The Greater Love", by Chaplain McCarthy of the U. S. Army. The book is excellently gotten up, with sixteen splendid illustrations. Msgr. Wm. M. Foley, V.G., has written a preface, in which he well remarks that Chaplain McCarthy's "message is clothed in the narrative of adventure—personal experiences of the author—and every page an epic of absorbing interest. No one is better qualified to bring us a message from Over There." There are few consolations to be derived from war—even spiritual, yet those that are, Father McCarthy seems to have gathered together in befitting literary style, and we can heartily recommend his book.

—Fr. Zephyrin Engelhardt, O.F.M., the eminent historian, is following up his classic work, "The Missions and Missionaries of California," with a new series devoted to the local history of these same missions. The first installment deals with "San Diego Mission" (San Francisco, Cal.: The James H. Barry Co.). Like the author's general history of the missions, this local account is compiled almost exclusively from documentary sources and clears up a good many mistakes and errors that have been set afloat by ignorant or biased scribes. San Diego Mission is, in a sense, typical of all the old Franciscan missions of California. Fr. Zephyrin's account, and the extensive inventories reproduced in this volume, effectively demonstrate the difference between the management of unselfish missionaries and that of hired administrators.

—"In the problem of the Pentateuch, a New Solution by Archæological Methods," Prof. Melvin Grove Kyle, D.D., of the Xenia Theological Seminary, tries to show that a close literary and archæological study of the Pentateuch tends to discredit the "documentary theory" (which would break it up into fragments by different authors writing at different dates), and to establish the trust-

worthiness of the record at its face value. The peculiarities of style and arrangement and vocabulary, on which the documentary theory bases itself, can be fully accounted for by the differences in the kinds and uses of the laws presented, and the journalistic instinct of presentation. Archæological evidence, Dr. Kyle maintains, does not support the Babylonian origin of the Mosaic system of sacrifices. The position defended by Dr. Kyle involves the acceptance of the time of the wilderness wanderings as the time of the composition of the Pentateuch, and assigns to Moses himself the responsibility of authorship.

—"The Central Conference of American Rabbis" (Yearbook, Vol. XXX, Rochester, N. Y., 1920) is a symposium of the work of this organization at its annual meeting of last year. It speaks well for the collective strength of the leadership of American Jewry. Just how far this spirit of unification extends to the masses, is a moot question. In a discussion of the religious influence of the Hebrew faith the present volume makes it clear that these leaders at any rate are much perturbed at the loss of lay adherence. Their yearbook in no way helps to clear away the doubts raised by the work of the Dearborn Publishing Co. during the past year. Indeed, in some cases it merely augments the difficulty. Thus "The Jew in Economic Life with Special Reference to Poland" presents the very facts that have been used by the *Dearborn Independent* investigators to prove the predominance of Jews in the industrial life of modern society.

—Audrey Tressider, a young and beautiful girl, sacrifices an opportunity for a brilliant marriage with a non-Catholic and a fine home in London, to live in an unattractive milling town with an older brother whom she scarcely knew. He is cold and selfish, engrossed in business, and denies her all company and pleasure. She meets Adam Kemp, a gutter genius, beloved by the poor,

but a Socialist and her brother's political enemy. The only drawback to their marriage is that she is Tressider's sister. But in the end she becomes the wife of Kemp. Through her influence he returns to the Church and devotes all of his time and talents to the uplift of the poor. This, in brief, is the story of Isabel Clark's latest novel, "Tressider's Sister," in which this industrious author maintains her well-deserved reputation. (Benziger Bros.)

Books Received

Blessed Peter Canisius. By Francis S. Betten, S.J., 51 pp. 16mo. St. Louis, Mo.: Central Bureau of the Central Society, 20cts. (P. per).

Scientific Theism versus Materialism. The Space-Time Potential. By Arvid Reuterdaahl, Dean of the Dept. of Engineering and Architecture, The College of St. Thomas. 298 pp. 8vo. New York: The Devin-Adair Co. \$6.50 net.

The Visible Church. Her Government, Ceremonies, Sacramentals, Festivals, and Devotions. A Compendium of "The External of the Catholic Church" by Rev. John F. Sullivan. With 120 Illustrations from Pen Drawings by the Author. ix + 275 pp. 8vo. New York: P. J. Kenedy & Sons. \$1.10 postpaid.

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CHAPTER XVI

SILVER JUBILEE OF BISHOP FITZGERALD—JONESBORO AND PARAGOULD AS RIVALS—NEW SUBIACO ABBEY—THE BENEDICTINE SISTERS—A MISSIONARY'S JOYS AND TRIALS.

The great event of the year 1912 was the silver jubilee of the Right Rev. Edward Fitzgerald as Bishop of Little Rock. This truly great prelate deserves more than a passing notice. I expected a full-length biography of him to be published for a long time. As none is forthcoming I shall insert in a later chapter a short biographical sketch which I wrote for the year book of St. John's Church, Hot Springs, in 1909.

The Cathedral was beautifully frescoed and decorated for the occasion, at a cost of \$17,000, a jubilee gift by the small diocese. The bishops of the province of New Orleans presented the jubilarian with a costly crozier, whilst the priests had ordered a set of beau-

tiful pontifical vestments for the occasion.

The celebration took place February 3rd, in Little Rock, with one archbishop, twelve bishops and forty-five priests present. Paragould, the youngest congregation in the State, anticipated the jubilee celebration, when Bishop Fitzgerald on the first Sunday of the year, 1892, the 3rd of January, blessed the convent of St. Gertrude at that place. On that occasion the school children presented to the Bishop a beautifully executed address, a master-piece of penmanship and painting. It was read by one of the scholars, John Kirchhoff. The children and people sang a beautiful jubilee hymn.

On the 24th of April the new church of All Saint's, at Hoxie, was dedicated by the Bishop. This was more extensively noticed by the newspapers of the State than any other Catholic celebration in Northeastern Arkansas. "Hoxie," said the *Arkansas Echo*, of April 24, "is but a small town, but it lies at the crossing of two main lines, the St. Louis Iron Mountain and the Kansas City and Gulf railroads, and for that reason is quite an important business center. The surrounding country possesses rich land. One and a half miles north, on the Iron Mountain Railroad, lies Walnut Ridge, a beautiful small city with good hotels, banks, and a fine opera house. It is connected with Hoxie by the I. M. Railroad and a street car line.... About three miles south of Hoxie are the towns of Mintern and Lindsay. Seven miles west, along the Kansas City and Gulf R. R., are the towns of Portia and Black Rock, the former a very lively business place, surrounded by a rich farming country, and the latter on the Black River, with a number of big saw-mills. Six miles east of Hoxie, along the same railroad, is Sedgewick, another important saw-mill town on the Cache River. In every one of these towns there are some Catholics, and Hoxie lies almost in the center. The church in Hoxie is 50 feet long, has a beautiful altar with a splendid oil painting, 4x9 feet, representing the Crucifixion, by the celebrated painter, Füh- rich."

If Hoxie in the course of time did not justify expectations, it was certainly not the fault of the priests. The people at Hoxie were given more opportunities than those of any other mission. For a time Mass was celebrated there every Sunday. The Benedictine Sisters erected an addition to the church and paid for it themselves. For quite a while they lived there and taught school. The people at Hoxie knew how to work success-



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Church Bells and Chimes of Best Quality

fully. At one time, on the 4th of July, they realized a much larger sum than they paid out the whole year for priest and Sisters. But they seemed to care mostly for show. It was the same thing with the Protestants in that place. I was told that a revivalist who held forth at Walnut Ridge and Hoxie received much more money for his services than the pastor did throughout the year. It is as Ruskin says in the "Crown of Wild Olives": "People as a rule only pay for being amused, or being cheated, not for being served. Five thousand pounds a year to your talker and a shilling a day to your fighter, digger and thinker, is the rule."

In Mintern, Alicia, and other places near Hoxie, Mass was always held in private houses. The natives have their own habits and customs. The old ladies in Arkansas used to smoke their pipes. Whilst the priest was saying Mass one day in one of those large log houses, consisting of two rooms and a hall, an old lady, who had been smoking in the rear, wanted to relight her pipe at the altar. As the priest asked her to go away, she remarked: "I always did hear that priests are cranks; I now see it is true."

From Hoxie the Bishop went to Jonesboro, where he blessed the two new jubilee bells, dedicated to St. Edward and St. Mary, and gave confirmation at St. Roman's Church. Father Furlong of New Madrid, Mo., preached the sermon. On the flat top of the tower near by a band played between times. This band consisted of the school-boys of St. Roman's parish school and played quite well. The oldest boy was not over twelve years, and the little fellows looked like dwarfs on their lofty height.

During this year Jonesboro became a city of the second class, the census recording 3,200 inhabitants. Paragould was a proud rival. Though only existing a few years, Paragould had at this time already seven important lumber mills, two banks, a foundry, several good hotels, two railroads, and electric lights. Jonesboro at that time had no electric lights and only three factories; but it was on the main division of the Cotton Belt Railroad, with a round-house and repair shops, and the local division of the K. C. and Gulf Road also had a small round-house and a repair shop there. It was an old town with a number of well-established business houses, a foundry, and two strong banks. This healthy rivalry has been kept up, and both places are now prosperous small cities with about 10,000 inhabitants each.

The spiritual work was not neglected; while I baptized quite a number of converts in Jonesboro that year, Father McQuaid received several into the Church at Paragould.

This year New Subiaco was made an abbey. The Rev. P. Ignatius Conrad, O.S.B., at that time rector of the Cathedral at St. Joseph, Mo., was elected its first abbot. He invited me to his benediction. by Bishop

Hogan, at the Cathedral of St. Joseph. On my journey to that place, I stopped in Peace Valley, Mo., where I said Mass on a Sunday. There was quite a congregation at that place, consisting mostly of Germans. Although belonging to the great Archdiocese of St. Louis, this mission was so isolated that Jonesboro, Ark., over 100 miles distant, was the nearest parish with a resident priest. The place is now called White Church and has a resident pastor. There are at present also other churches in the neighborhood,—at West Plains, Thayer, Birch Tree, Cabool, and Brandyville; but in those days Peace Valley was the only church and had to be attended, as already stated, from Poplar Bluff, Mo. The pastor at Poplar Bluff, Father Donovan, O. Cist., had asked me to stop at White Church and give the German Catholics an opportunity to confess in their own language. He asked me to do what I could for the people. Whilst there, I found that a gentleman, who had charge of the public schools, had taught the children the catechism and had thirty-three pupils ready for first Communion. I found them well instructed and resolved to remain for a while, to give the children a week's retreat, and afterwards to admit them to first Communion. It was a beautiful and touching ceremony. I never had a better prepared class. Instead of going to St. Joseph, I went later to Subiaco to pay my respects to the new Abbot. (To be continued)

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The Church and the Laboringman

The article entitled "The Strain of Overwork," in the *Homiletic and Pastoral Review* (No. 8, pp. 718—721), by Father Husslein, S. J., is surprising for its anachronisms. Those of us who have to deal with men in the very industry with which Mr. Whiting Williams had such interesting experiences, realize that these workers are surprised beyond words that such discoveries as Mr. Williams' and Father Husslein's are being made about them, when, in matter of fact, these conditions are and have been the rule. Indeed, Mr. Williams found the steel industry infinitely better than he would have found it some years ago, and it is quite possible that, excepting a few changes, no more betterments of a radical nature can be made.

The "strain of overwork" has particular interest just now in view of the conditions existing in the plants of the U. S. Steel Corporation. The striking thing about this particular phase of the question is the fact that the reform advocated by Fr. Husslein has not been clamored for, to the extent imagined, from the inside, i. e., by the men themselves. This is attributable to two reasons: 1) the men fear a substantial decrease in their earning capacity and hence a lowering of their standard of living; 2) they realize that a reform of this nature would not affect the situation fundamentally.

It would be well worth the cost

in time and effort if this much understanding of the real nature of the present industrial difficulties could be injected into our so-called sociologists and reformers. The eight-hour day, or any length of time that will satisfy sociologists, physiologists, and others, will not relieve us materially. The difficulty lies, not so much in accidental characteristics like wages, hours, and working conditions, about which there has been so much ado, but far more really and fundamentally in the very nature of industry as conducted at present. The workers themselves may not be conscious of this, but they do realize that something more far-reaching must be done in order to make work likeable.

Let us take Mr. Williams' tired, dissatisfied, and discontented laborer, as he found him in the steel mills. The shrewd observations of this unique experimenter led him to believe that the separation of the management from the men had a great deal to do with this laborer's disaffection. Too long hours, unseemly conditions, etc., undoubtedly accentuate the trouble; but at bottom it is the lack of close personal contact between the management and the men that is responsible for the existing discontent.

Mr. Williams very logically attempted to make closer contact possible. The tired steel worker, under his plan, becomes a participator in managerial affairs, and

his new responsibilities make of him no longer merely a numbered cog in a huge industrial machine, but an artisan with a new and befitting dignity. He now has a voice in the determination of the conditions under which he must spend so large a portion of his waking moments. No matter how long the hours or how hard and menial the work, there is a new joy in the great blessing of hard work and a new capacity that befits his human dignity. There is a security, too, in the knowledge he has of the status of the business in which he has become the next best thing to a part owner.

But will Mr. Williams' new artisan be content to continue long in such a role? We are inclined to agree with those who hold that this closer contact between management and men does not represent the final phase of the new movement. In the end, it seems to us, we shall be face to face with a development which will end in the ownership of industrial undertakings by the laborers, banded together in large guilds. This would seem to be a logical deduction from the very nature of the human make-up and the industrial development itself. Why should there be a stopping at a stage which, after all, must prove unsatisfactory to human nature? Will there be satisfaction in the heart of Mr. Williams' worker when he realizes that he has the ability to participate in the management, and yet can do so only in the capacity of safeguarding other people's investments? This is not only an incomplete development, but not quite fair to the capitalist. In fact, the present status of industry is satisfactory neither to the worker

nor to the capitalist. Both are victims of a system, though, as it happens, the laborer suffers more than the employer.

This rather informal presentation of the case fairly represents the conclusions of discussions that have often taken place among groups with which the present writer has been connected. There is an extremely unsatisfactory attitude existing between the laborers and the Church. They feel, for the most part, that little of practical value is being done for them by those from whom they expect much; that a vast deal of energy is being expended on just such fruitless work as Father Husslein is doing, and, finally, they have come to the settled conviction that the Church in America pretty well represents or expresses all that is known by the disliked and even hated word, "Privilege."

These serious charges are drawn from observation of a naturally limited though undoubtedly representative field. In other words, what is coming to pass in Catholic circles in America is this: The Catholic laboring element is being alienated from the Church for three well-defined reasons: (1) The large body of the clergy are apparently apathetic to the problems of the laborer; (2) Only too often their influence is on the side of "the existing order," which is always construed as being set over against the interest of the workers; (3) What little well-intentioned work has been done is, in the first place, inadequate and, secondly, for the most part misdirected.

I do not say that these charges can be substantiated, but I put them down because I believe they

correctly represent the attitude of the workers. It would be well for the proper authorities to investigate and determine for themselves whether or not there is ground for these grievances.

In this connection let me call attention to the fact that the ecclesiastical authorities could do no greater service to both Church and State than to base their programme of social reform on the training of the workers through parish organizations, conducted along truly Catholic lines. English Catholics are now discussing this proposal, and the laborers in that country have established "Workers Colleges," which are an attempt to provide the education necessary in the new era.

The N. C. W. C. could do no better than to make itself a truly representative laymen's society by gathering together the Catholic laboring men and educating them along truly Catholic lines of in-

dustrial society. If this is not done, I fail to see that this body will really accomplish anything for the Catholic laborer. The concern which it has shown as regards hours, wages, the "open shop," etc., shows it to be of excellent intentions. The question that is continually being forced upon those of us who are in daily contact with the industrial situation, as we note the attitude of the men, on the one hand, and the attitude of our leaders as expressed in programmes and articles like Father Husslein's, on the other, is this: *When are our leaders going to realize that the existing situation is far beyond the control of their present efforts, and that the vast body of the Church's laboring children are being alienated from her true spirit by the lack of adequate interest and co-operation in a matter so vital to their material and spiritual well-being?*

A Catholic Laboringman

Dangerous Tendencies in Catholic Exegesis

The recent papal encyclical, "Spiritus Paraclitus," again reminds us that some present-day writers need to change their viewpoint considerably to bring them into harmony with the Church. The Rev. Walter Drum, S. J., contributes to the *Homiletic and Pastoral Review* (No. 8) a rather trenchant article in which he concerns himself with the exegetical methods of his fellow-Jesuits Fathers Lebreton, Calmes, and Martindale. The Holy Father insists on the absolute truth of the historical statements contained in S. Scripture. He insists that the same principle of interpretation should be applied both to the phys-

ical and to the historic facts contained in the Bible. "Physical statements," says Father Drum, "have to do with that which appears to the senses; they must agree with the phenomena or appearances. Historical statements have to do with facts; they must agree with the facts. The principal rule of history is that the written facts must agree with the facts as they actually took place. When the inspired John witnessed to that which Jesus said, it is infallibly true that Jesus said that which is reported by John."

In what way do the interpretations of the exegetes under criticism differ from this rule? Père

Lebreton, in his book, "Les Origines du Dogme de la Trinité" writes (p. 379): "Since the Johannine Gospel is of such character, we deem it superfluous and, chancehap, impossible, in the theological analysis of the book, to distinguish between the discourses of Jesus and the reflections of the Evangelist. Decidedly the two sources are distinct; but the waters therefrom have so intermingled that only the skilful eye may distinguish them. The revelation comes authentically from Jesus, but we may to-day perceive it only through the medium of St. John. It is the Apostle who has chosen the words of his Master in keeping with the end he had decided upon; it is he who develops and interprets them; it is he who unlocks the secret of their interpretation in his prologue, at the very threshold of the Gospel. The Gospel of St. John is Christ's tunic, his seamless tunic. Only in its entirety may it be grasped; else the warp were torn from the woof."

"This," as Father Drum remarks, "reads very beautifully, and yet it is hopelessly destructive of the historical worth of the Fourth Gospel. In the texture of the discourses of the Christ of St. John, both the warp and the woof are substantially the very sayings of Jesus. We cannot admit that, when John bears witness to that which Jesus said, the Evangelist weaves the evolutions and fabrications of his own consciousness with the *de facto* sayings of Jesus, so skilfully that John's warp may not be distinguished from Christ's woof. Nor can it be said that, in these discourses, the stream of the consciousness of John so inter-

mingles with the stream of the consciousness of Jesus as to render it difficult to discriminate the commingled waters. When John reports to us a saying of Jesus, there is only one stream of thought reported, and the source of that stream is Jesus, not John."

Father Martindale, in his booklet on "St. John the Evangelist," cites Lebreton and calls his "Origines" "a book of incomparable value as an aid to study and prayer alike." He, too, carries forward the idea of two sources whose waters are commingled almost beyond discrimination and calls to our attention (pp. 31—32) "how exactly in proportion as the Evangelist's force of inspiration, as it were, increases, his language becomes more and more personal, phrased as his personal instinct prefers. Chap. I, 26, already is Johannine, rather than Baptist's diction; Chap. I, 29—34 grows utterly Johannine in style; it is hard to say whether 34 is even meant to be in the mouth of the Baptist, and not rather an ecstatic summing up of the Evangelist himself. In fact, here is a good example of the two streams intermingling: both Baptist and Evangelist are making, in substance, an identical affirmation. Evangelist wishes to say the thing Baptist said; Baptist can be shown saying it in the way Evangelist would speak."

Father Drum makes the rather startling charge that "Converts, like Father Tyrrell and Monsignor Benson, have recently had an undue influence upon the trend of thought among Catholics, whose pre-occupation and lack of education have precluded the study of the great Catholic classics in Biblical interpretation. Such an undue

influence is now being exercised by Father Martindale, who is also a convert. His attractive style lures the unknowing into ways that are devious from tradition. He is not to be unreservedly trusted in Biblical exegesis. . . . An attractive style is no guarantee of either a knowledge of theology or a pondering of textual Biblical evidence. A woeful ignorance of theology may be noted in the writings of the disloyal Fr. Tyrrell and the loyal Monsignor Benson. Of Father Martindale's errors in theology, we may later on write. At present we have to do with his slapdash

methods in textual criticism and interpretation of the Bible."

There are other serious charges made against the English Jesuit by his American brother, e. g., on account of his textual criticism of St. John and his disregard of such a great scholar as Father Cornely, S. J. Father Martindale is a brilliant scholar who has been attempting so many varied lines of activity that it is not at all surprising that his writings are calling forth such severe criticism from the ranks of his fellow-Jesuits.

H. A. F.

Mr. Edison's Educational Test

Mr. Edison's declaration that college men "don't seem to know anything" has raised a storm of criticism. It is by no means certain that the intelligence of the college graduate must be assessed on the basis of what he knows concerning the subjects included in the list of questions propounded by the inventor. It has been disclosed in the course of an intimate study of Mr. Edison's questions, that many of them relate to topics about which controversies have raged for years. He asks for example: "Who invented printing?" If the matter of naming some sort of characters is implied by the question, then we shall have to go back to the days of the Egyptians, Chaldeans, Babylonians, and primitive human races. Possibly the art of communication by means of characters is as ancient as the universe itself. If by "printing" is meant the use of mechanical agencies, such as presses, type, etc., we find the field of discussion crowded with a variety of expres-

sions and answers. Many have contended that the inventor of printing was Lourens Janzoon Coster, of Haarlem. Gutenberg, who was an employee of Coster, is said never to have claimed the credit for inventing printing type and subsequent appliances.

This is but a single example to show that many of Mr. Edison's questions are not capable of a definite answer.

The test of an educated man in these days of the complexity of knowledge is the ability to know how to acquire information rather than to possess it in every case. The distinguishing mark of the educated youth is his knowledge of how to learn, for he has been trained in the scientific method of acquiring detailed information. Not the man whose bin of facts is empty, but he who in an emergency cannot learn, is truly ignorant. Mr. Edison's verdict is too sweeping. He assumes that the man who has been trained to think will necessarily have accumulated a re-

spectable store of every-day knowledge, some of which will never come under his powers of observation. Take the question, "What is copra?" How is it important save to grocery clerks? Again, in the financial world Mr. Edison's questions would never be regarded as anything like a satisfactory test of intelligence. A man may be ignorant of who is the author of Yankee Doodle or of the chemical contents of scrapple, and yet know all the intricacies of finance.

There are among Mr. Edison's questions some that can be answered by the average school-boy. Moreover, careful readers of newspapers, magazines, and books of information probably can answer a large percentage of the questions. Of what possible benefit it can be to know that Montezuma was emperor of Mexico when Cortez landed there, I fail to see. It

is interesting to know that most of the coffee used in the world comes from Brazil, and it may surprise many to know that Russia consumed the most tea before the outbreak of the world war. That a "monsoon" is a periodic, alternating wind in the Indian Ocean is not essential, most people will agree. That Roentgen, a German, invented or rather discovered the X-ray in 1895 is interesting, but not very important.

But if Mr. Edison does no more than stir up a renewed interest in commonplace things, perhaps, after all, he will have served his fellows in a way. But we must not get too serious about things which, generally speaking, are of no consequence. As a basis for a test of the intelligence of the college graduate his questions have no value whatsoever.

(Rev.) F. J. KELLY

Detroit, Mich.

A Union of Catholic Students in Germany

After the Revolution of 1918 the "Free German Youth," under the leadership of Wyneken, raised the cry of war against parents and teachers. In many places this cry was taken up eagerly and a large portion of the youth of the country seemed likely to come under its influence.

Catholics at once recognized that the best means of meeting this danger would be to found a counter-organization for the youth attending the secondary schools. The bishops declared themselves in favor of this plan, and, in obedience to their wishes, the Union called "Neu-Deutschland" was founded.

The central offices of this Union are at Cologne. Priests, Catholic

parents, teachers and representatives chosen from among the students by the students direct the movement.

In opposition to the other student-organizations, which ignore or are hostile to religion, "Neu-Deutschland" seeks above all things "to saturate the Catholic youth through and through with the spirit of the Church, to see that love for their holy faith grips alike their intellects and their hearts, to assist parents and teachers in giving them a truly Catholic outlook on the world and on life, and thus to make sure that they grow up to be strong and faithful men, Catholics in thought, word, and act!"

The members of "Neu-Deutsch-

land" are bound to act towards one other in the true spirit of comradeship. They are interested in literature, music, and art. They are enthusiastic for the beauties of nature and so undertake, particularly on holidays, excursions and tours to the hills, woods, and sea. As a matter of principle they are devoted to the old German folk-songs. Politics are strictly banned from their gatherings. The primary idea amongst the members of the organization is the development, by personal endeavor, of their own characters. Religious development is fostered with special care; indeed the Holy Eucharist may be called the pivot of the whole movement. The backbone of each branch is formed by the members who compose the local Sodality of the Blessed Virgin.

"Neu-Deutschland" can look back with pride on its achievements. Within a year and a half the number of members has ex-

ceeded 25,000. Our Holy Father the Pope and the German bishops have shown themselves lavish in their praises of the movement and furthered its growth in every possible way. The organ of the organization, *Der Leuchtturm*, edited by the Rev. Fr. Habrich, S. J., Severinstrasse 71-73, Cologne, appears twice a month. A smaller paper, called *Aufstieg*, which appears in connection with the *Leuchtturm*, gives the news of the association in a somewhat abridged form.

Two general conferences have already been held, at Cologne and Fulda. The religious and patriotic fervor manifested at these conferences proved conclusively that a magnificent spirit is still to be found in the Catholic youth of Germany. How pleasant it would be if the wish of our Holy Father the Pope were fulfilled and the associations of Catholic youth all over the world gathered into one great Catholic Union! P. W.

One Reason for Collapses in Adult Life

Father E. R. Hull, S. J., undoubtedly touches upon one of the weakest points in the teaching methods employed in most of our Catholic schools when, in his latest booklet, "Collapses in Adult Life," he calls attention to the fact that the appeal to natural motives is not made use of as much as it should. He mentions particularly four such motives, namely, (1) The appreciation of the ideal and the beautiful, (2) Respect for public opinion, (3) A realization of the hurtful consequences of sin or vice, and (4) "Pure and simple fear of the police."

Father Hull in this connection recalls a conversation with a Jesu-

it Father in Bombay, who maintained that one of the defects of our educational system was a neglect of the appeal to the stimulus of the natural. "Members of religious orders," he said in substance, "fall into the fallacy of looking upon their pupils as if they were members of religious orders too. Religious are so saturated with doctrinal and moral knowledge, and high supernatural motives, and their lives are so dominated by these sources of inspiration and stimulation, that they forget the natural side of humanity. They are apt to think that falling back on natural motives would be a sort of apostasy from

their high vocation. Pious religious in fact are quite afraid of letting natural motives enter into their work, and imagine that its supernatural value is diminished or destroyed thereby. They wish to do their work purely for the love of God, and get frightened at the pleasure they feel in it, or the success which attends it. The idea of a nun being stimulated to do the right thing because it is honorable or creditable or admirable from a natural point of view would most likely be looked upon as a temptation of the devil."

One result of this system is that, in time of temptation, the highest motives go first and there remains nothing upon which men can call for aid in the struggle. "When it comes to the practical struggle, the highest motive is always the weak-

est. It is something so ethereal, so intangible, and so unobtrusive that it is sure to be smothered under the brute mass of evil impulse, passion, and the attractions of sin, which are not only tangible and appreciable and obtrusive, but are so overwhelming that they hardly leave any room for anything else to occupy the mind."

Who that has attended a Catholic school does not realize the truth which Father Hull emphasizes so well in this latest booklet of his? Unquestionably there are many other causes for the numerous "collapses in adult life" which we witness all around us; but Father Hull has elucidated perhaps the most important of them, in his own clear and interesting way.

OBSERVER

The "Sovereign People" and the Peace

Robert Keable recalls in *Blackfriars* (II, 2) how an English battalion commander said to his officers in 1915: "There is nothing wrong with the army. The men love and trust their officers; but if the officers were withdrawn from all the armies now at the front, in a fortnight the first Allied soldier who fired at a German, or the first German who fired at the Allies, would be shot by his own comrades."

Mr. Keable adds the remarkable comment: "That this was so, was known up and down the armies as early as Christmas, 1914, but it could not then be said. It marked, however, the commencement of the passing of the old delusion [of the sovereignty of the people]. With a growing conviction the peoples of Europe have come to see that the

sovereignty which has been dinned into their ears for their own, is even more than a delusion, it is a lie."

Ireland has found that out since the close of the war. An overwhelming majority of her representatives asked for liberty and self-determination and received—Black and Tans!

Popular sovereignty is a delusion; it is also a delusion, Mr. Keable thinks, that the people will ever seize the sovereignty which rightfully belongs to them. They cannot do so for three reasons: (1) The people have no means of knowing the truth. They depend on a press which does not want to tell the truth and could not if it tried; (2) The people cannot speak their mind because they have no mind to speak, but are an ignorant

mob with nothing but impulses; (3) The people cannot deal with realities because they are surrounded by unrealities and uncertainty. "To-day no one makes anything; he feeds a machine that makes a part of something. No man knows for what anything ought to be sold. There is no fair and open market. No man can tell if the merchant asks an honest price. No one knows who is honest and who is not."

For these reasons the people can never be sovereign. Nor can they ever be contented. "The mass of men are sick of strife, sick of worry, sick all but of life. So sick and despairing are they, that they have already turned away in great numbers from any further hope of those things, honest and of good report, which go to make up life.

They despair of clean, honest, wholesome labor for a plain honest reward. The joys of simple men—a home, a garden, free unshadowed homes with wife and child—these they know can never be for them. It is a fact that modern complex life in cities, growing daily bigger, cannot provide these. They grasp, then, at pleasure, or its shadow. Selfishness grows among them. Weary of false prophets and lying councillors, they distrust prophecy and counsel at all. True wisdom is not to be found, they say, nor unselfish men. Let us eat and drink, while we can; to excess if possible; to-morrow we die. Such is the Sovereign People. Such is the peace."

This sombre picture may be somewhat overdrawn; but who will dare to assert that essentially it does not correspond to the facts?

"Phallic Romanticism"

Mr. Edward M. Chapman, in the *Literary Review* for May 7, heads a very sensible discussion of contemporary literature significantly, "Phallic Romanticism." He declares that the American novelists enjoying the greatest vogue at present call themselves "realists"; "and since cant phrases are almost as readily accepted in the realm of literary criticism as in that of politics, their claim is honored. "Realists they are admitted to be, and sex is their slogan. The gusto with which the slogan has come to be shouted, is fascinating. Psychologist has joined forces with the novelist. The world bids fair to become Freudian. Even men whose art is of the most rudimentary description, feel the incompleteness of their efforts except the master word be uttered. A

book came to my table for notice the other day that was frankly amusing in its crude Jack Londonism. All the paraphernalia of 'red blood' and 'virility' were there. The jacket assured me that the author has the punch in both fists, and his portrait was printed to substantiate the claim. Of course there is a fight: the girl of the story looks on, less frightened than enthralled, and her soul goes out toward the blind Berserker who is the protagonist, while the author comments: 'This was sex, primitive, predominant.' There was little in the tale to justify such a conclusion; but none the less the formula must needs be dragged in or the book would fail of orthodoxy."

"It was incidental and unconscious testimony to the extent to

which sex has become an object of literary worship. The romanticist must bring it in by violence if it will not come otherwise. The realist must put it in first place, make it the pivot upon which all else turns, and measure his success as a student of reality by his assault upon life's accustomed reticencies. He fails to see that in the process he passes over from the ranks of realism proper into those of romanticism which his soul abhors. So enamored is he of phallic worship as to lose his sense of proportion; so loud in shouting the praises of the great god sex as fairly to deafen himself to a hundred other voices quite as real if not always so vociferous."

Who will say that this criticism is not well-deserved? Surely there are other things in life to be cross-sectioned—if it be insisted that this is the essence of the realistic method—than unhealthy, unmatu-

ral sexuality. Let us even suppose that all the *affaires d'amour* which fill the pages of the modern novels are healthy, wholesome episodes. Yet surely this is not all of life, nor even a goodly portion of it. The older novelists, whose place is secure in the literature of the world, could ramble on for whole chapters without the slightest hint that they were reserving for us at some place along the line a bit of a love story. Nor did their art require it. It was true to life and therefore completely sufficient. It satisfied because it took for its objective the whole of life and not merely that portion concerned with love and marriage, the obstetric room and the divorce court, or, worse still, "the eternal triangle."

"Phallic Romanticism" is a fit title for much of contemporary American literature.

The Servile State

The more we see of the prevailing school of Catholic social reform, the less our admiration for it. There seems to be an ingrown idea among us that the State, as at present constituted, is an all-holy, omnipotent, and omni-competent creation, to which we can go for our economic and social salvation and upon which we can unload all our ever-increasing difficulties, and from which we can expect something like relief.

The plain fact is that the modern State is a deformed social institution—the result of the diseased capitalistic system. We are attempting to cure the latter by means of the former, though both are essentially rotten and should be scrapped.

Mr. G. D. H. Cole, in his "Guild Socialism" truly remarks in this connection (p. 20) that "There was a time in the Middle Ages, when the State was only one of a number of social institutions and associations, all of which exercised, within more or less clearly defined spheres of operation, a recognized social power and authority. During the period which followed the close of the Middle Ages, these other bodies were for the most part either swept away or reduced to impotence; but the effect of their disappearance was not, except to a limited extent for a time in the sixteenth and seventeenth centuries, the assumption of their powers by the State, but the passing of the social purposes which

they had regulated outside the sphere of communal regulation altogether. Thus the ground was cleared for the unguided operation of the industrial revolution in the eighteenth and nineteenth centuries, and the vast structure of modern industrialism grew up without any attempt by Society, as an organized system, to direct it to the common advantage. This unregulated growth in its turn created the urgent need for intervention; and, all alternative forms of communal structure having been destroyed or submerged, it

was the State which was called upon to intervene. Thus took place the vast extension of the sphere of State action which, whilst it was partly protective in its origin, led to the confrontation of the pigmy man by a greater Leviathan, and produced a situation extremely inimical to personal liberty, of its real inroads upon which we are only now becoming fully sensible. As Mr. Belloc would say, it created the conditions in modern society which are making for the Servile State."

Rents and Rent Commissions

The Rev. Dr. John A. Ryan writes sympathetically of the recent decision of the Supreme Court of the United States in regard to rent laws. The highest tribunal of the land has declared, by a majority decision of one, that it is legal for the rent commissions that have been created here and there during the past few years, to regulate rents and renting.

Dr. Ryan justifies the decision of the Supreme Court on the basis of Catholic principle. We are pleased to find the majority members of the Supreme Court in such good company, but in precisely what manner will this decision effect the lowering of rents? Here and there illegal profiteering has undoubtedly occurred, and it is with these cases that the rent commissions could deal if the harassed renter had the time and inclination to fight the issue. But with the present high cost of building, the stiff rates of interest, and the prevailing scarcity of money, who will say that, for the most part, the

rents as they are at present are not justified?

It is significant of the impotency of the prevailing Catholic social reform movement that, as yet, there has not appeared even an inkling of what could be called a solution of this most pressing evil. Are we to conclude that there is no remedy and that the poor renter is to be crushed between high rents and low wages? Unearned increment is a nasty thing, economically, but until it is tackled, there is no hope of obtaining relief from the present difficulties.

There is little use in justifying "rent commissions" on the basis of Catholic principles, until we know whether or not these new bodies can be of any real help. Meanwhile by accentuating State control, we add to the expense of governing. If it does not rather help to increase the cost of everything without doing anything whatever by way of reducing rents, we shall be very much surprised.

Prohibition and Crime

According to the *Chicago Tribune* of May 24th, our legislators at Washington voted another large sum for the enforcement of the Volstead Act. Which proves that public sentiment is not in favor of a law which interferes with the personal liberty of a large number of the people, and which is radical and unreasonable. Those who advocated the passage of the bone dry law, especially non-Catholic and non-Lutheran clergymen, were convinced that the prohibition of the manufacture and sale of liquor would help to bring the men into their churches, and that, the drink evil being abolished, all social problems would be satisfactorily solved.

But whoever will impartially compare conditions prevailing in society before and after the forcible abolition of liquor manufacture and traffic, must, I think, admit that, instead of improvement, deterioration has come upon us. If we have to wait for bone dry prohibition to bring men into the churches, they will never come; and social problems can not be effectively solved by the enactment and enforcement of unreasonable laws. As one of the enforcement officers is said to have remarked recently: "The people at large don't want this law, and because of this it is impossible to make the country absolutely dry."

Had the Drys contented themselves with the abolition of whiskey, they might have succeeded, but they took advantage of war conditions, which happened to be in their favor, and became radical in their demands. But Radicalism must beget Radicalism, and it is no wonder that the people begin to

rebel against and violate a law that is offensive to a great many, if not most of them.

So the Volstead Act cannot but defeat the purpose for which it was forced upon the people. It certainly will not bring the men back into the churches, and as far as social conditions are concerned, we are worse off than before this law became operative. We have never had as many holdups, thefts, murders, and "soulmate" cases as since the doubtful blessings of bone dryism have come unto us; never as many adulteries, divorces, and broken up homes.

In spite of all police protection no one is safe on the streets of our large cities unless he carries a gun, and the professional crooks and "vamps" and murderers are not, as a rule, and never have been habitual drunkards.

In the summer of last year an adult probation officer of the criminal court of Chicago spent his vacation with the writer. When asked about the beneficial results of the bone dry law in his city, this man, who certainly is in a position to know, responded: "While it is true that some homes are benefited by it, it is also true that crimes of violence have increased by 100 per cent." Fr. A. B.

The I. W. W.

Dr. John A. Ryan in the current issue of the *Catholic Historical Review*, reviews Paul F. Brissenden's book, "The I. W. W., a Study of American Syndicalism." Dr. Brissenden spent more than ten years in gathering the materials for this work, which is characterized by his critic as "unbiased, adequate, and scholarly."

The I. W. W. has never been

strong numerically, and at the present time probably does not contain more than 100,000 paid-up members. They are distinctively "the underpaid and the unskilled in the labor world,—those who have been neglected by the American Federation of Labor." They regard themselves as the "proletariat," in contrast with the aristocracy of labor, which composes the Federation.

Some time ago the I. W. W. split into two branches, known generally as the Detroit and the Chicago factions, the "intellectuals" and the real wage-earners of radical tendencies. The latter group insists upon "direct action" as a necessary policy.

Dr. Ryan thinks that "until the Federation makes greater headway than it has made in the past in organizing this underpaid and unskilled element, the I. W. W. and kindred organizations will continue to obtain a foothold.

A noteworthy fact is that the I. W. W. organization is Syndicalist rather than Socialist, that is, it does not believe in a centralized ownership and management of industry by the State. It is more akin to the French Syndicalists or even the English National Guildsmen.

"Whatever its excesses of doctrine and of conduct," concludes Dr. Ryan, the I. W. W. "does raise an important problem which must some time and somehow be solved: it is the problem of enabling the worker to participate in a more vital way than at present in the conditions of production and the disposition of the product."

Such problems cannot be solved by the penitentiary or deportation.

The Morning after the Night Before

A correspondent of the *New Age* (London) who has been in America recently, writes to that estimable journal in the course of an interesting recital of his experiences (No. 1494, p. 305):

"America went into the war at last by chicanery; and for this reason they were and still are opposed to her entry into it. They are not concerned with the fact so much as with the excuse. Wilson was returned for his second term largely as the man who had kept America out of the war! He promptly brought the country into it. But he and his supporters in press and pulpit expounded the war as a 'fight for democracy' and all that sort of thing. As a fight against a definite evil, the war was never understood in America; she went into the war ostensibly to make the world better, not to save it from becoming worse. Every force of coercion, violence, and hypocrisy was exerted to rouse the country against the new enemy. I need not give examples of this; it was notorious even in Europe. The reaction has come now. America is suffering from the morning after the night before. The intellectuals tried to counterbalance the war hysteria when it began; they failed, and their very failure made them move over much more to the anti-war side than they would naturally have proceeded. But today the whole country is with them. America hates the war, hates England, hates Europe as a whole."

We do not know about the hatred of Europe, but there can be no doubt that America "hates the war."

Great Britain Preparing for War

In the third year of peace Great Britain is reported to be once more leading the world in armament building. The scrapping of obsolete vessels was heralded as a British challenge to the U. S. to discuss the question of disarmament. Super-battleships, enormously stronger in gun-powder, speed and armor, will be the latest word in naval construction. The Hood battle cruiser, now in commission, embodies the improvements which war experience suggested, but the latest battleships to be laid down show a considerable advance as compared with the Hood type. Of the fleet now in commission, the greater part is concentrated in the Atlantic, where the battleships are exclusively armed with 15-inch guns, as compared with 13.5 inch guns in the battleships of the Mediterranean fleet.

The guns of the newest type of British battleships will, it is reported, be of the 20-inch type designed during the war, but never constructed. This gun weighs 200 tons and fires a shell of 5,000 pounds. The battleships of the U. S. are armed with 16-inch guns.

The official explanation of this strong concentration in the Atlantic is that it is necessary for purposes of tactical and sea training, but this explanation does not appear to be regarded as satisfactory by officials at Washington. Nor is it satisfactory to the *Toronto Statesman*, whose editor comments (iv, 23): "History seems to be repeating itself. Concentration in the North Sea before the Great War convinced Germany that war was inevitable and war followed. Is it wise to force the pace on the Atlantic seaboard?"

The N. C. C. M.

The *Catholic Charities Review* (No. 5) remarks that "If the National Council of Catholic Men can attract young men to social work and help them create their own opportunities, it will be rendering a splendid service to Church and country."

We do not enjoy all the news advantages of our Eastern brethren; but if this so-called National Council of Catholic Men really existed, we should have heard the rustling of its wings in some of the parishes of our mid-West cities. On the supposition—this is the only pleasure left these dour days—that this organization does exist, may we rise to remark that the N.C.W.C. would do well first to train and educate a body of social workers and organizers, who can perhaps, be attracted to social work? As things stand at present we do not believe it to be pessimism, but a plain statement of truth, to say that the possibility of the N.C.C.M. attracting anything but obituary notices is as meagre as the camel-needle combination.

Let us get right down to bed-rock before we do a lot of publicity work about something that does not and can not exist. This means honest-to-goodness parish organization, a press, and an educated body of workers in the field who will be able to hold all this together. So far there is nothing in sight, and we cannot but feel that it will be years before the Catholic element in the United States can even attempt unification, though that is the most sorely needed thing in American Catholic life today. F.

—Swords may be beaten into plowshares, but a silk shirt can't be converted into a pair of overalls.

The "Protocols of the Elders of Zion"

A refutation of the authenticity of the documents called "Protocols of the Wise Men of Zion," on which present-day Anti-Semites largely base their attacks upon the Jews, is undertaken by Herman Bernstein in "The History of a Lie" (J. S. Ogilvie Co.) He contends that the "Protocols," in substance, originated in a story of Herman Goldsche, who under the pen name of "Sir John Retcliffe" wrote a series of German novels in 1866 sqq. A chapter from one of these, entitled, "The Jewish Cemetery in Prague and the Council of Representatives of the Twelve Tribes of Israel," was published as a separate booklet in a Russian translation in 1872,—first avowedly as a work of fiction, later, for some unknown reason, as a statement of fact. The dialogue of the novel was consolidated into one continuous speech and put into the mouth of an imaginary rabbi in such a way as to make it appear to be an address delivered by him to a secret convocation of Jews.

It has been asserted that the "Protocols" are the plans of world conquest read to a so-called "Council of Elders" by Theodore Herzl at the first Zionist Congress at Basle, in 1897. Mr. Israel Zangwill, who attended all the sessions of that congress, denies this assertion in his book, "The Voice of Jerusalem" (Macmillan). He classes the "Protocols" with the numerous other forgeries by which it has been attempted at various times to link the Jews with world conspiracies.

Mr. John Spargo has also felt it incumbent upon himself to protest against the so-called documents which seek to connect the Jews as a class with aspirations of world

conquest, and his book "The Jew and American Ideals" (Macmillan) should be read in connection with this controversy. Mr. Spargo is not a Jew.

A Modern "Tom Sawyer"

"Mitch Miller" is a novel by the author of the "Spoon River Anthology," Mr. Edgar Lee Masters. It is a tale of thirty years ago and its hero is the impersonation of the poetry of boyhood. If he had lived, so his creator says, he would have suffered. Such natures will always suffer, but he would have suffered particularly from the changes in America. A note of regret for this sounds in an undertone throughout the book, and sounds loudly in the epilogue.

"If he had lived through as many years as I have lived, he would have passed through the chaos, the dust, the hate, the untruth that followed the Civil War. He would have seen an army organization exercising a control in the affairs of the Republic beyond its right . . . he would have seen wealth amass through legalized privilege into the hands of treasure hunters; and he would have seen these treasure hunters make and interpret the laws their own way . . . he would have seen his country spend ten times what it spent in the Civil War, and lose in battles or disease half as many young men as it lost in the Civil War in the crusade of making the world safe for democracy; and he would have seen democracy throttled and almost destroyed at home, and democracy abroad helped no whit by this terrible war . . . The America his father hoped for and the America he would have hoped for sits, for the time being, anyway, in dullness and in dust."

"Brother" Harding

We read in *The Nation* (No. 2914): "At the one hundred and second anniversary of the Independent Order of Odd Fellows, President Harding told the assembled 'boys' how, at a lodge meeting, he had found himself sitting next to his 'shofer.' Business of mutual surprise. 'Ever after,' said the President, 'he was a better chauffeur and I was a better employer.' The twofold moral adorning this tale is clear. A better boss for being a lodge brother, Warren G. Harding should surely make a grand president. Is he not a Mason, a Shriner, an Odd Fellow, and for all we know, an Elk, Owl, Eagle, Moose, Red Man, and Knight of Pythias? For all his lodge brothers he becomes a better president. But how about those benighted outsiders to whom he does not belong? The Knights of Columbus and the Independent Order of B'nai B'rith should promptly forward their application blanks to the White House. As for the residuum of non-joiners, they should take steps to secure the maximum of service out of their chief executive by electing him immediately High Cockalorum of the B.U.N.C.O.M. B.E.—the Benevolent Unassociated Non-Conformers of Mentality Beyond Elevation."

Correspondence

To the Editor:—

If you will kindly publish these remarks, I hope to trouble you no further with this disagreeable matter which has been forced upon me—unless compelled to do so in self-protection.

I am happy to say that the *Année Dominicaine* (Paris) for March saves me the trouble of answering Father Devas' letter in your May 15th issue in

extenso. Readers who wish to know will find in the *Année Dominicaine's* review of "Ex Umbris" quite sufficient about Father Devas' "strange book," the impression which it made, and the spirit in which it was written, as well as about Foisset, Lacordaire, suppression, etc.

However, I cannot refrain from passing a few strictures of my own on Father Devas' letter.

1. He writes: "These letters and papers are what Fr. Jandel expressly wished to be in the hands of every member of the Order interested in the great questions involved." These words should have been supplemented by Father Jandel's no less express statement that these letters and papers "are not written with a view to publication." With Father Devas we believe that history should be truthful. So should it be constructive. Unless it is such, it will do little good, if it is not quite useless. Nor can any *ex parte* presentation of a question, written with a view of propagating one's own pet ideas, claim all the honor of telling the truth.

2. Father Devas' half-hearted contention that Canon 1385 of the New Code derogates from the rule of the Dominican Constitutions requiring the names of the provincial, or General, and two censors of the Order to be printed in a book published by a member of the institute, must appear strange to a canonist. Father Devas should read Canon 489, which is fundamental. Furthermore, his remarks about his book, "Ex Umbris," being published "*cum superiorum licentia*" are not to the point. The Order's constitutions, Nos. 1153—1156, give the rule and the

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method to be followed in regard to the publication of a book. The only case in which, as far as the present writer can see, the printing of merely "*cum superiorum licentia*" can be permitted, is when a work is published anonymously. This may be seen from *Constitutiones*, 1153, VII. The old law still stands, and neither provincial nor bishop can set it aside. No, Father O'Daniel does not wish to know the censors of "Ex Umbris."

3. I do not fear the verdict of those who read "Ex Umbris," though it might pay them to read the other side of the case too. Father Devas may continue to hold his own opinion; he has certainly not changed mine.

V. F. O'DANIEL, O. P.,
Washington, D. C.

Notes and Gleanings

—"Wholesale Prices Decline 43 Per Cent in Twelve Months." The decline in retail prices is being figured out with a micrometer.

—There is a powerful little plea in the current *Month*, by Mr. Louis Vincent, for the use of "movies" in the cause of religion. Mr. Vincent makes out quite a good case, but can the real quality of a Benson or an Ayscough story be conveyed on the film?

—The Bollandist Society (Boulev'd Saint-Michel, 22, Brussels, Belgium) has for sale a set of the famous "Acta Sanctorum," complete sets of which are very scarce. The purchase money will be a sensible aid to the work of this famous company of Jesuits, whose resources have been seriously impaired by the war.

—After it gets through with the Jews, we suppose Henry Ford's *Dearborn Independent* will undertake a

campaign against the Knights of Columbus. Already the paper (June 4) is declaiming against "kighthood gone to seed" and denouncing all "titular distinctions" as "trappings of royalty" incompatible with democracy.

—Readers of *The Month* will have noticed with regret the announcement made in the May number, that Father Sydney Smith, S. J., who has been among the magazine's contributors for many years past—his first article having appeared as far back as 1869—has at length been compelled to retire from the editorial staff, a veritable *miles emeritus*, who has done good service in his day, and may now be content to rest from his labor and leave the work in the hands of younger men.

—Twenty-four of the fifty-six signers of the Declaration of Independence are asserted to have been Masons in a recent statement by Past Grand Master W. W. Clarke of Louisiana. In this connection the *Christian Cynosure* (Chicago, Vol. LIV, No. 2, p. 35) quotes the following declaration of Past Grand Master G. W. Baird, District of Columbia, from the "Proceedings" of the Grand Lodge of the District of Columbia, 1919, p. 418: "We have been searching for evidence on this for the past twenty years, but we cannot verify ten."

—The *Dial* has been examining into the case of Mark Twain. It is undoubtedly pathological, and not only Clements himself, but America, were the victims. Mark Twain undoubtedly had talent, but instead of using it for the good of his fellowmen he prostituted it for their amusement. As Mr. Lovett says, Mark Twain "flattered a country without art, letters, beauty or standards to laugh at these things." If he could come back and judge of things *sub specie aeterni-*

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tatis, as he was too blind to do whilst in the flesh, he would no doubt acquiesce in this severe judgment.

—There has been an alarming decrease of candidates for the Methodist as well as for the Episcopalian and other pulpits, so that a "life service commission" has been organized, with Bishop Henderson of Detroit at its head, to begin a "vigorous campaign" to supply Methodist needs. The Episcopalian theological schools have so fallen off in attendance that the anxiety of those concerned has been aroused. "Thus," comments *The Nation* (No. 2917), "we have another interesting side-light upon that great spiritual revival which was scheduled by the warmakers to follow upon the holy business of wholesale slaughter on behalf of democracy and humanity."

—The Catholic doctrine of dogmatic intolerance is frankly adopted by the Protestant *Sunday School Times*, of Philadelphia, which says in its edition of May 7, 1921: "True love is always intolerant. . . . God was so intolerant of sin that 'He gave His only begotten Son' in order that, by the shed blood of that Son, He might deliver men from intolerable sin and its intolerable consequences. The whole message of the Bible makes it plain that whoever wilfully, persistently tolerates things that God cannot tolerate becomes necessarily intolerant to God. What a sad mistake it is, in these last days, when men actually make a virtue of toleration in directions where God makes it a vice.

Some one has written, 'It is as if people were so afraid of intolerance that they are beginning to have no convictions at all.'

—The Rev. Dr. MacEachen, of the Catholic University of America, says (*Cath. Hist. Review*, N. S., I, 1, p. 124) that the first catechism to come into general use was that of "the Saint Peter Canisius." This is a little "previous," as Bl. Peter Canisius has not yet been canonized. To-day, by the way, the number of catechisms used throughout the world is almost innumerable. Dr. MacEachen says there are 110 officially adopted in French dioceses, 25 in English, 20 in Spanish, 20 in Italian, 20 in German, 15 in Portuguese, 3 in Hungarian, 3 in Polish, and so forth, besides innumerable non-official texts. Dr. MacEachen has a collection of 4,000 catechisms, said to be the largest in the world.

—In his series of papers on "Some Physical Phenomena of Mysticism," in the *Month*, Father Herbert Thurston, S. J., discusses, *inter alia*, the incorruption of the mortal remains of pious persons. He institutes an inquiry into the state of the mortal remains of forty-two saints of the last five centuries, who have been included in the Roman calendar. He finds that in twenty-two cases the body was found incorrupt after an interval which normally would bring about a state of advanced decomposition or complete decay; in seven cases there were indications of unusual phenomena of a similar character;

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whilst in the remaining cases the negative evidence against inculpation was not always conclusive.

—That the *Dearborn Independent's* campaign against the Jews is at bottom nothing but a piece of ordinary anti-semitic agitation, transplanted to this country from Europe, appears plainly from the latest installment (June 4). There the Jews are blamed, *inter alia*, for objecting to the Red Cross, to the Gideons, to the Salvation Army, to the Y. M. C. A., and to Theodore Roosevelt's choice of a battle hymn for the Progressive party. In matter of fact Jewish opinion is divided on these points, as is Catholic opinion. We, for one, share all these dislikes; are we for that reason inferior Americans, who deserve to be ostracized and persecuted? We are sorry to see Mr. Henry Ford lending his name to such an unjust and silly agitation.

—In the current issue of the *St. Louis Catholic Historical Review*, the editor, reviewing Fr. O'Daniel's *Life of Bp. Fenwick*, points out that the relative rigorism existing in continental Europe at the end of the 18th century, and transplanted to America by such early missionaries as Frs. Nerinckx and Badin, was not so much the result of Jansenism, as a reaction against the baneful principles of the French Revolution. The missionaries simply followed the theology they had been taught and in the absolute soundness of which they implicitly believed. Dr. Souvay thinks most of the weird stories of strange penances, extravagant abstinences, etc., imposed by these priests were invented by malcontent parishioners and penitents, or induced by misunderstanding. Fr. Nerinckx, for example, "never could speak English decently and was often misunderstood."

—Mr. O. F. Englebrecht, of Milwaukee, presumably a Protestant minister, in a paper contributed to the *Christian Cynosure* (Vol. LIV, No. 2), calls attention to the significant fact that politicians are increasingly using secret societies as a means to further their individual fortunes. "On what other theory," he says, "could one explain the fact that the vast majority of politicians are connected with some secret society, often with many, preferably with the Masons? How else could one account for the fact, as was the case in Nebraska a year ago, that twenty-one of the twenty-four State Senators were Masons, that the majority of the Supreme judges, the governor, and most other office-holders were Masons, unless one assumed that the Masons are in politics, all claims to the contrary notwithstanding?"

—A Georgia cotton farmer, writing in the *N. Y. Independent* (No. 373), says the Ku Klux Klan which is so rapidly spreading over the country, is not the old Ku Klux Klan of the post-Civil War period, but an entirely new organization, whose chief objects are: (1) to protect white moonshiners and (2) to stop the making of whiskey by negroes, for themselves or for white men. These may be some of the objects of the Klan, perhaps its principal objects, in the South. But the organization is spreading also in the North. What are its aims and purposes here, where the negro is not a dangerous competitor of the white man in the manufacture and sale of illicit whiskey? One thing is certain: the Ku Klux Klan everywhere is both nativistic and anti-Catholic and therefore a serious danger to the country.

—Volumes XVIII and XIX of the "Jahrbuch" of the German Historical

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Society of Illinois, for the years 1918 and 1919, has just appeared. Like the previous three or four volumes, these two, bound in one, are edited by Prof. Julius Goebel, of the University of Illinois. The longer articles deal with Swiss emigration to America, Christian Wolff and the Declaration of Independence, Hoffmann von Fallersleben's "Texanische Lieder," reminiscences of the historian H. A. Rattermann, a neglected factor in the anti-slavery triumph in Iowa in 1854, and the late Paul Carus. There are the usual obituary notices of deceased members and a report of the 1919 meeting of the society. It is discouraging to learn that this excellent society can continue its work only through the generosity of a few of its wealthier members.

—Princess Blücher, in her interesting book, "An English Wife in Berlin," tells that in the course of the world war a reduction was effected in the pay of all officers in the German army, from the minister of war to the youngest lieutenant. This leads a correspondent of the *Tablet* to ask: Is there any reason why this principle of the equality of sacrifice should not be applied to industrial concerns? If the reduction in the cost of living and the need of meeting foreign competition render advisable the lowering of wages in a great industry, ought not the salaries of directors, managers, and the better-paid officials to be reduced in proportion? Questions of equity apart, it would promote good will. If the principals announce their intention of reducing their own salaries, subordinates will certainly be more ready to accept reductions in theirs.

—The current issue (Vol. III, No. 1—2) of the *St. Louis Catholic Historical Review* is a double number of 150 pages. The leading articles are: "The Old Cathedral Conference of the St. Vincent de Paul Society," by the Rev. Paul Schulte; "Historical Sketch of the Parish of Opelousas, La.," by the V. Rev. B. Golliard; "The Old St. Louis Calvary," by the Rev. John Rothensteiner; "The Beginnings of Cath-

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olicity in Cape Girardeau, Mo.", by the Rev. E. Prunte. To these are added the usual historical and bibliographical notes and a selection of documents from the archives of the Archdiocese. The editor-in-chief of this interesting and valuable quarterly, Dr. Charles L. Souvay, C. M., of the Kenrick Seminary, on May 30th celebrated his silver jubilee as a priest. We beg leave to add to the many felicitations offered to him on this occasion those of the FORTNIGHTLY REVIEW, to whose pages he has contributed. *Ad multos annos!*

—Dr. R. Willman, of St. Joseph, Mo., says that the failure of the "Catholic Press Month" is attributable to the fact that the movement was neither properly announced nor judiciously conducted. He adds that the Catholic newspapers themselves are partly to blame because they did not endorse his own little publication, "The Lay Apostolate," of which specimen copies with order blanks have been mailed to the clergy. Of what benefit this monthly leaflet by a well-meaning but inexperienced amateur could be in a matter where the ordinary press organs and the pulpit have practically failed to accomplish the desired result, is hard to understand. Those who are eager to further the apostolate of the press should not start new publications, but take as many legitimate Catholic journals as they are able to pay for, distribute them among their friends, remind every negligent Catholic they meet of his duty towards the press, and undertake to gain new subscribers gratis or at a nominal commission.

—A majority is quite as arrogant in its belief that it "can do no wrong" as any king ever was.

—A religious education is the richest gift a parent can bestow upon a child; the want of it can never be made up by wealth.

Literary Briefs

—Father F. S. Betten, S. J., in a letter to the Catholic press calls attention to the fact that an important sentence was omitted (no doubt inadvertently) in the English translation of Janssen's History of the German People, Vol. III. After the words, "and raised up a storm and insurrection," at the middle of page 192, the text should read: "The following day, April 18, at the second hearing, Luther showed the steadfastness expected by his friends, and with fearless, untrifled voice refused to make any kind of retraction."

—"Collapses in Adult Life," by the Rev. Ernest R. Hull, S. J., is a sequel to the same author's "Formation of Character." Fr. Hull attempts here to answer a question that has been often propounded, namely, why do so many graduates of our Catholic schools fail when they come in contact with real life? No one can prove to a demonstration that Father Hull's views, as expounded in this pamphlet, are correct until they have been fairly weighed and tried out. They have the advantage of being practical and sensible and capable of incorporation into the prevailing teaching methods. Part VIII, "The Appeal to Natural Motives," contains Father Hull's answer to the present difficulty, and it merits consideration by every Catholic educator. We have too long glossed over the failures of our educational system, and it would seem that the remedies proposed by Father Hull were worthy of a

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thorough trial. Parents, too, would do well to peruse this valuable little book on the proper education of their children. (Retailer in this country by the B. Herder Book Co., St. Louis, Mo.)

—Dr. Charles Telch's "Epitome Theologiae Moralis," based upon Noldin's "Summa" has appeared in a new (the fifth) edition. This useful summary of moral theology has been revised according to the new Code and is consequently apt to serve more effectively than before the harassed student before examination as well as the busy priest on the missions. A recent reply of the Commission for the Authentic Interpretation of the Code will modify the view expressed (p. 288) in reference to *peregrini* and reserved sins. It is confusing to speak of clandestinity as an impediment (p. 331). (Fr. Pustet Co., Inc.).

Books Received

A Woman of the Bentivoglios. By Gabriel Francis Powers. 79 pp. 8vo. Notre Dame, Ind.: Ave Maria Press.

Why the American Daily Standard Failed and How it is Going to Win. By J. Clover Monsma. 109 pp. 8vo. Grand Rapids, Mich.: Seymour & Muir Printing Co. 50 cts. postpaid.

Aehrenlese. Erlebtes und Erwogenes von Sebastian von Oer, Benediktiner aus der Beuroner Kongregation. Zweite Reihe. vi & 248 pp. 12mo. Freiburg i. B.: B. Herder & Co.; St. Louis, Mo.: B. Herder Book Co. \$1.10.

A Son of the Hidalgos. By Ricardo León. Translated by Catalina Páez (Mrs. Seumas MacManus). xx & 296 pp. 12mo. Garden City, N. Y. and Toronto, Canada: Doubleday, Page & Co. \$1.75 net.

A Catechism of the Social Question. By Rev. John A. Ryan, D.D., and Rev. R. A. McGowan, National Catholic Welfare Council Social Action Department. 47 pp. 16mo. New York: The Paulist Press. (Paper).

Die heiligen Schriften des Neuen Bundes. Aus dem Urtext übersetzt, mit Erläuterungen und einer Einführung von Dr. Nivard Schlögl, O. Cist. 428 pp. 8vo. Vienna: Burgverlag (Richter and Zöllner); St. Louis: B. Herder Book Co. \$1.25 net.

Die Seelenleiden der Nervösen. Eine Studie zur ethischen Beurteilung und zur Behandlung kranker Seelen von Dr. med. Wilhelm Bergmann. xv + 240 pp. 12mo. B. Herder Book Co., \$1.50 net.

The Vitreous Body. Its Origin, Development, and Structure, as Observed in the Eye of the Pig. By Aloysius W. Fromm, O.F.M. 43 pp. 8vo. Washington, D.C. (No publisher given). Wrapper.

The New Church Law on Matrimony. By the Rev. Joseph J. C. Petrovits. With an Introduction by the Rt. Rev. Thos. J. Shanahan. xvi + 458 pp. 8vo. Philadelphia: John Joseph McVey. \$4.50 net.

Missale Romanum. Ex Decreto SS. Concilii Tridentini Restitutum, S. Pii V Pontificis Maximi Iussu Editum, Aliorum Pontificum Cura Recognitum, a Pio X Reformatum et SSmi D. N. Benedicti XV Auctoritate Vulgatum. Editio iuxta Typicam Vaticanam. ("Ratisbon Edition"). Fr. Pustet Co., Inc., Ratisbon. New York, and Cincinnati, O., 48mo. \$3.25; 18mo, leather. \$3.25, sheepskin, \$4.25.

The Pauline Formula "Induere Christum" with Special Reference to the Works of St. John Chrysostom. By the Rev. Leo Joseph Ohleyer, O.F.M. (Doctoral Dissertation). 111 pp. 8vo. Washington, D. C.: The Catholic University of America.

Jahrbuch der Deutsch-Amerikanischen Historischen Gesellschaft von Illinois. Herausgegeben von Dr. Julius Goebel, Professor an der Staatsuniversität von Illinois. Jahrgang 1918—19 (Vol. XVIII—XIX). 388 pp. 8vo. Chicago: The University of Chicago Press.

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Forty Years of Missionary Life in Arkansas

By the Rev. JOHN EUGENE WEIBEL, V.F.

(Thirty-Third Installment)

Bishop Fitzgerald took a great interest in the young community of Maria-Stein. He advised them to form a corporation and hold their property as a legal body under protection of the State. The canonical standing of the Sisters was rather uncertain. I was satisfied with the existing conditions, but the Bishop did not agree with me. He spoke about this repeatedly, and on June 23rd, he wrote to me as follows (I quote from memory; the original must be in the archives in Jonesboro): "I do not agree with you concerning the religious orders, especially those of women, that they should depend upon the Bishop. The Bishop of to-day may favor the Benedictines, the Bishop of to-morrow may not. What then shall the poor Benedictines do if they are only diocesan foundations? I prefer that they should depend on a central authority outside of the diocese. Of course, if all bishops were as good as I am, it would be all right, but you see it is not easy to find such a good man as I am."

Although joking about himself, the Bishop was in earnest about the Sisters. I had modified their statutes somewhat, and submitted them to him. He told me to have them

revised in Rome and to try to procure a canonical standing for the Sisters. Soon after he sent me to Rome in the interest of the community. The Abbot of New Subiaco offered me a substitute for Jonesboro, in the person of Father Ulrich, O.S.B. This amiable Father had not been in Jonesboro long, when he got sick and had to be sent to St. Joseph's Hospital in Memphis. His life was despaired of for some time, but he recovered sufficiently to be able to return to his mother house in Einsiedeln, Switzerland, where he died soon after. Thus the care of Jonesboro and Paragould, with their missions, devolved upon Father McQuaid, who proved himself a real missionary, capable of the hardest kind of work day and night.

The fall of 1892 was a very sickly season. Father McQuaid, as I have been told by reliable witnesses, for two weeks had a distant sick-call every night. Having lived for years in the Arkansas country, he knew the needs, ways, and manners of the people, and, without compromising his priestly dignity, he walked and talked with them as one of their own. He enjoyed the confidence of all and has proven himself for a quarter of a century by his prudent zeal and his charity a most successful laborer in the Lord's vineyard.

For the rest, as a rule, it is much easier to get along with common folk than with those who have been overeducated. I traveled on hand-cars from station to station to hold

services in section houses or in boarding cars, and in the sheds of the saw-mill hands. The woods of Arkansas were then crowded with saw-mills. I have the most pleasant recollections of most of these places. The people were full of respect and had common sense. The priest invariably got the best room. The first thing the lady of the house would do after his arrival was to make him comfortable and give him something to eat. In the evening one room was placed at the priest's service to hear confessions. If the house had the things to fix up an altar, it was invariably done, but more often a sewing-machine had to be used for the purpose, or the end of one of the long boarding-house tables, on which the breakfast plates were ready on the other end. There was so much joy over the priest's presence and so much earnest zeal that these visits were a delight to the missionary. The greatest trials were met with whenever Mass had to be said in the fashionable house of a lady raised in one of our grand academies. Very often these ladies, unlike the girls of the parish school, were married to some rich Protestant, and the vanity show had to be kept up at any price. Thus, when the missionary came, it took hours before the altar was arranged. Whether the people and the priest were waiting did not matter. The saddest part of it was that the common people generally did not venture to enter the rich parlor with its carpets and paintings, and therefore missed Mass. The priest himself, in view of all the bric-a-brac on the improvised altar, would hardly dare to move for fear of breaking something. And then the wait for the exquisite meal! I had repeatedly to wait on common weekdays until one or two o'clock in the afternoon to get something to eat. No matter how grand the repast was, the good humor was lost by the long fast. Such ladies meant well, but in the artificial atmosphere of the academies they had lost their common sense. For fear of spoiling the priest's appetite they would not offer him a cup of coffee, but let him wait until he would be entirely out of humor.

These academic flowers happily do not grow in the parochial school gardens. Of course, there are exceptions, but most missionaries will be forced to acknowledge that this cross exists. By the way, I think that, whenever the attack on the Catholic schools comes, as it surely will, our enemies could well afford to overlook most of the fashionable academies, because these, unknowingly perhaps, but very successfully, promote religious indifference. The Protestant boarders exert a bad influence on their Catholic fellow-pupils. No wonder that the Catholic alumnae so often contract mixed marriages! Sisters often have a very good eye to the temporal prosperity of their house, but seem to be very short-sighted, if not blind, to many of the dangers that threaten their charges. On one of my visits to the section house in Knobel, Mrs. Wm. Foley warned me if I should have any money with me to be careful as they had some New York flunkies in the house who stole like rats. I had with me \$1200 to be deposited for Mr. Peters of Pocahontas in a bank in Little Rock. In my desire to be careful I put the money under my pillow. At 5 o'clock A.M. I heard confessions said Mass, took breakfast and was brought with the handcar to the train. When I was asked to show my pass, I realized that I had left my pocketbook under my pillow. There was at that time but one train a day from St. Louis to Little Rock. I impatiently waited for the train to bring me back to Knobel. When I arrived there Mr. and Mrs. Foley were at the garden gate. For a while Mrs. Foley teased me, but Mr. Foley told her to stop keeping me in suspense. She said she would not allow any of her helpers to attend to the priest's room and thus happily she had found my pocketbook herself. Little I dreamed then that at my next visit in that section house the good Mr. Foley would be brought in as a corpse. He was shot by the town marshal in Corning without any provocation. We buried him in the Catholic cemetery of Pocahontas.

(End of Part One)

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The Fortnightly Review

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ST. LOUIS, MISSOURI

July 1, 1921

Prejudice and Politics

By P. H. Callahan, Chairman of the Commission on Religious Prejudice *

We are now far enough away from the late political campaign to prevent any wrong construction being put on a frank discussion of the attempt made to inject religious prejudice into the contest.

From all accounts it was a sorry attempt, shamefaced and anonymous, which happily failed to create any great stir. It appeared in spots all over the country; but nowhere, except in sections where bigotry is systematically cultivated between times, was it taken seriously; and, generally, it was as a thing outlawed. This is a great improvement over conditions as they have existed in prior campaigns, when no pains were taken to conceal responsibility for stirring up prejudices; when people grew wrought up and embittered, and deep, gaping wounds were opened that it took months and even years to heal.

We of the older generation can remember the time when in one campaign men running on anti-Catholic platforms were elected governors in half a dozen States. More than twenty congressmen elected at the same time were out and out anti's. Both of the great political parties truckled to the bigots; and everywhere over the country communities were divided

and embittered, and friends suspected one another and neighbors were afraid of one another.

Bigotry in those days was the stock-in-trade of almost every politician, regardless of party or religious belief. Political campaigns were the rich harvest season for professional propagandists, who usually managed to bleed all the parties in the contest. There is a delphic peculiarity about religious prejudice propaganda that adapts it to use on all sides. It was common in the old days to see the same stuff used by opposing parties in different communities. Even in the same community it was employed by both sides, one for the flare-up, the other for the flare-back. The propaganda makers calculated on both. It was all of a piece to them which side grew excited first, as they could trust the managers on the other side to answer in kind. And it was all the same to the managers what deep passions they set aflame, so long as they rallied support to their party or candidate.

The propaganda anonymously circulated during the late campaign was typically delphic in character. It was adapted to use by Republican politicians to incite susceptible Protestants to vote Republican, and it was adapted to use by Democratic politicians to induce susceptible Catholics to

* The Commission on Religious Prejudice was started in 1914 under the Auspices of the Knights of Columbus and terminated in 1917.

vote Democratic. There was no way of telling who prepared it, and the only means of judging as to who was circulating it, was by observing the class of persons receiving it and the effect it was calculated to have on them.

If they were of that class of Protestants who pay any attention to such things, they were likely to vote Republican, and it is safe to say Democratic politicians were not responsible for circulating it to them. On the other hand, if it was being sent to Catholics, the idea was that those who would consider it at all, would likely vote Democratic,—which makes it safe to say that the Republican politicians were not circulating it to them.

As a matter of fact, it is virtually a waste of time to try to fix the blame on the politicians of either party, as it is not the blame they care about, but the votes. What is more worth while is for us to try to find some way of convincing the people generally of the fact that all such propaganda, whether circulated among Catholics or among Protestants, by Republicans or Democrats, and whether anonymous or not, is just so much professional trickery that makes political dupes of all who take it seriously.

The situation in Michigan was, of course, different with very little politics and mostly all bigotry at the root, and the way Catholics and non-Catholics stood together to lay the ax to the root is an example of what we can expect almost everywhere in this country, when the bigots are in earnest, instead of merely playing into the hands of politicians.

But take the case in New York,

where Governor Smith lost votes because he is a Catholic, and received other votes for the same reason, while his opponent likewise lost and gained votes because his wife and children are Catholic. We see here a typical play of bigotry by the politicians, with the cards all known and most of them marked before the game opened with the nomination of candidates. If Protestants were urged by Republicans to vote against Smith, Catholics were urged by Democrats to vote for him, with the same argument in both cases. And while Protestants were being urged by one set of Republicans to vote against Smith, because he was a Catholic, Catholics were being urged by another set of Republicans to vote for his opponent because his wife and children were Catholic, and this same cut-and-shuffle was being played by Democrats. It is a great game.

When we were conducting the work of the Commission on Religious Prejudice some years ago, and particularly around election time in 1916, a number of complaints were made to us about bigotry being injected into the campaign and of candidates for this or that office being defeated on account of their religion, but we invariably found that religious prejudice had been injected into the contest by some politician, not infrequently by the candidate himself, whose tactics usually proved a boomerang. The professional bigot's part was merely to furnish the propaganda for which he was paid, and that was the extent of his interest in the matter.

In those sections of the country where Catholics are few in number and the observance of Catholic ac-

tivity and practices is not common, the case is different. Religious prejudice in such sections is, as a rule, one-sided. It is systematically and continually cultivated, not only at election time, but between times. The professional propagandist, whether a writer or an itinerant lecturer, goes over these fields as regularly as a travelling salesman drumming up trade. He has a clientele and constituency that he knows almost as well as a politician knows the "fences" in his district. Election times are his flush season, furnishing him an opportunity to dispose of a greater quantity of his "wares" than at other times, but they are not necessary to his business, which goes on independently of election.

Taking the country at large, there is every reason to say that the last thing to enter the minds of the politician who stirs up religious excitement on one side or another, is to injure religion. A politician, as a rule, has no other business but politics.

Most persons, of whatever party or religion, who allow themselves to get excited over the injection of religious prejudice into a political campaign, are merely pliant tools in the hands of the unscrupulous propagandist or the political trickster. Ignorance on the one hand and lack of sufficient experience to give poise of thought and that insight which sees through underlying motives and aims, on the other hand, combine to produce a rich supply of victims. These good people enter into the contest and sometimes take it very seriously, some feeling that the country is in danger from the activities of the Catholics, others feeling that the Catholic religion is attacked and put on the defen-

sive on account of the attitude of some seeker for office; while the professionals laugh up their sleeve at both sides.

It will be a long time, if ever, when religious prejudice ceases to exist. The Religious Prejudice Commission in one of its Reports made this observation: "While we feel that the individual personal sentiment of prejudice can never be eradicated as long as human nature harbors likes and dislikes, we firmly believe that social prejudice will yield to a systematic and persevering treatment aiming to correct the misinformation, cause and influence that abound, in regard to those things which divide people into groups and classes, separating them wider and wider with each generation, until some great common danger or great common sorrow brings them back to a realization of their common brotherhood."

It seems just as true to say that the prejudices which are injected into our politics will also yield to a systematic and persevering treatment.

The main thing, however, is for the people of all denominations to learn, and there are no signs wanting to indicate that they are learning, that to inject religious prejudices into a political campaign is simply a political tactic, and in no real sense an attack upon religion, and that to notice it, whether to oppose or denounce it, while the campaign is in progress, is only to play into the hands of the politicians. Then we may soon see the last of this indecent spectacle paraded in our national political campaigns and the recrudescence of bigotry at election time will at most be confined to a few backwoods sections of the country.

A Clarion Call to Duty

The *Living Age* (No. 4009) reprints from the *Manchester Guardian* a letter which, because of the signers, is well worth perusal:

“Sir:—No lover of mankind or of progress, no student of religion, of morals, or of economics, can regard the present trend of affairs without feelings of great anxiety. Civilization itself seems to be on the wane, and everything that makes life really worth the living in process of extinction. The nations are filled with mistrust and antipathy for each other, the classes have rarely been so antagonistic, while the relation of individual to individual has seldom been so frankly selfish. The vast destruction of life by war and the acute suffering which the war created seem to have largely destroyed human sympathy. Hence the unprecedented misery into which the war has plunged so many nations often fails to excite those feelings of humanity, which, prior to the war, thrilled the people of every country when the world was visited by misfortunes quite insignificant in comparison with the present disaster.

“Never was greater need of all those qualities which make the race human, and never did they appear to be less manifest. For the conditions now existing the statesmen blame the private citizens, while the latter blame their statesmen; the employer seeks to throw responsibility upon the worker, the latter denounces the selfishness of his employer, and nations accuse each other. Already the consequences of the breakdown of international, national, and private morality are becoming every-

where apparent. The growing unemployment at a time when the need of production was never so urgent is but an outward manifestation of moral and spiritual failure.

“It is becoming increasingly evident that the world has taken a wrong turn, which, if persisted in, may lead to the destruction of civilization. Right-thinking men and women of all classes are filled with anxiety, not only because of existing conditions, but on account of the still more distressing situation likely to develop in the early future—a situation which they feel powerless to prevent. In these circumstances we appeal to the right thinking of all nations and of all classes, whether they be statesmen or humble citizens, employers or workmen, and invite their cooperation in the work of applying the true remedies, for it is only by maintaining the highest possible standard of right between nations, between classes, and between individuals that the present situation can be adjusted and the dangers overcome. So long as each nation, through its statesmen, considers exclusively its own interest, and refuses to consider the common welfare of all nations, the dangers cannot be overcome. Nor can they be overcome while everyone is seeking to benefit himself at the expense of the community and refusing to perform the best service he is capable of performing.

“Many, no doubt, are conscious of the truth and the air is full of recriminations; but a renewed sense of the right is needed, as well as a renewed determination both to do what is right and to

maintain what is right, internationally as well as nationally and individually. When statesmen and citizens, employers and employed acknowledge joint responsibility and decide to stand for the right even when it is apparently against their interests as well as when it favors them, only then can the spiritual and moral health of the nations be renewed, progress be resumed, and the general economic wellbeing be once more re-established.—Yours, etc.”

Follow the signatures of E. W. Barnes (Canon of Westminster), Francis Balfour, Hugh Bell, Lord Buckmaster, Edward Carpenter, John Clifford, D.D., Kate Courtney of Penwith, W. Moore Ede (Dean of Worcester), Alfred E. Garvie, D.D., (Principal of New College, Hempstead), L. P. Jacks, (Principal of Manchester College, Oxford), Walter Lock, D.D., (Lady Margaret Professor of Divinity), the Bishop of Manchester, the Bishop of Oxford, George Paish, Lord Parmoor, the Bishop of Peterborough, and W. B. Selbie, D.D., Principal of Mansfield College.)

This is indeed a memorable letter. We have seen fit to quote it in full and add all the signers' names. It is nothing if not significant and, in a limited sense, represents the opinion of intellectual England. The ideas expressed in the communication can stand by themselves, though the names attached thereto and the circumstances of the writing make for additional effectiveness.

Our particular interest in the letter lies in the relationship between the ideas expressed therein and the Catholic position at the present moment.

Let us first recall that one of the chief concerns of the correspondents is the maintenance of the “highest possible standard of right between nations, between classes, and between individuals that the present situation can be adjusted and the dangers overcome.” Now, in what sense are Catholics interested in just this very problem? Are we, as a body, vitally concerned with these questions, or does our religion mean nothing to us beyond the limited sphere of our own lives? If non-Catholics are seriously asking themselves these questions, whether should Catholic opinion and action have already gone? In short, are we as a body making the principles of our Catholic faith felt in the present crisis and can we truthfully say that the Catholic Church is a vital factor—it should indeed be the sole determining influence—in this era, which is certainly one of the most important turning points in history? American Catholics have cause to be alarmed. Perhaps never before have twenty million people, with a definite faith and a definite world-economy, presented so disordered a front to an approaching cataclysm.

H. A. F.

—The new Archbishop of Birmingham, Msgr. McIntyre, in a letter to the *Universe*, of London, applies to that excellent Catholic journal, of which he has been a reader for many years, a famous saying of Cardinal Newman. “Speaking for myself,” he says, “I apply to the *Universe* a sentence of Cardinal Newman’s: ‘A [newspaper] which can please in youth and age seems to fulfil (in logical language) the *accidental definition* of a classic.’” This is high praise, indeed, coming from a critic of Dr. McIntyre’s taste and erudition.

A Serious Defect in Our Higher Teaching

Father Hull, in his "Practical Philosophy of Life," puts into the mouth of "Mr. Watson," a fictitious theological student, words which must recall the college days of many a student of the sacred sciences. Watson was suspected of liberal theology. "The points of the indictment were reducible to two: (1) He was a "dark horse" to his superiors; and (2) he was suspected of liberal tendencies in theology and philosophy. As to the dark horse accusation, that was soon disposed of. In matter of fact, he was the most transparent of characters, and was always dying to confide everything to every body. But he had a reverential fear of persons in authority, resulting from the fact that in childhood, whenever he was naughty, his parents always threatened to call in a policeman—so that he always felt shy in the presence of official persons, and his lips were paralysed whenever he wanted to tell them anything.

But like others similarly composed, Watson overcame this difficulty by sheer use of will power.

The suspicion of Liberalism, however, was another matter. Watson "was noted for the radical way in which he attacked the theses and the tenacity with which he persevered in the attack. Most students regarded objections to theses as sort of academic exercises or at most a dodge for clearing up their meaning. But Watson was of different calibre. With almost fierce earnestness he seemed bent on destroying the thesis; and it looked as if he did not believe a word of it. What was worse, he used to encroach on preserves

which his more reverential fellow-students regarded as sacred. He would search for fallacies in the argument for the existence of God with all the keenness and pertinacity of an atheist. He would try to undermine the very foundations of the Bible and the Church. Those companions who came in for his attacks got frightened, and ran to the superiors to report. When such denunciations came in from all sides, and on a number of vital questions, no wonder if alarm was felt."

But Watson explained himself to those who cared to know his reasons in the following way: "It is claimed (he said) that our theology and philosophy embody the truth, not only on the basis of faith, but on the basis of reason and evidence. Now, when it is a question of accepting the doctrines of religion by faith, I have no difficulty in doing so with the greatest simplicity of mind. But when I find professors promulgating theses, and claiming that they are proved to the hilt by irrefragable facts and logic, I say to myself, '*Hoc est aliud rem*'. Every thesis becomes a challenge to the world; and I say to myself: 'If you appeal to fact and reasoning, to fact and reasoning you shall go.' I don't want to stuff myself up with textbook matter swallowed implicitly. I cannot stand before the world and claim that my thesis is irrefragably proved until I am personally convinced that it *is*. I say to myself: 'If your proofs are valid, they ought to be invulnerable; they ought to be like bullet-proof jackets. As soon as an inventor produces a thing which he

calls a bullet-proof jacket, our business is to hang up that jacket and pelt it with dum-dums for all we are worth. If the inventor gets nervous and asks us to be merciful, our obvious inference is that he has little confidence in his own invention. So we say there must be no shirking. Let us try our very worst against it. If we manage to get a bullet through, we shall deliver the world from a piece of humbug. If it stands the test, we are only contributing to the inventor's triumph."

It is hardly a wild guess that Father Hull is here, as in many another place, to a great extent autobiographical. Besides serving the purpose for which it was intended, the above quoted page from his latest book also lays bare a decidedly weak spot in the teaching methods employed in the philosophical and theological courses of our Catholic universities and seminaries. The essence of the Scholastic method, *qua* method,

consists in refuting objections based on the finely divided distinctions brought against a thesis. The value of such philosophizing lies in the originality and sincerity of the objections and the honest attempt to uncover any weakness in the attacked thesis. As currently practiced in the so-called circles the better philosopher is he who is able to do the best research work in ferretting out objections from the works of the standard authors. In the face of honest objections based on the latest scientific researches, many an ancient thesis cannot stand. The masters of Scholastic philosophy themselves, were they still alive, would change these theses in the presence of the newer scientific data.

Unfortunately, for the most part, we seem more concerned with the preservation of a system than with the extension, clarification, and promulgation of the truth. Father Hull has done well in calling attention to this defect.

A Disappointing Book

Father Joseph Husslein, S. J., associate editor of the N. Y. *America*, in the dedication of his latest book, "Evolution and Social Progress," remarks that "[Evolution] is at the basis not merely of our science and popular literature, but also of our commercial transactions and our labor troubles, of our public morality and the welfare or ruin of nations. All this is made abundantly clear to the reader in the present volume." The reverend author dedicates his book to the "classes and the masses."

Here, then, is a foreword filled with much promise. A volume deal-

ing with the evolutionary theories as they affect social progress, and brought within the range of "the classes and the masses," is certainly a prodigious undertaking. Yet Father Husslein took upon himself similar tasks in two previous books, "The World Problem" and "Democratic Industry." The former was published immediately after the World War, at a time when, as now, people were straining their vision to discern the outlines of a new economic order. The term "World Problem" was most apropos. The disappointment was all the greater when the book was found to be merely a readable ac-

count of the hoary old problems that had perplexed the western world long before the war. The second disappointment was even more severe when, in "Democratic Industry," the author gave his readers a loosely connected series of amateurish essays on the development of the guild idea and its application in the Middle Ages. The third disappointment is no less keen when we find ourselves presented with twenty four loosely-knit chapters on evolutionary theories.

Father Husslein gives us a sketchy résumé of these theories and states the Catholic attitude in their regard. We can feel the hand of a well-read and an orthodox guide as we are led hither and thither through these mazes of error. And yet we are keenly disappointed. At no time does the author fulfill the promise held out in the title and the foreword. The great problem of the evolution of society is left absolutely untouched. In what sense, for example, can we speak of the "development of Capitalism"? A recent writer believes that Capitalism has but just begun, for all of Asia has as yet not known this form of industrial society. In what sense, for that matter, can we speak of the "development," "unfolding," or "evolution" of society in any of its forms, composed of beings endowed with a free and imperious will which may and can and has often asserted itself collectively, under the proper direction, so as to interrupt, at a certain stage, an apparently obvious and uniform social development? These are highly important considerations, to be dealt with almost entirely in the light of the modern historico-

critical method. Father Husslein, despite his promise, has not done this.

The disappointment is accentuated by the fact that English-speaking Catholics have no adequate appraisal of history, whereas our German brethren in the faith have lately had added to a splendid array of such studies, a booklet by Dr. Wilhelm Koppers, S.V.D., "Die Anfänge des menschlichen Gemeinschaftslebens im Spiegel der neueren Völkerkunde," which is excellent and truly scientific.

Fr. Husslein's volume is not the work of a scientist at all, but that of an editor and a compiler. The writer has gathered much good material and passed upon its worth with the aid of a solid training in philosophy and theology. But he is not in any sense an expert. There is little that is fresh and new in the make-up of his book and nothing whatever to show up the influence evolution has exercised upon the social sciences. An author who writes of an automobile, for example, as fitted up with a motor that "has the power to convert the gasoline, with which it is daily fed, into glass for the lamp, oil for the wick," etc., can hardly escape the criticism of being bookish and unobservant. Perhaps he is rather the victim of inexact titles, ambitious dedicatory promises, and extravagant press agenting. Strangely enough, he has been victimized three times in succession.

—Which of your American poets would you expect to appeal most to the Japanese? According to Prof. Noguchi, of the University of Tokio, Walt Whitman and Amy Lowell are the two most widely read in Japan.

The Next Step on the Road to Social Reform

Every now and then some one with a flair for the practical demands of us & social programme which will bring the new era nearer. There is considerable show of logic in such requests in view of the constant insistence that Capitalism must give way to a new order that will afford ample opportunity for the expression of man's whole nature.

But we do not propose just yet to lay down what we consider to be the right course of action for the realization of the above objective.

In the first place, that is not the work of a journal which is attempting primarily to educate by means of making its clients more critical, more judicial, and more exacting in their intellectual demands. Moreover, to outline a programme would, at present, be an utterly useless task, comparable to informing a man of a route, the beginning and termination of which he knew not. What does it avail the world to know the means by which it may go from Capitalism to Solidarism (or by whatever name we wish to call the new order) when men for the most part do not yet realize that Capitalism is the cause of so much of their misery and naturally know next to nothing of Solidarism and the Catholic ideals of social justice and statecraft?

There is, however, a very practical suggestion which may be made—not so much as part of a programme, but as indicating the next and most feasible step in the economic solution of the difficulties that confront us. The education of the people, especially the laboring

element, is, in our opinion, the very next and, in fact, the most necessary step. The N. Y. *Freeman* (No. 57), in speaking of this matter, remarks that "Labor is far from such knowledge. What, then, is the point of asking for a detailed programme of action that must be based upon the knowledge which Labor as yet has not? The only suggestion that is of any practical value to Labor at present is that of Solomon, 'Get wisdom, and with all thy getting get understanding'."

This is precisely the point of the suggestion made above and the point, by the way, of much that we publish on the social question. In view of the dismal failure of the various "programmes" that have come from Catholic reformers, it would not seem to be foolhardy or rash to translate this little suggestion into practice by the institution of organizations of workingmen in the city parishes and of similar organizations of farmers in the agricultural districts. Surely, the results can be no worse than they have been after several decades of reform by legislation, and we make bold to say that, if the possibilities of education are examined into carefully by our "liberal" friends, they will come to see that much of our salvation rests right there.

—Apropos of the note (F. R., No. 10, p. 160) regarding the first church in America dedicated to St. Joan of Arc. Father Fridolin Tembreull, O.S.B., of Watson, Sask., informs us that a chapel in honor of the Maid of Orleans was erected in Canada about the year 1910 by the Rev. E. V. Reynolds. He does not say where.

The Commercial Recovery of Central Europe

Despite the many handicaps under which the people of Central Europe are laboring, it at least will have to be frankly acknowledged that commercially, so far as her relations with the U. S. are concerned, Germany is making a magnificent showing. American sales to Germany for the fiscal year ending this month are the largest for any year in the entire history of American trade relations with Germany. Before the World War, Germany was buying about \$300,000,000 of American-made goods every year. The high water mark was reached in 1913, when German purchases in this country reached \$352,000,000. This year our German exports will exceed \$400,000,000. This is a larger volume of export business than we are doing with any other country in the world, with the possible exception of France and England. For the last few weeks, the average has been considerably in excess of one million dollars a day.

But what about German exports to the U. S.? you will ask. These figures, of course, are hardly so favorable, but they are far from being discouraging. The year immediately preceding the war, Germany shipped \$185,000,000 worth of goods to this country. This year, the total will be more than \$100,000,000. The rapid growth of German exports to the U. S. is shown by the fact, that for last February the total was \$4,952,000, in comparison with \$7,368,000 for March. Everyone must acknowledge that Germany has made a remarkably quick recovery in her commercial relations with the U.S.

Germany is making a like pro-

gress in rehabilitating her merchant marine. The past month saw several new ships make their maiden trip to South America. At Hamburg the tonnage is already about two-thirds of the tonnage for 1913. This does not look like a decrepit attempt to take a share of the world's carrying trade. And despite all handicaps, the Germans continue to astound the world with their ingenuity. During the war they overcame the shortage of fuel by using a fuel composed of one-third coal oil and two-thirds coal, but how they managed to utilize it, no one knows.

In five years, it is predicted, Germany will have a new merchant marine of economical, cargo-carrying fleets, while other nations will be loaded down with expensive ocean-going junk. Their one handicap is a shortage of lubricating oil and that they are about to overcome by means of a synthetic oil lately discovered. But Germany is not out of the race by a great deal. Despite the injustice of the Treaty of Versailles, her people have taken heart and will give an example to the rest of the world of how a nation can "come back" with the greatest possible odds against it.

(Rev.) F. J. KELLY

Detroit, Mich.

—In the *Journal of Roman Studies* (Vol. IX, Part I) Mr. Gilbert Bagnani publishes an account of the subterranean basilica discovered by accident on April 21, 1917, at Porta Maggiore on the Rome-Naples railway. It is, he says, "one of the most important discoveries ever made in Rome." He describes the basilica and indicates its place in the archæology of the subject. The stucco decoration of the interior is the "greatest attraction of this extraordinary building."

The Catholic Press

The *Catholic Historical Review*, of Washington, D. C., in No. 1 of its new series, prints a list of Catholic publications in the U. S. This list contains a number of errors. Our only Catholic daily newspaper in English is not named *The Daily American*, but *Daily American Tribune*, and our only German Catholic daily is called, not *Die Amerika*, but simply, *Amerika*. The *Herold des Glaubens* has been incorporated with the semi-weekly edition of the last-mentioned journal, which is now known as *Amerika und Herold des Glaubens*. *My Message*, the official organ of the Bishop of St. Cloud, died of inanition long ago. The *Nord-Dakota Herold*, of Dickinson, is not regarded as a Catholic publication. We doubt whether *The Common Cause*, of New York, is still alive and, if it is, whether it can be classed as Catholic.

A list of this kind, to be worth anything, should be (1) complete, (2) accurate, and (3) state the frequency with which each paper or review is issued.

* * *

The editor of the *Catholic Historical Review* (N. S., Vol. I, No. 1, p. 82) says that, though he is "not disposed to be optimistic," he believes that "the Golden Age of the Catholic Press [in America] has begun" with the publication of the pastoral letter of the American hierarchy, Jan., 1920, and the initiation of the Press Department of the National Catholic Welfare Council.

We of the F. R., though not disposed to be pessimistic, believe that the golden age of the Catholic press in America lies in the past and that the centralizing move-

ment undertaken by the N.C.W.C. marks a distinct decline.

The *C. H. R.* says we Catholic editors must "eliminate the personal equation," and at least intimates that we must eschew discussion and echo the views of the hierarchy on every subject and on all occasions. That would, in our opinion, be suicide. The article on "The Need of a Free Catholic Press" in No. 10 of the *F. R.* points out a better way. If the bishops do not grant liberty to our press in all matters of free discussion and if we editors do not make our papers interesting by developing "the personal equation," *i. e.*, individuality, it will only be a matter of time until we shall have no more Catholic press worthy of the name, and that would mean complete intellectual stagnation.



St. John of Beverly and the Deaf

We see from the *Literary Supplement* of the London *Times* (No. 1,008) that there was lately celebrated at Beverley Minster, near Hull, England, the 1,200th anniversary of the death of St. John of Beverley (May 7, 721), fifth Bishop of York and ordainer of the Venerable Bede. A pupil first of St. Hilda at Whitby, and then of St. Theodore of Tarsus at the Cathedral School, Canterbury, St. John of Beverley probably took part in the inauguration of the educational system of which St. Theodore of Canterbury was founder. On account of his having taught a dumb boy to speak at Hexham in Lent, 685 (see Bede's "History," V, 11), he is regarded especially as the patron saint and also the first English teacher of the deaf.

Since 1896 there exists in England a Guild of St. John of Beverley for the assistance of the deaf. From the *Times'* description we judge that the organization consists exclusively of members of the Anglican Church, though it extends help to deaf persons of every creed. Its address is 75, Victoria Road, London, W. 8, England.

Our "School-Marm" Civilization

An Englishman, who lately visited this country, writing in the *National Review* (Apr. 1921), thus describes our metropolitan press:

"The first paper which I opened was one of the many illustrated sections of the *Herald and Examiner*. On the outside page was a picture purporting to illustrate an article by Elinor Glyn, entitled 'My Secrets of Love.' Then there was an article on 'pre-natal influences' under the heading 'Can a Baby be "Marked" by its Mother's Fright?' followed by a two-page discussion of the burning question 'How Amanda C. Thomas, chorus girl, twice married and twice divorced, won the affections of the old millionaire, President Shonts.' Then came a 'real life domestic triangle tragedy,' suitably illustrated, headed 'Did Grace La Rue "Vamp" Mrs. Hale Hamilton's Husband?' And on the back page was a soap advertisement, with a large colored picture entitled 'The Skin you Love to Touch,' and telling people how to grow it.

"Then came the editorial section, dealing with 'Society, Fashions, Books, and Art.' On its first page was an article entitled 'Ruskin, Love and Women,' with a picture 'by the brilliant artist, Nell Brinkley, illustrating one kind of

American boy-and-girl affection. It is the best kind, probably, the young man considering himself utterly unworthy of the Being of Light and Beauty so far above him.' The lady in the picture was arrayed in what looked like a tight-fitting ball-gown, neat white-satin shoes, a large halo, two full-sized wings and a seraphic expression. She stood on a pedestal, before which the young man worshipped with bowed head.

"I waded through several of these Sunday papers, all of which seemed to exhale the same unwholesome atmosphere. But in the end I chanced upon a pictorial advertisement which seemed to me extraordinarily significant for the sociologist. It represented a conjugal fireside *tête-a-tête*, Monsieur smoking and Madame at her needlework. The young husband is just stretching out his hand to the cigar-box by his side, when his wife stops him saying, 'Not tonight, dear. Take XYZ's chewing gum. It purifies the evening kiss.'"

In "God's own country" the primary schools have for many years been entirely in the hands of women teachers, and in the high schools they constitute an overwhelming majority. The male youth of the U. S. are being led from childhood to the very portals of manhood, by women, and most of these unmarried.

—The National Federation of Women's Clubs seems to have nothing else to do in these troublous times than to agitate for funds for the purpose of helping to rebuild the birthplace of Theodore Roosevelt! No other country has as many memorials with so little to memorialize as America, and the good ladies are evidently determined to keep up our reputation in this regard.

The Clergy and Worldly Affairs

Every now and then it is objected, in answer to the question why the clergy are not active against the evils of Capitalism, that "the priest can do little or nothing in such matters. His is a spiritual world, whereas these things touch the mundane and economic."

To give the lie to such statements, we notice that occasionally—and indeed frequently if the occasion demands,—Catholic priests can bestir themselves to great and pious activity. There is the Irish question, for example. Its solution is a matter of justice, we are told. It is interesting to note how many of the clergy, as nationality or sentiment moved them, have become leaders in this movement for the establishment of justicial world relations in Ireland's regard. The extremely dangerous political aspect of this matter has not deterred them, indeed they would be willing to see America go to war, if necessary, in order that Justice have her rightful sway in Ireland.

We have no quarrel with such activity. It is extremely illuminating in the teeth of the contention, so often heard, that worldly affairs are beyond the province of the clergy. Capitalism is industrial and economic injustice. In its derivative phases it directly influences morals, as witness "birth-control." Until the great body of the clergy in the United States recognize this serious matter and better themselves accordingly, the Catholic Church will not only not conquer the world, but, it is to be feared, will remain without vital influence even among her children.

F.

Masonic Fables

Intelligent Masons are becoming ashamed of the assertion, found in so many of their standard books, that Freemasonry is of ancient origin, and of the tales that are told to make the craft appear more important than it is. In the "Proceedings of the Grand Lodge of Nevada for 1920, p. 66, is quoted the following sober statement by Grand Master Lindsay, of the Grand Lodge of North Carolina (we are indebted for the quotation to the *Christian Cynosure*, Chicago, Vol. LIV, No. 2, p. 50 sq.):

"If there were just some way to weed out all the fool fables which often render ridiculous the noble Order of Masonry, it would be better for the standing of the fraternity. No fault should be found with the allegorical teaching included, but when orators of supposed intelligence gravely tell the gullible multitude at Masonic picnics and on other public occasions that Masonic lodges were in operation before the Deluge, that our present Ritual has been handed down from the days of King Solomon, that there has never been a president of the United States who was not a Mason, that all signers of the Declaration of Independence were Masons, except Benedict Arnold, who, by the way, was a Mason, it is enough to make an Egyptian mummy laugh. The writer once heard a much-traveled visiting Brother seriously declare in a lodge at Raleigh that he had visited lodges in India which had records running back six thousand years. Ananias and Baron Munchausen were paragons of veracity as compared with that Brother."

OBSERVER.

Closed or Open Shop?

Mr. Gompers has announced that a great and general effort will be made by the A. F. L. in behalf of the closed shop.

The closed shop is insisted upon by the labor unions as a means of protection for the workingmen, while the open shop, employing union and non-union labor indiscriminately, is desired by employers to protect themselves and the public against unreasonable demands on the part of the unions.

It cannot be denied that labor as well as capital has the right to organize, to protect its own interest, and therefore no fault is to be found with labor leaders in their efforts to unionize all the workers.

But we must distinguish between the means which are used to bring about the consolidation of labor. If labor leaders or union workers can persuade non-union men to affiliate themselves with an organization in order to obtain better working and living conditions, they are merely exercising a right which is founded upon the principle of self-preservation. If, however, threats of violence are used to force any man into a union, or to place a non-union man before the alternative either to join the union or to starve, this is evidently wrong. And as long as not all the workers can be induced to unionize by peaceful and lawful arguments, the policy of a strictly closed shop by compulsion seems to me to be unfair. If any one man, dissatisfied with wages or working conditions, quits, it ought to be another man's right to work, and whoever interferes with the exercise of this right, commits an act of injustice.

After I had spoken before a la-

bor union on the sins both of capital and of organized labor one day, one of the men remarked: "You are right, Father; but the capitalists have committed what you Catholics call mortal sins, while the labor unions committed the little fellows (venial sins)."

I am not so sure of that. The indictment and trial of "sluggers" in Chicago at the present time plainly shows that some unions at least try to tyrannize both employers and the public. And if public sentiment is changing in favor of the open shop, and many manufacturers refuse to recognize the unions, we believe that union policy and union leadership are largely responsible. Fr. A. B.

Correspondence

The K. of C. and the Goat

To the Editor:—

On Sunday, May 29th, the Feast (transferred) of Corpus Christi, we of New Orleans witnessed a peculiar ceremony. The Knights of Columbus Council No. 714 had an initiation—an all-day affair—that began with mass at St. Michael's Church. The Knights, marching to the church with a brass band, had a live billy goat at the head of their parade, both to and from the church. While this is not the first time—we had been told about it—we could never believe that Catholics and intelligent men would have a billy goat as their leader, until we saw it with our own eyes on Sunday, May 29th, 1921.

What does it mean, any way? Of what is the billy goat a symbol? Why did the K. of C. select the feast of Corpus Christi, when in all of our churches the usual procession takes place; in some of them, as is the custom here, even outside the church? As the initiation lasted all day, the Knights who followed the billy goat could not and did not attend the Corpus Christi procession on that day. *O tempora, o mores!*

SACERDOS

[We cannot say why Knights of Columbus, in New Orleans or anywhere else, should parade a goat at the head of their procession. As for the symbolism of the goat, Albert G. Mackey says in his "Encyclopedia of Freemasonry," new and revised edition, Philadelphia, 1906, p. 15: "The old Greeks and Romans portrayed their mystical god Pan in horns and hoofs and shaggy hide and called him 'goat-footed.' When the demonology of the classics was adopted and modified by the early Christians, Pan gave way to Satan, who naturally inherited his attributes; so that to the common mind, the devil was represented by a he-goat, and his best known marks were the horns, the beard, and the cloven hoofs. Then came the witch stories of the Middle Ages, and the belief in the witch orgies, where it was said, the devil appeared *riding on a goat*. These orgies of the witches, where, amid fearfully blasphemous ceremonies, they practiced initiation into their Satanic rites, became, to the vulgar and the illiterate, the type of the Masonic mysteries; for, as Dr. Oliver says, it was in England a common belief that the Freemasons were accustomed in their lodges 'to raise the devil.' So the 'riding of the goat,' which was believed to be practiced by the witches, was transferred to the Freemasons; and the saying remains to this day, although the belief has long since died out." Are the K. of C. going to inaugurate a new chapter in the history of the symbolism of the goat?—Editor.]



—Another proof of the unreliability of Gibbon, the historian of the Decline and Fall of the Roman Empire, is furnished by Professor Bury in the *English Journal of Roman Studies* (Vol. IX, Part I). Prof. Bury shows that the Princess Honoria, whose "relations with Attila," according to Gibbon, "secured her a scandalous notoriety," was a pure woman and that Gibbon's view of her profligacy cannot be maintained in the light of authentic sources.

Notes and Gleanings

—"Our main activity for years has been confined to the raising of funds for Church purposes, and the more important activity of raising men has, to a lamentable degree, been neglected." (Joseph Rogers in *America*, May 28, 1921, p. 133).

—In answer to a harried father's inquiry in No. 11 of the F. R. (page 171 sq.) a teacher writes: "To give back a composition or exercise with all the corrections written in carefully, is a waste of time and labor on the part of the teacher. Nor is it a help to the pupil to have no other indication of the quality of his work than percentage marks. Since then, we are not to write in corrections, nor to score out the mistakes and indicate them by marks, what are we to do? I try to explain each mistake orally to the pupil in such a way that he will have no difficulty in making his own corrections and profiting thereby."

—"Zyxt" will be the last word in Dr. Murray's "New English Dictionary," now nearing completion. "Zyxt" is an English dialect form meaning "Thou seest." By the way, the completion of the tenth and last volume of the Oxford Dictionary, as it is commonly known, does not mean that the work will be finished, for the letters U and W are still incomplete. It is now expected that the gigantic task, undertaken in 1878, will be wholly completed by 1923. We have been used to receiving sections of this great work three or four times annually for so many years that we shall probably feel lonely when they cease to come.

—Myles E. Connolly in the N. Y. *America* of May 28 describes a Guild of Catholic Dentists existing in Boston, Mass. This organization has some 200 members, who meet once a month, and seems to have made some progress towards attaining its three avowed objects, namely, (1) the spiritual advancement of its members, (2) their professional advancement, and (3) charity. The example set by this Guild is worthy of imitation. Professional men no less

than laborers should be organized into guilds in order to facilitate a solution of the social problem along Christian lines. Let St. Appollonia's Guild of Dentists lead the way.

—The San Francisco *Monitor*, the most independent among our "official organs," says (Vol. 63, No. 5): "Contrary to the mistaken notion of many estimable people, including a certain class of Catholics, the ideal Catholic newspaper should not be a nice, ladylike Sunday school journal, edited for milk-sops and mollicoddles. Catholic means universal, and no human interest is foreign to the purpose or beneath the notice of a model Catholic paper. It should treat with candor and truth and a passion for righteousness all the great issues of the times, especially in their moral aspects, for it is a truism that the vital social, industrial, and political questions of today are fundamentally moral problems calling for a Christian solution."

—Catholic laymen's retreats will be held at St. Benedict's College, Atchison, Kans., during the months of July and August. They are open to men from all sections of Kansas and the nearby States. The exercises and lecturers will be under the direction of the Rev. Fr. Henry Courtney, O.S.B., a retreat master of recognized ability. St. Benedict's College is eminently fitted as a retreat centre by its ideal location and its many conveniences. Retreats for Catholic laymen and women will also be held at St. Mary's Mission House and St. Ann's Home, Techy, Ill., under the auspices of the Fathers of the Society of the Divine Word. Particulars will be furnished upon request by the Rev. Joseph F. Eckert, S.V.D., Techy, Ill.

—*Das Deutsche Buch* lately contained a bibliography of the German books that have thus far appeared on Einstein's theory of relativity. It contains in all fifty-four titles, exclusive of newspapers and magazine articles. Some of these works have gone through various editions. A. Pflüger's "Das Einsteinsche Relativitätsprinzip gemein-

verständlich dargestellt" is in the tenth edition. This is the work that has received Professor Einstein's personal recommendation. The largest, by Max B. Weinstein, is a volume of 424 pages. The bibliography was compiled by Professor Einstein himself. It is plain from the titles that the theory of relativity is meeting with considerable opposition in Germany. Six of these books are written solely to refute it.

—In Mount Vernon, N. Y., a court decides that the city authorities have a perfect right to withhold a permit for a Socialist meeting. In a Connecticut city, on the other hand, no one can be prevented from saying what he will on the street corner, as long as he does not offend against the laws of common decency. Here are instances which illustrate how even learned judges may differ and how one person, in one part of the country, may indulge in the ancient American privilege of free speech, whilst another, somewhere else, may not. Surely it is time to call a halt on legal technicalities in such essential matters as this and to get back to the days when free and full discussion of

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government and other subjects of vital import to the community provided a corrective and a safety valve for the people.

—The Sacred Heart College, Denver, has changed its name to Regis College. The school paper says: "Our old name was too sacred for sport yells and athletic columns into which it was bound to enter." Changing a sacred name into one less sacred is one way of solving what the *Catholic Sentinel* calls "a problem of conduct which faces many Catholic schools." But there are some among us who would prefer to see this problem solved differently, namely, by retaining the hallowed old names and relegating athletics and sports in general to the minor and comparatively unimportant role which by right belongs to them. The supreme role which they have assumed of late years, is not in conformity with Catholic ideals and bodes ill for the future.

—In an appendix to the latest part of the Westminster Version of the Bible, Father Lattey takes the view that St. Paul was not the pioneer in freeing Christianity from the burdens of the Jewish law, but St. Peter, despite his temporary lapse, went much farther in this respect. St. Paul did not bind Gentile converts to obey the prescriptions of the law, but before the Jewish

elders at Rome maintained that he had never himself offended against the ancestral customs of the Jews. St. Peter, in connection with the conversion of Cornelius, had received a divine command, expressed in very strong terms, and even apart from this it was at least more fitting that the head of a church destined to be world-wide should set the example in breaking away from the symbolical usages of Jewish exclusiveness and nationalism.

—Speaking of "Fulsome Flattery," writes a clerical reader in connection with the article under this title in No. 11 of the F. R., "would it not be much better if all of us, no matter how high or how low our station in Church or State considered ourselves unprofitable servants? This would spur us on to new activities instead of allowing us to think that, having done very well, we are entitled to rest on our laurels. The writer is correct in saying that we Catholics, as Catholics, have very little influence in the public life of these United States. The Bishop of San Antonio recently said the same thing. Instead of admiring the work already accomplished, we should survey the immense field that remains uncultivated; this would help us in acquiring humility, a virtue very necessary for the propagation of the Gospel."

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—Raymond Radclyffe, the financial editor of Chesterton's *New Witness*, in No. 443 of that delectable journal says that "over £2,000,000 now stands to the debit" of England in the shape of foreign export credits, and adds: "We behaved like madmen during the war and piled up debts regardless of the fact that one day they would have to be paid. We may escape bankruptcy, but we can only do it if the government stops spending money. The *Morning Post* accurately calls the bureaucrats 'lice'. Such parasites do not thrive upon a healthy body. We can make ourselves healthy and kill the parasites, but not as long as Lloyd George remains in power. He believes in the bureaucracy, he believes in making credits and in 'fairy gold.' In his heart he cannot

understand why England will not agree to nationalise everything—coal mines, railways, banks, and factories. Then his power of patronage would be so enormous that he could count upon remaining in office for the rest of his life."

—Our revered friend, Msgr. E. B. Ledvina, was consecrated Bishop of Corpus Christi at St. Mary's of the Woods, Ind., June 14. For fourteen years the new Bishop was closely connected with the Catholic Church Extension Society, and we speak from personal knowledge when we say that without him the Society would never have been the success it is. His diligence, orderliness, and skilful management were needed to supplement the efforts of the founder, Bishop Ledvina will find a big field in his new diocese, which

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POSSIBLY you may wonder why segars have not come down in price, as other commodities have. Please allow us to explain: First of all, we wish to impress the smoker that we never change the combination of our segars associated with the names of our standard brands. When we do make a change, we run them under an entirely new name, so as not to deceive the smoker as we believe confidence is a man's greatest asset in trade.

We wish to call your attention to the fact that our present prices were made January, 1920—a year before our product reached its peak in that respect. All last year we were burdened with repeated increases in wages of the segar makers. We shouldered these increases, as we believed that the time was at hand when things would come our way. Not only that, the LONDRES GRANDE and all our "B" class goods were at the jumping-off point (they really belong in "C" class), for as soon as we charge more than eight cents the Government demands an extra revenue of \$3.00 per thousand.

That would mean not only the labor advance, but the \$3.00 extra revenue, which would bring the LONDRES GRANDE and all other "B" class goods up to \$9.00 per hundred. So, it was up to us to sacrifice \$5.00 per thousand to save the smoker \$8.00. Labor has dropped a trifle, but nothing compared with what it increased from January to November 1920; so we consider ourselves fortunate to be able to hold to our present price. All other requisites, such as boxes, labels, cartage, packing etc., have not decreased to any extent.

Now comes the leaf question. The leaf now being used is 1918 crop because the raw material (leaf tobacco) is never suitable, and is not available for manufacturing purposes until it is from one to three years old after it has passed the grower's hands. By this you see the money is in this commodity and can not be taken out, owing to the fact that it was raised under war wages and restricted acreage.

What the future of leaf will be is yet to be determined, but we cannot see a decline in segars for sometime to come. This is answered by the fact that segars did not advance until the fall of 1917, where other commodities after 1914, raised from two to three hundred per cent. Our total advance for the entire period up to the present time was only 60 per cent. This advance had to take care of the revenue increase.

The law of compensation is inexorable, and those men and industries who and which danced to the music of war-time profits, may well expect to pay the fiddler. Having feasted mightier of the fat, they can well afford to chew the quid of the lean. But the segar trade, as it happens, and as records prove, was not among the industries that so indulged. Having had not feast, it is not now conditioned for a famine.

Surely the consumer will not penalize the segar man that gave them a square deal when his hands were tied; not if he recalls past circumstances and is made acquainted with present conditions.

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lies in the extreme southeastern part of Texas and is still more or less mission territory. We congratulate him upon his selection for this difficult and honorable position and wish him many years of successful activity in a vineyard with the needs of which he is thoroughly familiar and to which he has devoted so many of his best efforts in the past.

—In a review of G. R. Stirling Taylor's new book, "Guild Politics" (Cecil Palmer) the London *Catholic Times* (No. 2804) says that "If the men who, starting humbly in life, built up huge industries and business firms, had not been cleverly induced . . . to extinguish themselves under titles . . . there would be no need to question the capability

of Labor to provide rulers, just as it has provided the men, whose business capacity has extended the bounds of empire." Our contemporary adds: "If one were to go back three or four generations in the pedigree of many of the modern lords of commerce and finance, one would probably come to shirt-sleeves." In America, one would not have to go back three or four generations to "come to shirt-sleeves," as some of the men who began at the bottom and forged their way to the top are still living. Still we are sometimes told that Labor has not the brains required to manage big industries! Labor is taking its future seriously, and we ought to help it reinforce its aims and claims by insisting on the Christian view of work and wealth.



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—Some American papers have poked fun at the "advisory plebiscite" recently held in Silesia. They have a right to do so, for in this country we manage such things much more smoothly. "Here," says the *Freeman* (No. 63), "we hold what are not called advisory elections; we vote for Woodrow Wilson who will keep us out of war, and Gamaliel Harding who will keep us out of the League, or the Association, or whatever it is they are calling it now; and then we go home and unhitch the horses and wait to see what will happen. When it happens, we hitch up and go to town again; buy a few bonds, tell the boys good-bye, change our minds about entangling alliances, and generally and severally get behind the president, who would not have been president at all if we had known what kind of a president he was going to be. Plebiscites are nothing in the president's life or ours, but no one among us has yet thought of calling our own elections by the frank and apologetic name employed in Europe."

—Father Raymond Vernimont writes to us apropos of a note on page 172 of the current volume of the *F. R.*: "Should not the case of Antony d'Andrea (who was refused Catholic burial in Chicago, though he had repented on his death-bed and received the last Sacraments) be explained for the benefit of the public? Such things hurt the Church. An overzealous priest once refused burial to a man who had expressed a desire to receive the Sacraments, but could not. Archbishop Elder compelled the priest to have him reburied in consecrated ground." We had expected that an explanation would be made of the Andrea case, but nothing so far has been forthcoming except the declaration, entirely unofficial, that the man had given great scandal by having himself ordained by a schismatic bishop. We do not see how this would change the case. Canon 1240 of the Code of Canon Law, which says that no one who has given true signs of repentance should be denied Christian burial, does not seem to admit of exceptions.

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—We are often told that if our Catholic press were more efficient, it would be more generously supported by the faithful. We may be permitted to doubt this in view of a statement by Archbishop McIntyre, of Birmingham, contained in a letter to the *London Universe* (May 13). The Archbishop says: "The need of a widely diffused Catholic press is daily growing more urgent. A sound and capable Catholic press already exists. It is manfully doing its duty on behalf of the Catholic cause; but it is a painful question to ask whether Catholics generally are equally doing their duty of supporting that press? I fear there is much inexcusable apathy. The circulation of our Catholic papers ought to be immensely larger than it now is. Our press is certainly efficiently conducted; and for healthy minds affords more interesting reading than most of the secular press." This statement proves that England has an efficient Catholic press, but it is no more adequately supported by the faithful than is our considerably less efficient American Catholic press. The key to the solution of the problem, here as in England, lies not so much in improving the Catholic press as in overcoming the apathy of Catholics towards it. How can that be done?

—Magdeleine Marx's much-discussed book, "Woman," has been translated into English. Bertrand Russell, Israel Zangwill, and Henri Barbusse are quoted as saying that this work "expresses what has never been exactly expressed before." In matter of fact it merely preaches free love. The heroine loves two men, who both go to war and are killed. She has a firm affection for her original mate, while his successor pleases through novelty. This is all quite natural; but where does "the new form" stop? There is no reason why

the second lover should not be followed by a further ninety and nine. "What one would like to know," says a critic in the *New Witness* (No. 444), "is how the creed of the all-embracing heart proposes to deal with the children resulting from these various unions. Magadeleine Marx does not face the issue. Neither does she adumbrate the old age of 'woman' when, her sexual attractions at an end, she is driven back against that 'exclusiveness of love' she sets out to destroy." The best criticism of the all-embracing heart theory is that, finally, there would be no one left to embrace or to be embraced.

—The last twenty years have added many a detail to the portrait of the unhappy Marie-Antoinette. Since the discovery of Count Fersen's papers in Sweden and her own letters to Barnave, and through the researches of Lenôtre, Funck-Brentano, Madelin, and de Ségur, the materials are at last at hand for a reconstruction of the Queen's tragic story. With ease, urbanity, competence, and feeling the Marquis de Ségur has produced a new biography of "Marie-Antoinette" (Paris: Calmann Levy), which, whilst it awakens our sympathies for the ill-fated woman, reveals the causes of her sad fate. She was a being all impulse and nonchalance, all pride and futility, with any amount of courage and no constancy. Her girlish vanity and fondness for display led her constantly to eclipse her court, while her love of mockery spared nothing she thought old-fashioned, ugly, or ridiculous. She was extravagant and reckless in money matters at a moment when economy counted for a cardinal virtue in France. But the fault that ruined all was that she must needs have her finger in every pie, and that, without any political capacity, she weighed passionately on her husband's decisions.



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In two masterly chapters—"La Reine et les Ministres," and "La Lutte"—M. de Ségur shows how his heroine, charming, clever and courageous though she was, brought down disaster on the throne of France.

—Judge Ben B. Lindsey, of the Denver Juvenile Court, has been compelled to pay a fine of \$500 for contempt of court because he had refused to betray a child's confidence. The contest lasted six years and included an appeal to the U. S. Supreme Court. The Colorado Supreme Court sustained the verdict of the lower court and the U. S. Supreme Court refused to review the case. Judge Lindsey, in a statement issued shortly after paying his fine, said: "I am sure I have demonstrated that in actual practice the courts are wrong, and it is decidedly in the interest of justice that such confidences should be respected. It is a strange rule that this is permitted by statute as to other public officials, and as between attorneys and clients, pastors and penitents, and that it should be denied in a tribunal where the value of such a confidence to the State and to justice is perhaps the highest." The last sentence contains an exaggeration, but Judge Lindsey is undoubtedly right in demanding that the confidences reposed in a juvenile judge by his protégés should be made inviolable by law. Unless they are, our juvenile courts will not be able to accomplish the purpose for which they were instituted.

—Dr. William Barry, in a letter to the *Tablet* (No. 4228), reiterates his well-known contention that "it is impossible to supplant the Authorized Version [of Sacred Scripture] familiar to the English speaking world by any new translation, however excellent." He holds this view mainly for the reason that he believes in ultimate reunion. "Does any man dream," he asks, "that in some future age the Douay Bible, revised ever so much, or a brand new translation made to-morrow, will supersede the ancient text of which innumerable traces are everywhere discernible, not only in preachers, but in poets,

historians, novelists, in essays and journalism, and in common speech? If not, our Catholic Bible will be a hindrance, not a help, and a second-rate performance, which merely adds to the general confusion among Christians." This point of view, of course, can be defended. But it is not the only point of view, nor perhaps the most important one, from which this subject can and should be regarded. Let us see how the new Westminster Version will take with English-speaking Catholics. Meanwhile there is hardly any need of Dr. Barry's reminding us that "no vernacular version of Holy Scripture is an 'authority' or 'authentic' in the sense laid down at the Council of Trent." The problem is entirely concerned with language and devotion and with the propagation of the faith among non-Catholics.

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Literary Briefs

—The late Dr. McDonald of Maynooth, in his last book, "Some Ethical Aspects of the Social Question," discusses whether it is lawful for a Catholic to join associations which are called and call themselves Socialistic. His concluding warning to the clergy (p. 147) may be quoted: "If Socialism is enticing the working man as much as is being proclaimed, be sure, you priests, that he knows something about what it is, what it aims at, and what it does; and that he is not likely to heed your warnings against it if, as he hears its tenets set forth, they are not so violent or irreligious as you represent them, or if the balance of evil to its credit, as he finds by experience, is not so great as you would have him believe."

—It is a real pleasure to announce the accession to the ranks of Catholic journalism in England of *Sursum Corda*, a review of Catholic literature, edited by John Langdon and published by the Ambrosden Press. It requires a stout heart in these days to publish a periodical which aims at bringing earth a little nearer to Heaven, "not by the approved methods of the hour, but by recognizing the positive value, even in the mundane affairs of life, of poetry, imagination, and vision." We trust that this example of stout-hearted Catholicity in England will bring to us in America a little more of real journalism and an increase in the number of those who will appreciate it.

—Dr. Maria Maresch, of Vienna, in a 153-page volume, published by the Volksvereins-Verlag of M. Gladbach, presents a selection of "Briefe der Katharina von Siena," together with a sketch of her life and some brief but trenchant observations on her character and development. The booklet is well adapted as a means to acquaint the reader with St. Catharine and to enable him to appreciate her writings. If one looks deeply into the chalice of the mystic flower of

St. Catherine's speech one finds therein a simple and sound philosophic system, the keynote of which lies in the sentence: "I am He Who Is, and thou art she who is not."

—The *Catholic Historical Review* (Washington, D. C.) now appears under the editorship of the Rev. P. W. Brown, D.D., a pupil of the former editor, Rev. Dr. P. Guilday. The magazine, while keeping its former size and character, has launched out into the general field of church history. As no periodical devoted solely to this subject has hitherto existed in English, the new *Review* fills a real want. The April number contains papers on the Catholic social movement in France under the Third Republic, the personality and character of Gregory VII in recent historical research, the rise of the Papal States up to the time of Charlemagne's coronation, and other interesting topics. We hope this excellent magazine will continue to do its work with that singular devotion to the truth which characterized it under Dr. Guilday's direction, and that it will receive the support which it merits. The subscription price is now four dollars per annum.

—In 1906 the City of Vienna entrusted August Sauer with the task of bringing out a complete edition of Franz Grillparzer's works. On April 16, 1921, Sauer delivered a lecture in Vienna on the progress he had made. The original intention of arranging for twenty-five volumes had to be changed, though Sauer did not state how many more would be needed to contain every line Grillparzer wrote. He feels that he has all the material in his possession at present, except the contents of the mysterious strong box which cannot be opened until January, 1922; though he doubts whether even this will reveal anything new, unless it be in regard to Grillparzer's relation to Katharina Fröhlich and Austrian politics. The edition, as at present planned, cannot be completed until more funds are available.

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—We hail with delight the second volume of the new edition of Noldin's "Summa Theologiae Moralis," revised by the venerable author himself and adapted to the new Code of Canon Law. It is the thirty-third edition and has been issued in 5,000 copies. This fact alone is a sufficient guaranty of the book's exceptional worth. The writer of this notice has spent many hours of his time lately in poring over text-books of moral theology, and has found among them many that are useful and readable; but he always returns to Noldin with a new appreciation of that author's clarity, breadth of vision, and accuracy of detail. His "Summa" is surpassed by no other modern work of its kind and equalled but by very few. (Fr. Pustet Co., Inc.)

—"Adam and Eve and Pinch Me" is the curious title of a volume by Mr. A. E. Copard, which is quite as remarkable for the circumstances of its publication as for its literary qualities. The book is the first to be issued by the Golden Cockerel Press, a coöperative society, the members of which propose to print and publish their own books. There is to be no paid labor, and all of the work is to be done in the society's own 'communal workshop.' Under this system it is thought that a larger share in the profits will accrue to the author than is possible when books are issued in the ordinary way. The first edition consists of but 550 copies, bound in golden boards and with the cockerel prominent on the title-page.

—We are indebted to the Fr. Pustet Co., Inc., for copies of the two pocket editions of the "Missale Romanum," recently published by that firm. Like the folio edition, they are veritable models of liturgical book-making, printed on India paper, and neatly and strongly bound. The only point in which these pocket editions differ from the larger one is that the commemorations are not always given *in proprio*, but are referred to

the *Commune*, or to an enclosed adjustable folder. This curtailment was evidently dictated by a desire to make the volume more conveniently portable. As it is, though comprising over a thousand pages, it will easily go into the average coat pocket. The "Missale" ought to be the ordinary prayer book of every educated Catholic. There is no extrinsic reason why it should not be, now that it is available in such handy and beautiful editions as these and at such a moderate price.

Books Received

The Deportation Cases of 1919—1920. A Study by C. M. Panunzio. 104 pp. 12mo. Published for the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America, 105 E. 22nd St., New York. 50 cts. (Wrapper).

Briefe der Katharina von Siena. Ausgewählt, übersetzt und eingeleitet von Dr. Maria Maresch. 153 pp. 8vo. M. Gladbach, Germany: Volksvereinsverlag. M. 15.

Israel und der alte Orient. Von Dr. Franz Meffert. 2te erweiterte Auflage. 282 pp. 8vo. M. Gladbach: Volksvereins-Verlag. M. 13.

Ausgewählte Schriften und Gedichte von Friedrich Leopold Grafen zu Stolberg. Mit kurzen Einleitungen und Anmerkungen herausgegeben von Prof. Dr. O. Hellinghaus. 116 pp. 8vo. M. Gladbach: Volksvereins-Verlag. M. 12. (Wrapper).

A Joyful Herald of the King of Kings and Other Stories. By the Rev. F. M. Dreves of St. Joseph's Foreign Mission Society. 128 pp. 12mo. London: Sands & Co.; St. Louis, Mo.: B. Herder Book Co. \$1.25 net.

Familiar Astronomy. By Rev. Martin S. Brennan. New Edition. 260 pp. 12mo. Illustrated. B. Herder Book Co. \$1.50 net.

Summa Theologiae Moralis. Scholarum usui accommodavit H. Noldin, S. J. Vol. II: De Praeceptis Dei et Ecclesiae. Editio 33a, ab auctore adaptata. 837 pp. 8vo. Fr. Pustet Co. Inc. \$4.25.

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The Fortnightly Review

VOL. XXVIII, NO. 14

ST. LOUIS, MISSOURI

July 15, 1921

The Agrarian Question

By J. M. Sevenich, Editor of "Der Landmann"

The agrarian question has been with the American people for many years. It occupied the minds of the colonists long before the Boston Tea Party.

The colonists recognized the injustice of England's policy to discourage, and even prevent, the manufacture of farm implements, thus compelling them to make their purchases in England. The same system is substantially still in vogue,—of selling to the farmer with many profits added to every article, and of buying from him cheaply and adding many profits before the product reaches the ultimate consumer.

Many of our great industries have been developed at the expense of the farmers. The difference between the price paid to the farmer for wool, cotton, grain, live stock, hides, fruit, poultry, etc., and the price paid for the finished article by the ultimate consumer, has built the mills, slaughter houses, canning factories, ware houses, cold storage plants, etc. The transportation of farm products to the cities, and of the finished products back to the towns, villages and hamlets has paid a larger percentage of the railroad earnings than the passenger service.

The importance of agriculture was recognized early by our government, but the government, until lately, has treated this subject

in a rather one-sided manner, and has sought to promote agriculture in the wrong way. Altogether too much attention was paid to production and distribution was completely disregarded. To the farmer the one is as important as the other, for what availeth it to him if he produce in overabundance but lose all the profits? Statistics furnish proof that every bumper crop results in glutted markets and prices lower than the cost of production.

One of the first steps taken by the government to promote production was the passage of the Morrill Act, way back in 1862. This act materially aided agricultural societies and the organization of agricultural colleges. In order to give the farmers some of the benefits derived from these colleges, Farmers' Institutes were, and are still conducted during the winter months with papers and lectures concerning efficiency in production.

It must have been apparent already to the farmers of the sixties that the promotion of production alone did not suffice to promote the welfare of the farmers, *i. e.*, to put farming on a paying basis, because, in 1867, the Grange (Order of Patrons of Husbandry) was organized as a secret society, and in three years became a powerful organization with 20,000 local branches. Owing to too many

would-be leaders, the membership in course of time dwindled down to practically nothing. Of late, new life came into the Grange, and it is safe to say that now we have in America more than 1,000,000 persons who have been or are members of this organization. The Grange has held strictly to its non-partisan platform, but never hesitated to favor or fight proposed political measures that were favorable or unfavorable to American agriculture. This shows that our farmers are convinced that favorable legislation is needed to make possible coöperation as a means of direct collective selling and buying.

The decline of the Grange led indirectly to the formation, in 1886, of the Farmers' Alliance, which originated in Texas and paved the way for similar organizations in other States, and to a powerful union for political purposes in 1889. The Grange had endeavored mainly to protect the farmer against the encroachments of monopoly and the middleman; the Alliance demanded the abolition of national banks, increased issue of legal-tender greenbacks, the free coinage of silver, and the government ownership of the means of transportation and intercourse. Its power was demonstrated in the electoral campaign of 1890, which led to the defeat of the Republicans. The Alliance gained control over the legislatures of the big agricultural states of Kansas and Nebraska and held the balance of power in Illinois, Minnesota, and South Dakota. It elected nine Congressmen and three U. S. Senators. In 1892, the Alliance united with the Knights of Labor, formed the

People's Party (Populists), and proceeded to nominate a candidate for president. This led to a split in its ranks, and defeat sealed the fate of the Alliance as a political body.

The following decade was a "calm before the storm." In 1902, two new farmers' organizations were formed, the Farmers' Educational and Coöperative Union and the American Society of Equity. Since then numerous other organizations, most of them known as Coöperative Associations, have come into existence.

It is estimated that nearly every third farmer of the six million belongs to an organization dealing with the marketing question. At first glance there seems to exist a hopeless division, but upon closer investigation we find that the various organizations are approaching two camps—the American Farm Bureau Federation and the National Board of Farm Organizations. Of these two the American Farm Bureau Federation has not only the larger membership, but the more constructive programme. With over a million members and Bureaus in 47 States, the A.F.B.F. has assumed leadership among Farmers' organizations.

—Mr. George Jean Nathan, in his new book, "The Theatre, the Drama, and the Girls" (Knopf) exposes the attempts of certain American producers in war time to pass off adaptations of German and Austrian plays as Scandinavian. These efforts, by the way, to Mr. Nathan's malicious delight, completely deceived his critical colleagues of the New York press and led them to devote many paragraphs (some of which he reprints) to showing how clearly these plays followed in the tradition of Ibsen.

On the Wrong Track

Review of "A Catechism of the Social Question" by the Rev. Drs. Ryan and McGowan

In "A Catechism of the Social Question," by the Rev. John A. Ryan, D.D., and the Rev. R. A. McGowan (Paulist Press, New York), the following question is asked: "Why should Catholics be interested in the social question?" The answer is: "Because they are commanded by God to love their neighbor, and to do justice. If all men performed these two duties to a degree that is easily possible, the wage-earners would have very few real grievances. If the moral and social principles of the Church were followed and enforced in the industrial world, there would be no such social question as the one that troubles us to-day. As Christians and Catholics, we ought to be eager to do our best toward making industrial conditions and relations less contrary to justice and charity. The duty of Catholics to become interested in the social question, and to strive for a right solution of it, has been clearly and strongly asserted by the present Holy Father and by his two immediate predecessors. The words of Pope Leo XIII, written nearly thirty years ago, on the 'Condition of Labor,' are still pertinent and timely: 'At the time being, the condition of the working classes is the pressing question of the hour; and nothing can be of higher interest to all the classes of the State than that it should be rightly and reasonably adjusted.'"

We quote this passage in full as it shows the sterility of the prevailing school of Catholic social economy in America. The authors of the pamphlet in question are

regarded as the foremost exponents of the American hierarchy's social teaching. If justice and love of neighbor were observed as they should be at the present moment, we venture to assert, contrary to the illustrious authors, that the wage-earners would still have very many real grievances. In fact, we believe that their grievances would be even greater. At certain times in the past four or five years, certain sections of wage earners had their purchasing power increased to what probably represented the highest possible limit under any system. And yet who will say that they were contented? We have not in mind, of course, the disaffection arising from a wrong view-point of life or a lack of religious background. But given as much of this as one could reasonably expect in a sinful world, we still believe that 90% of the grievances of the wage-earners arise solely from the fact that they are wage-earners and nothing more. In other words, the present system of classification of employer and employed is productive of most of our troubles.

In short, the writers and representatives of Catholic sociology in America have not yet broken loose from the trade-union, liberal-political school of social reform. They are for patching up the present order, which is breaking away from under their feet more every day. The pamphlet, "A Catechism of the Social Question," in which these views are expounded, though it is inspired by a laudable zeal, is ineffective and for the most part useless.

Another choice specimen of the prevailing thought in sociological circles in Catholic America is presented to us in a fly-sheet from the National Catholic Welfare Council's Department of Social Action. It is entitled "Government Intervention Called for By Catholic Teaching." Of late excessive interference by meddling officials has begun to arouse resentment in the hearts of long-suffering industrialists, whose business is so hedged about as to make it almost unfeasible. These resentments are lashed by the writer of the present sheet who asserts that Catholic teaching justifies government intervention.

This is the orthodox and commonly accepted opinion at present, in this country at least. We have called attention to the serious fallacy in the warp of this opinion before this and confess to not a little surprise that apparently no other voices have made themselves heard against this dangerous error.

We venture to lay down three contradictory assertions to the promulgated doctrine of "Government Intervention Called for by Catholic Teaching," namely: (1) The authorities for this teaching have no historical basis for their doctrine; (2) The State, as constituted at present, is by no means the State of Catholic tradition, but a vile abomination which should be scrapped as soon as possible; (3) The function of government is *not*, as laid down by these authors, "the purpose of providing individuals, families and economic classes with the opportunities of obtaining their welfare..."

Unfortunately the opinions of these semi-official sociologists, as

promulgated through the N. C. W. C., are making their way without the slightest opposition. The Catholic Central Society, usually so alert for dangerous errors, is strangely silent. These are days of tribulation, for we are in liberal-political hands, than which there is nothing more dangerous and ineffective. W. A. F.

Our Inconsistency in Sex Matters

While the exponents and guardians of morality exhort the youth of the nation, in public and in private, to "lead a clean, vigorous life and not to worry about sex matters," there is perhaps no country in the world in which the idea of sex is more persistently and prominently brought before that youth in the press, in current literature, at the theatre, and, above all, in the slushy sentimentalism of the "movies." In railway trains, hotels, etc., notices posted in conspicuous places proclaim: "War declared by the government against venereal disease," in which young men are urged to "forget" the strongest of nature's elemental instincts; but nearly every newspaper and magazine with which the young man beguiles the passing hour is of a nature to stimulate the sexual instinct and to stir the imagination. From the advertisements to the police and divorce news, these publications which, with the "movies," provide the spiritual food of the masses, reflect an artificial standard of manners and morals which has obviously no relation to actualities: on the one hand, they do everything to emphasize sex matters; on the other, they utter the shibboleths of a social code which professes to ignore them.

One of the Cures That Failed

So many reputable physicians maintain that alcohol is of benefit to patients in some diseases that we have always thought there must be some objective truth in this view. Yet against it militated the almost unanimous contention of the modern school of physiologists that alcohol is never a stimulant, but always a narcotic, which, while it may make people feel better temporarily, is sure to harm them in the end.

Dr. James J. Walsh, in a paper entitled "The Cures That Have Failed" in a recent issue of *Studies* (Dublin, Vol. X, No. 37, pp. 62 sq.) explains the apparent contradiction as follows:

"The most important element in the psychology of the use of alcohol is the power of the material to minimize or eliminate dreads and fears, fear-thoughts as they have been called, of various kinds, which often have a serious effect upon patients. In pneumonia, for instance, a man of middle age who discovers, even though he may not be told, that he has pneumonia, will recall friends and acquaintances who have died of the disease and will become *disheartened* from the fear of such a result in his own case. This dread literally affects the heart, and a pneumonia patient needs all his heart activity to enable him to push blood through a hepatized lung. He may actually scare himself to death, or at least make his case ever so much worse than it would have been. If such a patient be given alcohol, it brings on euphoria, that is a sense of well-being in which he does not mind so much what happens to

him. That is an excellent mood in which to face the issue; for at least it prevents hampering anxiety. Probably whatever good was noted from the use of whiskey in tuberculosis was due to the same thing. In this affection, however, the drug was dangerous because it had to be continued for so long that to produce effects ever larger and larger quantities had to be used, the physical bad effects were consequently emphasized, a habit was produced, and the last state of the man was worse than the first. Probably the use of whiskey in snake bites meant nothing more than this lifting of the scare. Most snake bites, except the extremely poisonous varieties, are not fatal, though they may produce rather acute systemic disturbance for a time; but people bitten by snakes scare themselves to death or very near it, and, if only given enough alcohol, they become indifferent to the consequences."

"The story of alcohol," concludes Dr. Walsh, "illustrates very well the whole history of the cures that have failed. The remedies have been materials that for some reason or other have produced a favorable effect upon the minds of the patients, and it was because of this mental effect, and not because of any physical benefit, that the remedies secured their reputation."

—Prehistoric ruins of what is believed to have been a different race of cliff dwellers from those who inhabited the ruins in the Mesa Verde national parks have been discovered in an almost inaccessible region north of the Navajo Mountains in Colorado. The discoverer believes he was the first white man to view the ruins, many of which are larger and better preserved than those in the Mesa Verde national park.

Another choice specimen of the prevailing thought in sociological circles in Catholic America is presented to us in a fly-sheet from the National Catholic Welfare Council's Department of Social Action. It is entitled "Government Intervention Called for By Catholic Teaching." Of late excessive interference by meddling officials has begun to arouse resentment in the hearts of long-suffering industrialists, whose business is so hedged about as to make it almost unfeasible. These resentments are lashed by the writer of the present sheet who asserts that Catholic teaching justifies government intervention.

This is the orthodox and commonly accepted opinion at present, in this country at least. We have called attention to the serious fallacy in the warp of this opinion before this and confess to not a little surprise that apparently no other voices have made themselves heard against this dangerous error.

We venture to lay down three contradictory assertions to the promulgated doctrine of "Government Intervention Called for by Catholic Teaching," namely: (1) The authorities for this teaching have no historical basis for their doctrine; (2) The State, as constituted at present, is by no means the State of Catholic tradition, but a vile abomination which should be scrapped as soon as possible; (3) The function of government is *not*, as laid down by these authors, "the purpose of providing individuals, families and economic classes with the opportunities of obtaining their welfare..."

Unfortunately the opinions of these semi-official sociologists, as

promulgated through the N. C. W. C., are making their way without the slightest opposition. The Catholic Central Society, usually so alert for dangerous errors, is strangely silent. These are days of tribulation, for we are in liberal-political hands, than which there is nothing more dangerous and ineffective. W. A. F.

Our Inconsistency in Sex Matters

While the exponents and guardians of morality exhort the youth of the nation, in public and in private, to "lead a clean, vigorous life and not to worry about sex matters," there is perhaps no country in the world in which the idea of sex is more persistently and prominently brought before that youth in the press, in current literature, at the theatre, and, above all, in the slushy sentimentalism of the "movies." In railway trains, hotels, etc., notices posted in conspicuous places proclaim: "War declared by the government against venereal disease," in which young men are urged to "forget" the strongest of nature's elemental instincts; but nearly every newspaper and magazine with which the young man beguiles the passing hour is of a nature to stimulate the sexual instinct and to stir the imagination. From the advertisements to the police and divorce news, these publications which, with the "movies," provide the spiritual food of the masses, reflect an artificial standard of manners and morals which has obviously no relation to actualities: on the one hand, they do everything to emphasize sex matters; on the other, they utter the shibboleths of a social code which professes to ignore them.

One of the Cures That Failed

So many reputable physicians maintain that alcohol is of benefit to patients in some diseases that we have always thought there must be some objective truth in this view. Yet against it militated the almost unanimous contention of the modern school of physiologists that alcohol is never a stimulant, but always a narcotic, which, while it may make people feel better temporarily, is sure to harm them in the end.

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A Wrong Interpretation of Goethe's "Faust"

A reviewer of Prof. Hume Brown's "Life of Goethe," recently edited by Lord Haldane, in the *Literary Supplement* of the *London Times*, calls attention to a question of interpretation on which the author and Lord Haldane have committed themselves to what is clearly an untenable view.

Prof. Brown speaks of Faust (p. 741) as having in his compact with Mephistopheles "bartered his soul," and Lord Haldane (p. 752) writes:—

"In the First Part Faust has made his covenant with the Devil that, if and when he should say to any moment of satisfaction which the Devil might provide him, 'Stay, thou art so fair,' he should then serve the Devil as the latter was in the first instance to serve him."

This, of course, is the compact of the popular legend, and it is also the compact proposed by Goethe's Mephistopheles, but it is not the compact accepted by Goethe's Faust. To summarize a lengthy dialogue: what Faust replies is that he can answer for this life, but not for the next; he knows nothing of the world beyond the grave or the conditions and control which there prevail; he will be ready to die when the hour of perfect satisfaction has arrived; "then let happen what may, *and can.*" Mephistopheles agrees: "in this sense you may venture" to sign the covenant. He expects that by his association with Faust he can drag him to perdition; and the final issue depends on whether this expectation will prove to be justified or not; in other words, it depends not on the compact in the old legendary

sense, but on the nature of the service in which Faust is to find his full satisfaction. Faust's salvation, then, is not secured by the arbitrary incursion of a troop of angels armed with burning roses, but is a perfectly legitimate outcome of the situation as defined at the beginning. All this seems perfectly and indisputably clear in Goethe's text; the compact is for life, not for eternity; but most commentators seem unable to rid their minds of the legendary conception, the alteration of which is precisely one of the most striking and significant features in Goethe's drama and a cardinal point in its structure.

There is another and a minor but not uninteresting question involved in Lord Haldane's rendering (p. 791) of the famous lines uttered by the Almighty in the Prologue:—

"Ein guter Mensch in seinem dunkeln Drange
Ist sich des rechten Weges wohl bewusst."

Lord Haldane translates this, "A good man even in his hours of darkest pressure is yet conscious of the true path that lies before him." "Drang" surely has the same meaning here as when Faust cries, "Soll ich gehorchen jenem Drang"; nor does "dunkel" in German bear the meaning of "dark" in its evil connotation. One would not translate "Powers of Darkness" by "Mächte der Dunkelheit." The reference is not to the stress of perplexities and temptations, as Lord Haldane appears to take it, but to an impulse or monition rising from obscure depths below the level of the logical intellect. Bayard Taylor more correctly renders the lines:

"A good man, through obscurest aspiration,
Has still an instinct of the one true way."

The Church and the Laboringman

To the Editor:

My attention has been called to an editorial in the Little Rock (Ark.) *Guardian* for June 25, commenting on my article in the F. R. of June 15 regarding the present status of the Church and the Catholic laborer in this country. The reverend editor believes that my observations are overdrawn. In confirmation of this opinion he remarks: "It is well known that Dr. John A. Ryan is the guiding spirit in the sociological department of the National Catholic Welfare Council, and he certainly is both well-affected towards the laboringman and knows his business. But the Church cannot right all wrongs at once. As long as she had her own way in the world, the laboring class had no complaint to make. The occasions for the complaint arose precisely from ignoring the policy of the Church. The Church is always the friend of the laboringman and will be his helper in proportion as he stands by her to carry out her social programme."

This is typical of the stuff that has passed for downright, honest-to-goodness thinking for some time in Catholic circles in the United States. Yes, it is well known that Dr. John A. Ryan is the guiding spirit of the sociological department of the N. C. W. C.—that is, well known in a limited circle. My experience, which has not been particularly limited, leads me to make the undemonstrable assertion that 90% of the Catholic laborers in this country do not know Dr. Ryan or the position he holds. But even in the event that every last Catholic

workman in America knew of him and his work, it is beyond my power of deduction as to how this would affect the situation in the slightest. Dr. Ryan is a very capable economist, but I fail to see how he alone could even begin to reach the laboring population in a way commensurable with their needs.

What we need is thorough-going organization, a well-trained force to direct this organization (built up along parish lines, probably), a thousand men like Dr. Ryan to direct and inspire the promoters, and an active ecclesiastical body to keep the whole infused with life and energy.

What we lack, then, is first of all intelligent, whole-hearted ecclesiastical action; secondly, the promoters, teachers or educators, and the organization of laboring children of the Church upon whom would be expended the activities of the *tout ensemble*. We have then, as a matter of fact, one element or unit in the structure to be reared. (It is not at all unlikely that we need first of all courses in all of our larger Catholic universities for the training of leaders. I have omitted this, as it merely complicates the problem for the present and would be readily accomplished if we but had the elements enumerated above.)

The *Guardian* sensibly remarks that the Church cannot right all wrongs at once. And we might add that, even if she could, her experience with human nature would lead her to adopt a more slowly operating programme. However, it is my opinion that the plan, as most briefly outlined here, would

take several decades before it could be said to be in a healthy, normal state. Surely, then, it is not too early to begin, in view of the pressing needs of our times.

In my previous article I carefully added that the three reasons mentioned by me to explain the alienation of the laboring element from the Church might be incorrect, but that they represented what to me seemed to be the reasons of the men themselves. No one man, however broad his experience, can measure the temper of a whole country; but my own experiences in several representative districts have led me to believe that they were representative. My critic believes that the charges were overdrawn. Perhaps. However, he thereby admits that there is an alienation taking place from the Church's fold amongst her laboring children. I venture to assert that the reverend editor and the ecclesiastical authorities would be greatly surprised if they knew the conditions that actually exist among the Catholic laboring people. I do not refer so much to the loss in actual figures, but to that other more subtle loss, alienation from the true spirit of Christ's Church. Surely one good and great man like Dr. Ryan cannot be expected to do the impossible. One of the greatest defects in the existing Catholic press is just this manifestation of snug contentment with existing conditions and an intellectual sloth that is only equalled by ability to tuck away the most momentous problems within the compass of a few editorial words. To read them one would suppose that we were living in the millennium without a single

trouble,—local, national, or international, on the horizon to disturb us.

A CATHOLIC LABORINGMAN

The U. S. Grain Growers Inc.

The U. S. Grain Growers Inc. (50 E. Madison St., Chicago, Ill.) present a report of their meetings held on June 2 and 3, Kansas City, June 6 and 7, Omaha, St. Paul, June 9 and 10 in a Bulletin numbered 6. We know little of the Grain Growers Inc., but their efforts at organizing the farmers and making effective coöperative societies is praiseworthy. We trust that the Catholic farmers will be active in these affairs and make themselves heard according to their Catholic convictions. Likely as not, however, little will be said in Catholic circles until some one discovers that the Grain Growers Inc. has a Socialistic tendency and some radicals at its head have proposed hair-brained theories. Then the whole Association will be roundly denounced, the Catholic farmers will be advised against affiliating themselves with such a dangerous movement, and, in general, there will be much official chagrin. Unfortunately, there is but one organization which has any definite policy with regard to the agricultural population in this country, and that organization, by the circumstances of the time, has but little influence in Catholic circles. The others will make themselves heard as soon as this or any other farmers' organization becomes what to them seems Socialistic.

OBSERVER

—Every few days you discover a word that you have mispronounced all your life.

Chesterton on the American Republic

Gilbert K. Chesterton, in the course of a series of articles he has contributed to the *New Witness* since his return from America, pronounces the following none too flattering judgment upon what he calls "the Republic of the Age of Reason," i. e., our own U. S. of A. He says (No. 448):—

But when I say that the Republic of the Age of Reason is now a ruin, I should rather say that at its best it is a ruin. At its worst it has collapsed into a death-trap or is rotting like a dunghill. What is the real Republic of our day, as distinct from the ideal Republic of our fathers, but a heap of corrupt capitalism crawling with worms; with those parasites, the professional politicians? Looking again at Swinburne's bitter but not ignoble poem, "Before a Crucifix," in which he bids Christ, or the ecclesiastical image of Christ, stand out of the way of the onward march of a political idealism represented by United Italy or the French Republic, I was struck by the strange and ironic exactitude with which every taunt he flings at the degradation of the old divine ideal would now fit the degradation of his own human ideal. The time has already come when we can ask his Goddess of Liberty, as represented by the actual Liberals, "Have *you* filled full men's starved out souls; have *you* brought freedom on the earth?" For every engine in which these old free-thinkers firmly and confidently trusted has itself become an engine of oppression, and even of class oppression. Its free parliament has become an oligarchy. Its free press has become

a monopoly. If the pure Church has been corrupted in the course of two thousand years, what about the pure Republic that has rotted into a filthy plutocracy in less than a hundred?

O, hidden face of man, whereover
The years have woven a viewless veil,
If thou wert verily man's lover
What did thy love or blood avail?
Thy blood the priests make poison of;
And in gold shekels coin thy love.

Which has most to do with shekels to-day, the priests or the politicians? Can we say in any special sense nowadays that clergymen, as such, make a poison out of the blood of the martyrs? Can we say it in anything like the real sense, in which we do say that yellow journalists make a poison out of the blood of the soldiers?

But I understand how Swinburne felt when confronted by the image of the carved Christ, and, perplexed by the contrast between its claims and its consequences, he said his strange farewell to it, hastily indeed, but not without regret, not even really without respect. I felt the same myself when I looked for the last time on the Statue of Liberty.

—We certainly need a more equitable distribution of representation in this country, for a statistical table published by the *New Republic* (No. 342) shows that in some States one vote has as much weight towards the election of a president as ten votes have in another. The extremes are California and South Carolina. In the former State at the last election there was an average of 85,000 votes cast for each presidential elector, whereas in the latter the average was only 7,000.

The Business Depression

In these dour days of business depression, the like of which has not been seen in this country since the nineties of the last century, everyone is wondering what will happen next and just when we shall return to that dear "normalcy" of which we heard so much during the last campaign.

While everyone is waiting for "the other fellow" to start something—just what no one knows—let us consider a few simple propositions like the following: (1) The high protective tariff of the present administration closes our doors effectively to foreign trade; (2) The universal policy of reducing wages first, and far below the reduction in the cost of living, decreases the buying power of the masses and in the end causes trade to stagnate; (3) Our coöperation with European muddle-heads in an insane reparation policy destroys all hope that we shall be able, for many years to come, to compete with German-made goods, not only in foreign markets, but even at home. Prison-made reparation goods will flood the markets of the world and hinder normal production in this and other countries; (4) Our basic industries

like coal and transportation are absolutely demoralized and on the verge of ruin. While power and transportation costs remain so high it is impossible even to think of reducing the cost of manufacture to reasonable figures.

In other words we are in for a long seige of business doldrums, and our political quacks are making a bad situation worse.

Nuns as Jurors

In England a nun has been summoned to serve as juror and according to a statement issued by the Catholic Union of Great Britain, "not even Carmelite nuns and others of the cloistered orders are safe from being called upon to serve, in which case it would mean breaking their vows." Strangely enough the feminists have uttered no protest against this injustice. But Mr. Chesterton's *New Witness* is coming to the rescue.

"Why should not a nun be able to claim the same exemption as a monk?" asks that journal (No. 448). "Why should a woman who elects to devote her life to religious observance receive less consideration than a clergyman of the Church of England, a Roman Catholic priest, or a Noncon-

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formist minister? It is obviously unfair that a woman should be forced to serve on a jury when a man in similar circumstances is exempt from such service."

The silence of the feminists is traced by the *New Witness* to fundamental irritation that any woman can prefer the religious to the political life; and rather than permit any evasion of the duties of a citizen they are prepared to condone an act of injustice fundamental and apparent.

We note that the Catholic Union of Great Britain is drafting a Bill to give immunity to nuns, and it is expected that the House of Commons, unlike the feminists, will see to it that women of the religious orders shall receive the same privileges as men.

The question has not yet practically arisen in this country, we believe, but it will surely arise soon; and as the feminists here are no more likely to interest themselves in solving it correctly than in England, our Catholic organizations should see to it that laws are adopted in the different States properly safeguarding the rights of religious women. To compel a woman to break the vows she has taken of her own free will, when at the same time a man in similar circumstances remains immune, is one of the grossest acts of oppression that can be imagined.

Let Us Have Peace!

The *Ave Maria* (No. 25) respectfully declines to publish the letter of the Archbishop of Paris, Cardinal Dubois, to the Archbishop of Cologne, Cardinal Schulte.

"It is an unusually interesting letter, and elegantly phrased of course; but we fail to see what good could possibly come from its publication. In duty bound—diplomatic etiquette demanded it—the new German Cardinal had announced his elevation to the honors of the Roman purple, expressed his good will, etc. The French Cardinal, not content with congratulating and complimenting his eminent confrère, and praising him for what he did to alleviate the sufferings of French prisoners during the war, reminds him of the great injury done to France by Germany—'we were attacked unjustly'—of Germany's continued evasion of obligations strictly incurred; and calls upon him to demand the reparation which justice requires, etc. We are hoping that if his Eminence of Cologne sends a reply to his Eminence of Paris, it will not be published—that is, unless it is a decidedly different kind of a letter from the one in question. Germany has had something to suffer from France, even since the close of the war; and the demands of justice must be quite as well understood in Cologne as in Paris. It is in the power of both these

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princes of the Church to do much towards establishing peace between their two nations; it would be doing less than nothing—worse than nothing, we venture to assert—to dwell upon the great injuries inflicted, the enormous wrongs done, or the strict obligations evaded on either side.”

We heartily agree with the esteemed editor of the *Ave Maria*. The F. R. has called attention before this to the strange attitude taken by the Archbishop of Paris and the anomalous position in which it places the Church of France. In our humble opinion not a little of the charge made against Christianity by modern indifferentists, that the religion of Jesus Christ is moribund, is true. More correctly, of course, it is the disciples who are sleeping. But what shall be said of the Church in that particular region in which the chief pastors not only do not help to restore Christian unity, but actually fan the flames of discord?

The American Legion

We read in the *New Republic* (No. 339), in the course of an article on “Pseudo-Americanization”:

“The American Legion presents a problem of a somewhat different nature. There is a wide divergence between what the Legion says and what it does. In its public statements, in its bulletins from national headquarters, the Legion

seems sound on Americanization, though it is very vague. On the other hand, and in spite of this, the foreign born groups have no confidence whatever in the Legion and are more than likely to regard any Americanization issuing from this source with a deep and cordial suspicion. Why is this? Probably for a variety of reasons. In the first place the American Legion has given its endorsement to the Americanization programme and policy of the Y. M. C. A.; in the second it has openly joined hands with the National Security League, which is thoroughly tainted with Palmerism, in calling the National American Council. More than these, however, is the fact that individual Legion posts have appeared to regard Americanization more as super-police duty than as fraternal understanding. It is difficult to mob Kreisler’s concerts, break up meetings being held by Poles and Lithuanians, refuse Louis Post permission to speak, threaten German societies with rifles when they try to hold a tag day for starving women and children, and endorse a plan by which Legion members are to be mobilized for active duty during times of strikes by ‘radicals,’ and still have it believed that you are doing unprejudiced Americanization work. The faults appear to be chiefly with individual posts, but unless national headquarters takes public and stringent action against such

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posts the Legion must expect to be misunderstood. Certainly the foreign born have no doubts in the matter. To the mass of them the Legion is, rightly or wrongly, anathema."

A Masonic Tale from France

Bro. Charles F. Irwin recounts in the *Masonic Builder* (Vol. VII, No. 5) some of his experiences as a soldier serving in the American Expeditionary Force in France. He tells among other things how the good Catholic people of France disliked the Freemasons and adds: "Occasionally we ran across crude tradition as to the devilishness of the Freemasons. One which I encountered most frequently among the peasants of Brittany was to this effect: Every time the Masons gave a banquet, they caught a small Catholic child and served it, just as we would a succulent roast porker. I recall hearing this story while at the table of a wealthy, educated Frenchman, a counsellor of a large French city. When I asked him the source of this and similar stories, he shrugged his shoulders, threw out his hands in their peculiar gesture, smiled and said, "*le prêtre*."

Of course, the French priests do not believe or spread such absurd tales; but they know something about Freemasonry and warn their people against its allurements, and that is why they are calumniated.

Will Our Big Cities Disappear?

Our big cities have often been called excrescences on the social body, symptoms of serious disease that will disappear when that disease is cured. It is encouraging to note that Henry Ford is already predicting their disappearance. "The movement of the country to the city and the city to the country," he says in the *Dearborn Independent*, which is by no means all filled with Antisemitism, but contains many wholesome and constructive articles, "is a movement that will some day empty the cities and transform the country. In the cities men learned how to live, and now that they are carrying that learning into the country, the function of the city as a place of residence seems to be about done. As central assembling plants and distributing points, some of the cities might continue to exist; but not as living places for hundreds of thousands of people. The city had a part to play in the civilization of mankind, but that part has been played."

This prophecy may come true, but it will not and cannot come true until the present Capitalistic regime has been supplanted by a more efficient and a fairer social and economic system, something akin to Christian Solidarism.

—A Kansas man is reported to be the father of thirty-two children. He has not yet made known whether he will apply for admission in the League of Nations, or just let America represent him for the present.

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Restoring the Ruined Churches of Italy

It is comforting to learn from a little book entitled "L'Opera di Soccorso per le Chiese Rovinate della Guerra" (Venice: Typographia San Marco) that the work of restoring the churches profaned and ruined by the war is making good progress in Italy. The labor is likely to be a long one, for not only have many churches to be restored and rebuilt from the foundations, but when the invaded territories were freed, there was scarcely a church bell to be found. They had been carried away to make Austrian cannon, and they have all to be replaced. The latest figures show that 167 churches have been utterly destroyed, 207 seriously damaged, while 206 can be restored at relatively small cost. The missing bells number about 10,000, and the injury to church fittings, furniture, and works of art can hardly be estimated. The work of reconstruction and replacement, which is now in the hands of the committee responsible for this publication, was originated in 1917; but the disaster of Caporetto turned people's attention in the direction of the safety of their country rather than their churches, and it was not until the end of 1918 that the matter could be seriously discussed.

The first care of those charged with the work was to prepare accurate statistics, which are summarized in the appendix to this volume; the next was to collect funds, and then to enlist the aid of a number of well-known artists and architects in order to make sure that the rebuilding should be fitting and in good taste. Considerable progress has now been made

with the work, and a number of bells have been cast and hung. Some of the missing bells were discovered in enemy territory after the armistice, and it was possible to restore these practically at once. In other cases, where new bells have had to be provided, they have been cast as far as possible to resemble the old ones. The old inscriptions have been preserved and a fresh inscription has been added in every case, so that posterity may know the history of each bell. If anything further were needed to provoke our good wishes, it is the series of sad little pictures of the ruined churches themselves.

Readers who desire to follow the progress of this work can do so in the pages of the review *Arte Cristiana*, where they will find month by month a record of the work undertaken and projected.

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The Campaign Against Unnecessary Noise

We read in *The Nation*, No. 2921:

"Mention in the newspapers recently that a laboratory has been endowed to study the elimination of noise from our industrial civilization is worth more than amused or indifferent remark. We ought long ago to have begun to take the matter seriously; to realize that this age, instead of progressing toward the reduction of noise, has introduced into the world a vast amount of new and peculiarly irritating babel. There is a great difference in noise. City dwellers who go to the country for rest sometimes complain that they are kept awake at nights by croaking frogs or waked before dawn by ambitious roosters. But country noises are nature's noises; generally they are musical or at least not actually discordant. One not only becomes accustomed to them, but eventually finds many of them soothing, such as the strange whirr and hum by night and by day of the poignant and mysterious insect chorus of forest and field. Our city noises are otherwise. They are largely unmusical, a vast dissonance of screeching, grating, banging, chattering, that makes sleep unrestful (although

we may not realize it) and shortens life by the erosion of our vitality. Some day our epoch may be known as the age of Unregenerate and Unregulated Noises...

Some years ago Mrs. Isaac Rice organized an anti-noise society in New York City. It consisted mainly of herself, and was regarded by the rest of the community as an amusing and harmless bit of lunacy. In truth Mrs. Rice was a pathfinder for what will one day become a great crusade; she was a pioneer in the eradication of an evil which we shall eventually combat with the same seriousness and effort that we now employ against impure water or the Great White Plague."

A Protestant Preacher on Secret Societies

The Rev. O. F. Englebrecht, of Milwaukee, in the course of a strong article on secret societies in the *Christian Cynosure* (Vol. LIV, No. 2) says:

"In this day and age, when the nations of the world have experienced the evil of secret diplomacy, when open covenants openly arrived at were hailed, the world over, as the sign of a new era in the history of governments, now that public authorities all over the

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country are coming to see the evil or the possibilities for evil of secret societies in high schools and colleges, is it not a peculiar inconsistency that so many of our officials, from the President down, are members of secret, oath-bound societies? Is it not an intolerable condition that [Protestant] ministers should be members of secret societies, when Christ, their Master, whom they profess to serve, carried on openly before the world and declared before His would-be judges: 'In secret have I said nothing'?

"So far from supporting secret societies with their contributions and above all through their example, ought not Christian ministers and enlightened citizens everywhere, lift up their voice in protest against an institution that is so little Christ-like, and that has within itself great possibilities for evil?"

—You can say one thing for this season of depression. It isn't so difficult to find the reading-matter in the popular magazines.

—Germany's casualties in the World War are placed at 6888,982 by the commander of the American medical corps.

Notes and Gleanings

—The Literary Supplement of the *London Times*, whose contributors are among the most "advanced" scholars in England, devotes the major portion of a page to Loisy's new book on the Acts of the Apostles; but it does not approve of this new piece of destructive radicalism. "For our own part," says the reviewer towards the end of his notice (No. 1,010), "with the fullest recognition of the learning, resourcefulness, and skill displayed by M. Loisy, we feel that the basis on which the theory rests is too narrow and too insecure, and that the strength of the argument for a more conservative position is very inadequately recognized."

—Owing to the fact that Martin Luther himself said, "I am the son of a peasant (*Bauer*); my father, grandfather, and great-grandfather were genuine peasants," it has been customary to regard Luther as a glorious example of a man who "rose from the ranks." On the basis of what seems to be reliable investigation, it now appears that Martin Luther descended from the German nobility. Hans Luder, the father of the reformer, inherited the two largest and best estates in Möhra and established a coppersmelting industry which gave him preeminence among the industrial and social leaders of his day. Having killed a peasant,

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however, he was forced to flee. He betook himself to Eisleben, where he again entered the copper business and where Martin was born. The story is told in Ad. Baring's "Deutsches Rolanbuch für Geschlechterkunde," Vol. I, Dresden, 1918.

—Father Herbert Thurston, S. J., continues in the June *Month* his series of essays on "Some Physical Phenomena of Mysticism." His formidable array of evidence for the incorruption of the bodies of a large number of the saints should compel the attention of medical men and scientists. One of the frequent concomitants of incorruption is the flow of a peculiar liquid from the body, of which Father Thurston remarks: "However we may explain the phenomenon or fail to explain it, the exudation of some sort of viscous, oily fluid from many incorrupt bodies seems to be a fact beyond dispute, and also a fact which has never been registered by medical science."

—England seems bent on cleaning the Poles out of Silesia. So far as we have

been able to determine, there is no promise of "swag" connected with the job. This seems almost preposterous; and yet, if true, England deserves not a little credit. There are a few matters still to be straightened out in Europe, among them getting the Poles out of Silesia, the English out of Ireland, the Greeks out of Turkey, and the French out of Germany. After that we shall be able to start on this side of the water and get ourselves out of Haiti as best we can. Until then we shall be making of that unfortunate country another Belgium, except that, in this case, we are pursuing our selfish and brutal policy under the old guise of idealism, while the Germans in Belgium considered it an honest-to-goodness military occupation.

—The widely quoted utterance of an eminent English physician and scientist that vaccination is a crime and the germ theory has been thoroughly exploded, reminds us once again that modern medicine, despite the great progress made in the last two generations,



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is still in its infancy. "Great fields are still unexplored," observes the *Nation* (No. 2916), "and much material, the product of forty years of clinical observation and laboratory research, is as yet little understood and remains to be clarified. Only by co-ordinating the various and now rapidly diverging specialties in medicine is the fullest progress possible." For this purpose a great medical centre is to be created in New York, at a cost of \$15,000,000. Let us hope that this new institution will be conducted by men of real scientific acumen who will not stick to ancient superstitions simply because they have been propagated with so much persistency.

—The National Christian Association, through its official organ, the *Christian Cynosure* of Chicago, is vigorously combatting the Towner bill, mainly for the reason that the measure is sponsored by the Freemasons. Behind it stands, among other sinister influences, "The Masonic Service Association of the United States," which was organized in 1919 by some eighty representatives from thirty-four grand lodges for the purpose of "giving American Freemasonry a national voice." That voice is naturally raised in favor of any and every measure ultimately aimed, as the Towner bill no doubt is, at Christian education. The Protestant ministers constituting the National Christian Association are gradually beginning to see that, with the increasing influence of anti-Christian Masonry in our public schools, they will have to follow the example of the Catholics and the Lutherans and establish their own schools for the Christian training of their children.

—The canonization of Blessed Peter Canisius seems now assured. The Bishop of Fulda, but recently returned from Rome, declared that it was an event to be looked for in the near future. In an audience granted by the Holy Father to students from Innsbruck in Holy Week he told them of "another miracle" wrought by Blessed Peter not far from Rome. The case was that of

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a religious who had been suddenly cured from intestinal tuberculosis upon application of a relic of the Blessed. Just two days of life is all physicians were willing to promise the sick Sister. The cure was instantaneous and quite remarkable, as the disease had been of long standing and an operation (removing part of an intestine) had been performed to relieve the patient. Early in May another miracle was reported to have taken place through the intercession of Bl. Canisius, but the details of the same have not yet been made public. Meanwhile, a vice-postulator has been appointed and the reports on the miracles have been declared to be very satisfactory to the Roman authorities.

—The Rev. J. Roach Stratton, D.D., of Calvary Baptist Church, New York City, who attended the Dempsey-Carpentier prize fight at Jersey City on July 2 at the request of the managers of the Universal Service, describes the affair as “a disgraceful orgy of blood and bestiality” and says the conduct of the 90,000 spectators “illustrates the deepening of the blood lust.” He calls particular attention to the fact that there were present at the fight no less than 5,000 women, who, “shorn of all womanly delicacy and gentleness, gloat-ed with their male consorts in fever of the blood lust,” resembling the degenerate women of ancient Rome who turned down their jeweled thumbs at the gladiatorial combats as a sign that the defeated combatants must die. “The war knocked the props from beneath our moral idealism, and like a rocket we have shot down the greased ways toward hell.”

—Mr. J. Kenneth Turner, in a letter to the *Freeman* (No. 68), expresses the opinion that “not one of the excuses for our past war is valid, even when

tested by ordinary standards; that a preliminary task of those who would prevent another war is to clear away the myths of the recent one; that regard for individual reputations, personal vanities, or national pride, must not be permitted to hinder the job; that only after the shams of the previous war have been exploded, its true motives revealed, and its methods and results shine clear in the light of those motives, can a beginning be made towards ways that will insure us against future horrors.” Mr. Turner ought to write a book on “The Myths of Our War Propaganda” and get some wealthy philanthropist to scatter ten million copies of it broadcast as a prophylactic against the next attack, which is sure to come.

—For the first time Quintilian’s classical “*Institutio Oratoria*” will be adequately brought within the reach of the educated English public through the translation now appearing in the Loeb Classical Library. That translation is the work of H. E. Butler and is based on Halm’s text. Mr. Butler does not do full justice to Quintilian’s “lucid parsimony of words” and often paraphrases rather than translates; but his rendering is, on the whole, clear and graceful, and of real help towards an intelligent apprehension of the original. As an exponent of formal oratory Quintilian does not, of course, mean much to the modern world. But as an educationist, he is still worth reading. Thus there is much to be said in favor of his view that reading should begin with poetry rather than with prose, that the very best teachers are needed for beginners, that there is not much danger of “over-pressing” a boy, but a great deal of danger in allowing him to follow his own apparent bent, etc. He is



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particularly sound in what he says on the unity of education throughout its different stages.

—To the average non-Catholic reader of to-day, penetrated with notions of complete personal freedom, Bossuet appears as a kind of pious Hobbes, bigoted and prejudiced, sycophantic to royalty, and conservative in a manner which is ridiculous. His correspondence, as lately published in France, has convinced at least one critic that the modern view of Bossuet is false. "It is certain," writes a reviewer in the London *Times* Literary Supplement (No. 1,010), "that the Bishop of Meaux, if not the 'last Father of the Church,' as Chateaubriand believes, was one of the noblest characters and most considerable minds of his age. . . . If there is anyone who doubts the courage and integrity of Bossuet's character, let him read the two long letters to the King (exhorting him to repentance and to abandon his mistresses), which are reproduced in the volume edited by M. E. Levesque. [Lettres sur l'Education du Dauphin; Paris: Bossard]."

—M. Alfred Loisy's massive volume on "Les Actes des Apôtres" (Paris, Nourry) proves that the author has not receded from the modernistic errors that brought about his excommunication. His theory is that the Acts, while originally the work of St. Luke, were transformed by an unknown redactor, who retained the frame-work, but completely travestied important portions,

notably the second book. He invented miracles and discourses on a great scale, taking his marvellous stories from types furnished by the Old Testament, Gospel tradition, or contemporary paganism. Scarcely any word recurs more frequently in this book than the word "fiction." Loisy goes even beyond Norden. In his reply to that radical critic, Harnack some time ago expressed himself ready to refute the hypothesis of a redactor if it were applied to the whole of the Acts. If he will keep his promise, we shall witness the strange spectacle of a modern Rationalist defending the authenticity and genuineness of a portion of the New Testament against an apostate priest.

Literary Briefs

—The many admirers of Father Ernest R. Hull S.J., and may their number increase! will do well to get the latest Bombay Examiner reprint which appeared originally under the somewhat strange title of "Herr Schnebels." In their new form the essays are called "A Practical Philosophy of Life," a title which they well bear out. The book keeps up the reputation of the author as one of the most gifted Catholic writers in the English language. One almost wishes at times that Father Hull had not the exacting duties of an editor to perform, but could devote himself wholly to the writing of permanent works. However, it is probable that here again the lie is given to the old adage that writing under necessity is never literature. At any rate it is evident that the conditions in India have given Father Hull the inspiration to produce works for

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readers who must be appealed to from the purely natural standpoint. And who will say that this is not important even in the Western world, where the curse of devitalized denominationalism is upon us? In the present instance Father Hull has gathered together the common-sense principles under the three categories of philosophy of facts, principles, and actions, and made them into a splendid practical guide-book. Had the author been following the prevailing custom he would have entitled his latest booklet "The Psychology of Something-Or-Other." But he has taste as well as acumen and spares us the absurdities of the present craze. Father Hull's latest book, like all his previous ones, deserves attentive reading and re-reading. (B. Herder Book Co.)

—The "Thesaurus Doctrinae Catholicae ex Documentis Magisterii Ecclesiastici" compiled by the Rev. Ferd. Cavallera, professor of theology in the Catholic University of Toulouse, is all that its title implies, namely, a systematic collection of the explicit authorities and sources for all the doctrines of the Catholic faith, so arranged as to be available to the busy student. It is a sort of enlarged Denzinger's Enchiridion, brought up to date. Thus it contains the decisions of the Biblical Commission and the pronouncements against all the later heresies, including "Americanism." A very valuable feature are the copious indexes. (Paris: G. Beauchesne; St. Louis, Mo.: B. Herder Book Co.)

—Father Edw. F. Garesché's latest book, "Social Organizations in Parishes" (Benziger Bros.), is a compendium of information for pastors, superiors and organizers, both lay and clerical who have in their charge an actual or projected parish organization of whatever kind. The Sodality has been taken as the standard, and "the thoughtful reader" is expected to "be able easily to apply the suggestions made to the work of almost any Catholic society." Father Garesché has had considerable experience in this sort of work and makes excellent use of what he has seen and heard. There is in his book, however,

one very distressing lack, which should be pointed out, namely, that of laboring men's societies, of which we are in particular need. Father Garesché has done well to give us the fundamentals of organization, and, as stated, these can be applied concretely at will. It is a fact, however, that an omission of the kind mentioned delays the possibilities of the foundation of what seems to be the most crying need in Catholic America to-day. Moreover, the section headed "The Academy of Social Study" is decidedly weak and lacking in suggestive possibilities and scope. In spite of these and a few other defects, however, the book deserves careful study by all who have at heart the organization of American Catholics, so necessary in these troublous times.

—Catholic authors should exercise some supervision over the advertising matter that appears on the covers of their books. The reviewer is forced to issue this warning after reading the cover announcement of a book published by the firm of Frederick Pustet Co., Inc., entitled "Efficiency in the Spiritual Life" by Sister M. Cecilia. For religious the shortest "short cut to holiness" is the rule of their respective order or congregation, and not an adaption of the so-called principles of efficiency, which have about had their brief day in the industrial world. However, the author has not gone that far in her work, but merely desires to make easier the path to perfection by an application of these principles, some of which are of undoubted value, to the spiritual life. But is it necessary or even advisable to employ the thirteen principles of Emerson for this purpose? And if so, will the result be a greater concern for the "efficiency" of our spiritual life or the actual sanctity for which we must strive? Is this not making use of the enemy's methods with a vengeance? We recall that these principles were put forth as embodying a "morality" for the attainment of the desired end. In our opinion Sister M. Cecilia's book is not necessary and may even lead to harmful results, in spite of the fact that the work itself is well done.

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—The Rev. P. Boylan, professor of Scripture and Oriental languages at Maynooth, under the title "The Psalms," presents the first volume of "A Study of the Vulgate Psalter in the Light of the Hebrew Text" The volume comprises Psalms I—LXXI. There is a general introduction of some seventy pages concerned with the text and language of the Psalter, its poetical form, the titles of the Psalms, and their classification. Each Psalm has a short introduction of its own. The text, in Latin and English, is followed by exegetical and textual notes. The work marks an advance in English Biblical scholarship. As the book is intended to supply those who recite the Divine Office daily with a satisfactory solution of the difficulties met with in the Psalms, the author avoids all abstruse discussions and pays little attention to diversities of opinion. At the same time he shows that he is in touch with the latest results of criticism, as when he suggests the possibility that Ps. vii, 7—12 may be an independent poem embedded in the main psalm. The print is large and clear and the binding substantial. (M. H. Gill & Son and B. Herder Book Co.)

—"The Choice and Formation of a Native Clergy in the Foreign Missions," a reprint in pamphlet form of a "Letter Addressed to the Superior of the Mission of Kiang-nan, China, from Rome, August 15th, 1919, by the Very Rev. Wladimir Ledochowski, General of the Society of Jesus," is a valuable contribution to a subject which should be pondered well in certain circles in the United States. St. Ignatius ever insisted on his subjects learning the language of the people among whom they were working and laboring. This is in direct contrast to the modern American idea, which insists that the Catholic lay population learn the language of their ecclesiastical superiors who are directing their spiritual welfare. It is usually not put in such bald words, but covered

over with the plea of "Americanism," etc. The excellent document before us is not in form like to the usual allocation addressed by a superior to his subjects. It is well documented, clearly and forcefully written, and most interesting. Not only is the subject of the native priest well expounded, but the reader of this letter will be well repaid in a most satisfactory account of the Catholic missions in the vast empire of China. It were well if some of our Catholic societies interested in the foreign missions undertook to spread this pamphlet far and wide. (P. J. Kenedy & Sons, New York).

Books Received

Moral Principles and Medical Practice. The Basis of Medical Jurisprudence. By Charles Coppens, S. J. New and Enlarged Edition by Henry S. Spalding, S. J. 320 pp. 8 vo. Benziger Brothers. \$2.50 net.

Schutz- und Trutzwaffen im Kampfe gegen Unglauben und Irrglauben. Weitern Kreisen der Gebildeten und des Volkes dargeboten von P. Peter Nilkes, S. J. 18. Auflage. Herausgegeben von August Deneffe, S. J. 496 pp. 32mo. Kevelaer: Butzon & Bercker.

Sozialismus und Solidarismus. Von A. Heinen. 68 pp. 16mo. M. Gladbach: Volksvereinsverlag. M. 3 (Wrapper).

Der "wissenschaftliche" Sozialismus, die Grundage der Sozialdemokratie. Nach dem Vorkriegsstande gemeinverständlich erörtert von Dr. Ludwig Nieder, 2nd ed. 40 pp. 8vo. M. Gladbach: Volksvereinsverlag. M. 1.80 (Wrapper).

A Parochial Course of Doctrinal Instructions for all Sundays and Holydays of the Year. Based on the Teachings of the Catechism of the Council of Trent and Harmonized with the Gospels and Epistles of the Sundays and Feasts. Prepared and arranged by the Rev. Charles J. Callan, O. P., and the Rev. John A. McHugh, O. P. Dogmatic Series. Vol. II. x & 560 pp. 8 vo. New York: Joseph F. Wagner, Inc.

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Capitalism and After

Mr. Joseph Clayton discusses the problem what is to supersede Capitalism in No. 451 of Chesterton's *New Witness*. He says *inter alia*:

It is all very right and proper, no doubt, to express our hatred of Capitalism, and to declare our abhorrence and detestation of the functions of the capitalist. Such hatred and abhorrence may be taken as the signs of a healthy mind, intimations of a desire for social change, tokens that justice and goodwill are still held of good report.

But what is our plan for ridding this land of the pestilent business of the capitalists? What social and industrial arrangements are contemplated for the days when Capitalism has been superseded?

There must be a plan and a policy if the superseding is to be accomplished without the vast and widespread misery of battle, murder or sudden death.

The capitalist enjoys a livelihood on the profit made by employing somebody else at a definite wage. If the profit on the labor of the person employed does not exceed the wages paid, then the capitalist fails to get a living and becomes a bankrupt.

To the liberal economist and university professor of the nineteenth century the position of the capitalist was highly meritorious, and the fact that his riches were derived from the labor of others

was regarded neither as unjust nor as a matter of reproach, but rather as a merciful dispensation of Providence for bringing about the greatest happiness of the greatest number. In the face of appalling destitution, sweating and other horrors that seemed to suggest a greatest misery of the greater number, the liberal economists and university professors still held their ground, and the capitalists piled up riches with the comfortable feeling that all was for the best.

To-day, so far from Capitalism being generally approved it really is considered hateful, unjust, and generally disastrous to the community that a comparatively few people should enjoy riches merely by making profit out of the labor of others.

And such enormous profits and such huge riches! Our picture papers, daily and weekly, are full of illustrations of the spending of these profits, of the way the money goes. A steady and continuous propaganda for social revolution is maintained by our picture papers (and the "movies"), and this propaganda is not by any means futile. The working people are compelled to understand what happens to the wealth created by labor.

Now that it is at last understood that all material wealth is created by the application of labor to raw material, and that only by the ap-

plication of labor to raw material can we obtain food and raiment, fuel and habitation: now, when it is also quite clearly understood that the riches of the capitalist and money-lender are simply an appropriation of a part of the wealth which labor has created, Capitalism appears as a stupid and clumsy business, and the spoils of the capitalist as inconvenient to the despoiled as the ransom levied by brigands or the "swag" of the enterprising burglar to the housebroken ratepayer.

What then is to be done about it?

A return to small industries is improbable; world-wide trade and exchange of commodities make such a return too difficult even did the minds of men regard favorably a restoration of individual ownership and private enterprise.

On a co-operative commonwealth are the minds of many set. A commonwealth wherein all things socially needed shall be produced by social co-operative labor, and owned and distributed by a social democracy in neighborly manner. The capitalist superseded by the co-operative State, and all the necessities of life ensured, ample freedom will exist for the pursuit of art and letters, the cultivation of tastes and gardens, for personal adornment, and social relations, and for high adventure generally.

Our trade unionists and labor parties, with many men and women of goodwill, seek this co-operative commonwealth, and direct their energies to that end. The co-operative commonwealth, if it promises no cure for envy or ambition, for sins of pride and passion, does at least promise justice, and without

justice what is government but robbery?

Rejecting the co-operative commonwealth in our plans for the superseding of the capitalist, what is the alternative? Government by "big business" grows increasingly stronger; the capitalists fewer in number take larger powers of national control.

Do we reject the co-operative commonwealth in favor of an oligarchy of "philanthropists," rulers of a branch business in the syndicate of international finance?

The "Servile State," with its scheme of a State Socialism for all things the capitalist finds no profit in, is a necessary accompaniment of government by "big business."

To the average trade unionist, and to many of us to whom liberty is less the means to an end than an end in itself, there seems no reasonable alternative to Capitalism save the co-operative commonwealth, the social democracy.

Anarchy, the mixing of heaven and hell in inextricable confusion, much bloodshed and destruction, famine, and the bitter fruits of hatred—these things may come upon us. They will hardly help to a more neighborly order, and they promise no deliverance from economic bondage.

But there is no service to the community performed by the capitalist that the community cannot perform for itself. Why should not the community supersede the capitalist?

—Perhaps Professor Einstein could tell us what we made the world safe for.—*Columbia (S.C.) Record.*

—Henry Ford now predicts synthetic eggs. We've been suspecting Lizzie. Where there's so much clucking and cackling, there should be an egg.—*Little Rock Gazette.*

Einstein's Theory and Its Philosophical Consequences

By the Rev. John E. Rothensteiner

Whatever we may hold concerning Professor Albert Einstein's theory of the universe, one thing is certain, namely, that the Professor is not a charlatan, as some are inclined to consider him, but a true man of science and that of a high, if not the highest, order. That he happens to be a Jew should not detract the least particle from his merits, much less that he hails from a German university. The question is simply this: does his theory possess any substantial foundation in the ascertained facts of nature, and the answer must be in the affirmative. Not, indeed, can it be said that the Professor has fulfilled every condition of a workable hypothesis. In his regard, also, the principle of relativity must play a prominent part, as the future discoveries of scientists and philosophers may and probably will modify his scientific conclusions. Yet we believe the Einstein theory itself is a forward step towards a grander conception of the universe than has obtained heretofore.

Professor Einstein's theory is, of course, based upon the results of the scientific investigations of his predecessors and contemporaries as well as upon his own. It is not absolutely new, but seems to sum up all the results of experimental science in regard to matter, space, and time. Time itself is declared to be the fourth dimension of space. Our judgments on time and space are but relatively, not absolutely, true. What to me seems a second of time, will be more or less than that to someone who

moves in a different manner from me relative to the clock by which we both make our estimates. And in regard to space, a stick one yard long, when at rest, is shorter than a yard when in motion relative to me. Time and space are not independent of each other, as we believed; they are indissolubly connected.

This marks a great revolution in the scientific theory of the universe. From Euclid to Keppler, from Keppler to Newton, we were led to believe in the absolute and invariable character of certain fundamental laws of the universe. The center of a circle was equidistant from every point of the circumference. The sum of the angles in a triangle was always equal to two right angles. Upon these assumptions all philosophical and practical knowledge was based. The theory of light and the concept of the solar system depended upon these so-called laws. Now it seems to be established by the Einstein theory that space and time are not absolute but relative and variable. Indeed, as Lyndon Bolton says in his essay on Einstein's Theories of Relativity and Gravitation, the much vaunted laws of nature "are little more than working hypotheses, subject to change or alteration or enlargement or even abandonment, as man's vision widens and deepens. No sanctity attaches to them, and if any one or all of them fail to account for any part, or all of the phenomena of the universe, then it or they must be supplemented or abandoned."

Applying the new theory he continues: "Absolute motion does not exist, that is, it cannot be measured by mechanical means and only relative motion may be detected in this way, as all of us and everything is moving all the time. The hypothesis of relativity asserts that there can be no such concept as absolute position, absolute motion, absolute time; that space and time are interdependent, not independent; that everything is relative to something else."

- Of course, the man or woman who would understand Einstein must have a background of scientific knowledge, have learned scientific ways of thinking and must have the proper vocabulary; but since this theory seems destined to take its place alongside of the older Newtonian theory of gravitation, and to modify it profoundly, it becomes necessary for every intelligent student, in order to be in any large sense intelligent, to fit himself to follow the general argument for relativity, quite as necessary indeed as for every intelligent person to know the difference between the Ptolemaic and Copernican astronomies.

If Einstein's theory be well founded, the development of our conception of the world has found its grand completion, as the Jesuit Theodore Wulf says in the final chapter of his essay on Einstein's Theory: "Before Copernicus the earth was regarded as the center of the universe. Copernicus put the sun in its place and let the earth revolve around him. Later scientists discovered that the sun also moved, and they made the great world of the fixed stars the immovable pole for the grand

movement of the solar system. At last, as various experiments with light and electricity seemed to indicate the universal ether as that which is absolutely at rest, Einstein boldly completed the circle by denying the existence of ether, and declaring all things to be in motion,— of which motion, however, we could have no absolute, but only relative knowledge."

The philosophical conclusion from the premisses would then be that all laws and facts of nature are but relatively true, that consequently the only absolute fact and truth is the Absolute, that is the First Cause and Prime Mover of the Universe, God, and the Truth He has communicated to us by His Revelation. So Science, which seemed to lead us away from God, brings us back to Him. Every brief period of estrangement opens new vistas into the realms of Eternal Truth.



—The Rev. G. W. O'Toole is contributing to the *Canadian Freeman* a series of papers on "A Catholic Daily." He declares that "the establishing of a Catholic daily newspaper [in the English language; for Canada already has several French Catholic dailies] transcends all other problems affecting the Church in Canada." As necessary conditions of success he lays down: The moral support of the hierarchy, the active support of the clergy, a minimum of 10,000 subscribers, a competent editorial and executive staff, an adequate news service, and sufficient capital, made up of small shares but invested by a large number of stockholders. Father O'Toole shows that he has an intelligent grasp of his subject, and we hope he will succeed in rousing the English-speaking Catholics of Canada to the urgent need of a Catholic daily press.

Lord Bryce's "Modern Democracies"

Lord Bryce's two volumes just published under the title, "Modern Democracies" (MacMillan) are valuable for their record of facts, but not so valuable for their generalizations.

The chapter on Liberty, as the *New Witness* points out, occupies only eight pages and is characterized by great naïveté.

Lord Bryce regards prohibition as the result of "a passion for moral reform"; but he does not praise the equally conspicuous passion to forbid the smoking of cigarettes and the consumption of coffee. It seems a gross abuse of words to describe a passion for tyrannical interference as a passion for moral reform. Mr. Bland recently explained that American politics cannot be understood without reference to the fact that nearly all American public-school teachers are spinsters, and that the ordinary American male never quite recovers from the effect of being spanked, physically and morally, by these women in boyhood. It seems a pity that Lord Bryce did not discover this interesting fact in the course of his researches into the recent history of the United States. Moreover, it is really astonishing that Lord Bryce should write the following sentence in a book published in this year of grace in Great Britain: "But whatever the future may bring, the freedom of thought, speech, and writing do not seem at present threatened. The liberty of the press is a traditional principle in the popular mind; democratic habits foster the sense of personal independence and ex-

press themselves in the phrase, 'Live and let live.'"

It is all very well for Lord Bryce to exhort democracy to "cherish individual liberty because it is like oxygen." He seems blind to the fact that democracy is in fact the worst enemy of liberty, as he might have found out for himself if he had read no more than the works of his friends Professor Dicey and the late Mr. Lecky. Modern democracy means in practice the right of any jack-in-office to meddle with the most intimate concerns of any individual citizen. Mr. Chesterton has shown that it is more likely that during the next twenty years no man will be able to drink more than a certain amount of liquor (if any), to smoke more than a certain amount of tobacco (if any), or to get born or to marry without the sanction of the State. In America we are already more than halfway on the road to the "Servile State."

That Lord Bryce can write one volume of 567 pages and another volume of 756 pages is no doubt very creditable to his physical condition at eighty; but his readers might at least expect more than eight pages on the subject of liberty in relation to democracy, having regard to the alarming extinction of all liberty by the leaders of modern democracies.

—In the mass, men like to be called "the great common people," but individually they are flattered by an accusation of being "aristocratic."

—A naturalist pleads with women to cease wearing furs, during the summer at least, because fur-bearing animals are being destroyed so rapidly that in thirty years there will be practically none left.

The American Farmer's Plight

By J. M. Sevenich, Editor of "Der Landmann"

The American farmer was never able fully to shake off English dependence. This may sound paradoxical, but let us bear in mind that until the World War Liverpool dictated the grain prices. For over thirty years, the writer has compiled weekly market summaries from the current reports published in the dailies and trade papers, and found that day after day the American markets followed the trend of the Liverpool quotations, until the World War upset the entire machinery.

It is difficult to understand why a buying nation should dictate the market when supply and demand, as in late years, are well balanced. As a rule the manufacturer figures the cost of production and sets the price of the product; but this right was not accorded to the American farmer. American exporters and foreign importers dominated the markets and held the farmer at their mercy. With the English it was a policy, part of their economic programme; with the American traders it was purely a matter of profit.

The greatest progress in the development of American agriculture began shortly after the Civil War. During the period of stagnation and depression following the fratricidal conflict the pioneers began to settle on the Western plains, and in addition thousands of immigrants came from across the seas to take up homesteads. The development was aided materially through new inventions, which enabled one man to do the work of many. The reaper, and

later the binder, preceded by the seeder and succeeded by the separator, deserve particular mention. The first settlers in Wisconsin were content with about 40 acres, all the land they could take care of by manual labor. The pioneers of the far West conducted farming on a larger scale. Their farms consisted of a quarter section, a half section, a whole section, or a number of sections of land. It is obvious that, with a population about equally divided between cities and farming communities, and with the individual farmer producing enough to supply several families besides his own, an era of overproduction began and continued for many years.

Cheap land and cheap labor gave us the "bonanza farmer" of the past, who took all that the traffic would bear and cared little or nothing about the consequences. One of these bonanza farmers boasted as late as 1892 that he could produce wheat in South Dakota and sell it with a profit at 45c a bushel.

The surplus wheat and other grain had to be exported, and was most welcome in England. The small English farmer could not compete with the American farmer, and England, always selfish, had no reason to foster agriculture at home, for old England was out for the world trade in manufactured goods. As a result, the small farmers in England sold their small holdings to the wealthy and the nobility, who turned them into hunting grounds. Only when it became apparent that "food was to

win the war," millions of acres of idle land in England were again temporarily utilized for production. The English farmer drifted to the small cities and took his place beside the factory worker. English industries grew as they had never grown before, and to increase its foreign trade, England expanded at every opportunity and kept the free trade agitation alive in countries where it could not gain a foothold.

The American farmer kept on supplying the European markets, and especially the English market, with cheap grain, and England paid for it with the products of its industries. In addition, whenever the opportunity presented itself, England sought to demoralize the American markets, to discourage the American farmer from branching out in other directions not so favorable to English industry.

It will suffice here to refer to the wool market. England fed the American sheep raisers to death with Australian wool, and was able to do it because the Australian sheep men could freely graze their sheep all the year round, whereas their American competitors were obliged to winter their sheep and to stand the losses incident to hard winters and shortage of feed.

Yet, with all odds against them, American farmers developed their industry, now estimated at \$85,000,000,000. This vast sum is not clear profit, it represents, in a large measure, hard labor not paid for, and hard earned dollars re-invested. Uncle Sam practically gave away every acre of land in his large domain, and this land, being improved, increased in price, not in productive value in commercial terms. Now that the

best, and even the less desirable agricultural land is gone, the American farmer can no longer depend on cheap land and look forward to the time when the increase in price will recompense him for his labor. Land has become so expensive and taxation such a burden that the American farmer must look for better markets for relief. He is aware—more than a half century of experience has taught him this lesson—that those who control the markets here and abroad are soulless robbers, and he realizes that his only salvation lies in the control of the markets. In other words, he must shake off the yoke which he has borne since before the Declaration of Independence was promulgated.

—Dr. Foerster, in a recent pamphlet entitled "The League of Nations as a League of Culture," remarks: "From time immemorial thoughtful Frenchmen have openly acknowledged that the Germanic nature is an indispensable counterbalance to *l'esprit gaulois*. The Alsatian, H. Lichtenberger, has even assigned this blending of French with Germanic gifts in the Alsations as the prime reason why France took the loss of Alsace so seriously. Renan, in his letter to D. F. Strauss, pointed out that France is necessary to the world as a counterinfluence to pedantry, rigorism, and dogmatism; this should remind us Germans of the liberal schooling which our German ponderosity once found in French grace and social customs. It was French influence which delivered us from the humanistic pedantry of the seventeenth century and prepared us for the culture of the Greeks, just as the Hellenic element once ennobled the Roman *gravitas* into *humanitas*." This would seem to be eminent good sense and should be pondered by those who give the impression that certain peoples have a monopoly of all evil traits and others of all the good.

Criminal Insanity and Capital Punishment

By the Rev. Augustine Bombolt

Dr. Wm. Hickson, of the Chicago Psychopathic Laboratory, caused quite a commotion, recently when, in a report to Judge Trude, he declared that criminals are mentally unbalanced, and that, not being responsible for their actions, they should be segregated from the rest of society instead of being executed. He applies his theory only to habitual criminals, whereas, in matter of fact, it may be extended to anyone who commits a serious moral offense.

Sound philosophy teaches that force, fear, and passion may diminish, nay at times entirely suspend the action of the intellect and will and that evil often presents itself to man in the guise of goodness, and this is precisely the reason why it is committed. A man, *e. g.*, sees his enemy, and the thought suggests itself that it would be good for him were he rid of his enemy; so he shoots and kills, thereby committing an act that is condemned by sound reason as well as by divine and civil law.

Aside from the *passio irascibilis*, a person possessing strong sexual inclinations,—when he sees the object of his desire, will go to the limit in order to gratify his passion, committing fornication, adultery, and even rape, entirely oblivious perhaps of the fact that the act may lead to disgrace and entail severe punishment. Why? Because passion outweighs reason and the will and, in consequence of a mental deception, evil appears as good.

When I was stationed in Dubuque, a physician told me to warn a certain man that, should he again get delirium tremens, he

would surely die. The man promised to quit drinking, took the pledge, and kept it for about six months. At the expiration of that time he again drank excessively, the delirium once more came upon him, and he died. Why? Because the poor fellow evidently thought that drink was good for him; his passion for drink outran both his reason and his will.

But no one can make me believe that a man who sacrifices the greatest natural good he possesses, his life, for the pleasure of drinking, is of sound mind and responsible for his actions.

Boys and young men came to me, when still in the city, with all their troubles, which, quite frequently, were serious enough, to obtain advice and help. I would ask: "What did you think, my boy, when you were getting yourself into this trouble?" "Why, Father, I thought it was all right." "And what," I continued, "did you think afterwards?" And the answer was: "My God, what have I done!" So it seems that, because of some mental deception, and because passion dominates more or less over reason and will, the normal action of both is impaired or suspended whilst the wrong is being committed. Taking this into consideration, it is easy to explain some things which would otherwise remain inexplicable. Dr. Hickson's declaration will hardly find favor in crime-ridden cities because society must be protected. What should be done is to fix the exact degree of responsibility, which may be higher in one case than in another. The correct solution of this problem is and will ever remain a very difficult matter.

The Question of Interest

In a rather superficial but all the more cocksure communication to *America* on the question of interest, Condé B. Pallen, Ph. D., makes the following statement:

"The exercise of a little common sense in a concrete illustration, clearly shows that interest is not only morally, economically and socially justifiable, but necessary in any civilized society. Savages may get along without it, but they also get along without clothes."

"Concrete illustrations," even when put forward with "a little common sense," can clear up the *status quaestionis*, but cannot prove the moral, economical, and social justice of a matter dependent on natural, divine and positive law. We would, therefore, help out the argument by a few propositions we have discovered in a papal document, which is, of course, of the highest authority among Catholics.

The first proposition reads as follows: "It is lawful for the lender to require something above the principal, if he bind himself not to demand the principal for a certain time."

The second proposition is similar in trend: "As money in the hand is better than money on time, and as there is no person who does not set greater value on the present than on the future money, the creditor can demand something more than the principal from the borrower, and on that title he can be excused from usury."

These propositions certainly confirm our Doctor's contention that interest is morally, economically, and socially justifiable. There is but one weakness in them: they

are *condemned propositions*,—the first one by Pope Alexander VII, March 18, 1666, and the second by Pope Innocent XI, March 2, 1679. At the end of the document we read: "Whatever person of any condition, state or dignity, will defend or publish these propositions, or will treat of them in any discussion, publicly or privately, or will preach them unless it be, perhaps, for the purpose of refuting them, shall incur excommunication *ipso facto*, from which he cannot, excepting *in articulo mortis*, be absolved by any other person than the Roman Pontiff for the time being."

But the Doctor may answer: A *propositio damnata* is not necessarily an erroneous sentence, but may be prescribed for the time being on account of the fierce controversies that rage around it. Very well; yet the enumeration of such a proposition among those that are condemned as erroneous, argues that it is at least scandalous. But to give a positive decision of the highest authority on a case similar to the one invented by our Doctor, we will quote from a rescript of Pope Gregory XIII, to William, Duke of Bavaria, May 27, 1581.

The case submitted by the Duke was as follows: "Titius in Germany, having money, delivers the same to Sempronius, for no specific purpose, but to be expended at the debtor's option, with this agreement that Titius have by a pact and civil obligation a right whilst the said money is left with Sempronius, of receiving yearly from the said Sempronius five florins for every hundred, and

afterwards the whole capital sum likewise. But with regard to the time when restitution of the capital should be made, though it is sometimes determined, it is generally left undetermined. But full liberty is left to both Titius and Sempronius, that whenever either would he may rescind the contract, giving six months' notice to the other, the utility (interest) received meantime not being counted as a part of the capital. And by virtue of the contract Titius runs no risk of losing the yearly gain or the capital sum; but, whether Sempronius *fructifies the capital* or not, he, Titius, has the right of exacting from him the yearly gain of five per cent; and whether Sempronius live or die, Titius recovers from him or from his heirs the capital sum; restoring no part of what he had meantime received [as interest]."

The Apostolic sentence was as follows: "The contract described is usurious; for it cannot be reduced to any other form than a loan-contract, with a convention that a gain be received from the said loan; from which it follows, that it could not be defended by either custom or human law, or from any intention, however good, of the contracting parties, whereas it is forbidden by the divine and natural law. Consequently, it is unlawful for any person, either rich or poor, or ever so miserable, to make such a contract and to acquire or retain the profit."

Thus far the Roman decision of May 27, 1581. It would seem that Pope Gregory XIII, who had the reputation of being a great canonist, considered it quite possible that, not only savages, who get along without clothes, but also

highly civilized people, could and should get along without interest.

We do not know whence Robinson, who in Dr. Pallen's case loaned the \$10,000 to Jones for the improvement of the latter's farm, obtained such a large sum. Let us take the case that he was a money-lender who got the sum from various small investors, who really should have helped one another, and that gratis, with their small savings, to buy portions of Jones' large farm;—would it have been an injustice to Robinson if the small investors had acted like Christians and thus prevented him from drawing six per cent on money that was really not his, and would their mutual helpfulness in the matter of free loans to their neighbors, even to the disadvantage of both Jones and Robinson, have been "not only morally, economically and socially justifiable, but necessary in any civilized society," if civilized society is to continue Christian?

In conclusion we will quote part of the Bull of Sixtus V, "*Detestabilis avaritiæ ingluvies*," dated Rome, Oct. 25, 1586:

"We do in this our perpetual decree reprobate and condemn all contracts, pacts and conventions whatever, to be made in future, whereby it will be provided on the part of the persons putting into company money, animals, or any other things whatever, that if, even by mere accident, any injury, loss, or damage follow, the very principal or capital be always safe and restored in full by the managing partner; or that he guarantee to pay yearly, or monthly during the existence of the company, a certain sum or quantity. We decree that such contracts, pacts or con-

ventions are henceforth to be deemed illicit and usurious and that for the future it shall be unlawful for the partners that put into the company monies, animals or any other articles, to agree or stipulate for recovering a *certain* profit, nor even, whether they stipulate for a definite or indefinite profit, to obligate by pact or promise the managing partner, to restore in full and entire the capital or principal, if by casual accident it be lost or destroyed."

We believe this ancient Catholic doctrine is as true and applicable to-day as it was in the days of our fathers, and that, no matter how deeply gangrened the wound of society which the Church calls usury, and the world calls interest, may have become through long neglect and palliation, the truth must be told and the proper remedy applied, let it cost what it may. If we do not return to the time-honored teaching of the Church and her great Fathers and Doctors on usury, the case of civilization and society is hopeless.

J. E. R.

Wall Street as a Guide in Spiritual Affairs

The Presbyterian General Assembly is discussing the question of Church Union. "The agitation," says the *Toronto Statesman* (Vol. IV, No. 25), "is symptomatic of the general distemper that is passing over the world. The war quickened the disintegration that was apparent for years in organized opinions and beliefs. It is customary to regard the war as a sort of purgatory through which a debased humanity passed to redemption. We do not share the popular delusion that the unrest and dis-

quiet abroad to-day is significant of war's cleansing fires. Men came back from the front with shattered beliefs and with dragging spiritual anchors, but we confess to a preference for an anchorage that holds and for a robust belief in essentials.

All this talk about Church Union is, we are persuaded, an evidence of drift and fear, wholly unrelated to the essential unity that is to be found amid diversity. Rob the Presbyterian of his distinct beliefs, secure uniformity in belief and ritual between the Methodist and Presbyterian and what nearer is the religious world to unity? What practical problem of everyday life has been solved by the appearance of a Presbyterian Moderator in Canon Cody's church?

These childish attempts to build spiritual homes upon the sands of latitudinarianism do not advance the cause of Christianity or promote real union. There are political pilgrims to-day who are seeking for a platform by trying to empty themselves of all political principles... But this is not the way men of principle and courage act. Church Union, secured by the abandonment of doctrinal teaching and by an easy attachment to a creedless Christianity will end in disunion, for men of principle will rise to protest against a unity that means spiritual death... We look with considerable apprehension upon the Church Union agitation. The craze for big mergers has invaded the religious world. If the truth were known much of this Church Union agitation is due to church leaders who have been successful as financial and industrial magnates. Wall Street is an unsafe guide in spiritual affairs."

More Diversity Needed in Our Catholic Press

To the Editor:

I agree with you (F. R., No. 13, p. 211) on the fallacy of the view that the personal equation in the Catholic press should be eliminated, as suggested by the *Catholic Historical Review*. Rather should there be, as you contend, a development of individuality in the editorship of Catholic papers. The only papers that attract and hold the attention of intelligent readers are those which have a personality back of them. When Catholic papers become as much like one another as peas in a pod—a condition toward which recent developments seem to be reducing them—it will be a detriment and not an advantage.

The FORTNIGHTLY REVIEW is readable and interesting because it is "different." I am far from agreeing with many of what I consider its queernesses, but it is a great relief in a flood of soporifics. One does not go to sleep reading it. It furnishes an outlet for independent thought. This thought does not always please me, but I am glad that there is a place for its expression. Its attitude on the K. of C. strikes me as unfair. It seems willing to print almost anything that tells against the Order, but very little on the credit side (and the K. of C. has a credit side) ever appears. This indicates one of the weaknesses of independent papers—a proneness to censure rather than to praise. Nevertheless, I believe this attitude is healthier than one of sickening adulation of everything that bears a Catholic tag.

More independence, more personality, more individuality, more diversity of character,—these are

qualities what are needed in all journalism, not excluding Catholic journalism. God help us when our papers all get goose-stepping to the same tune!

DENIS A. McCARTHY

Boston, Mass.

The Passing of Woodrow Wilson

In a paper under the above title Shane Leslie says in *Studies* (Vol. X, No. 38): The majority of the American people did not wish war. The majority of the voters had not voted for Wilson either in 1912 or 1916.... The democratic choice becomes the autocratic administrator. Against this the aggrieved democracy have no redress except by means of the rare and difficult process of impeachment, which proved unsuccessful on the only occasion it was tried against an American president. Recall from the presidency remains impossible except at the end of either term of office. A good half of the electorate endeavored to recall Wilson in 1916. During the war his critics were gagged, for he personified the State in danger; but the feeling for recall smouldered during the whole episode of war and during the Versailles negotiations it broke out in a stifled cry for impeachment. Not until the President and his peccant policy could be placed in the scales of a presidential election, could the furious democracy rend the puppet who then carried the Wilsonian banner.

The whole process makes the reader wonder if democracy is worth while. Mr. Bryan very truly prophesied that Wilson would leave no Democratic party to America. It may be questioned whether he has left much democracy to the world.

Churchmen and War

A writer in the N. Y. *Nation* calls attention to the attitude of the Church of England with regard to the government's conduct towards Ireland. "The Church of England," so runs this account, "is standing out with a steadfastness few of her sons, and fewer still of her critics, thought to discern in her. She is not frightened by the charge of condoning crime; and she is not to be bluffed by it into giving a religious sanction to the doctrine of reprisals. So it is hardly too much to say that for the first time in over three hundred years, the Church withstands the State on religious grounds in a matter of moral (not ecclesiastical) policy. She is not united. But a good deal of her stands with firmness behind her two archbishops. I call that an event."

"And it is an event," comments the *Catholic Times*. "Had the churches always in the past stood out against the State, when the State was doing immoral acts, the world would be different to-day and the moral law would be held in respect. The State is not impeccable, and needs guidance from good men. So we might escape wars and conquests and all the

train of evils which an ambitious imperialism has brought upon an impoverished world."

There is more than one grain of truth in the statement that the Church could have prevented wars and we desire to commend this utterance of a leading Catholic journal in England to the thoughtful consideration of churchmen in America. In view of our past record the naïve assumption can be credited to us that "our flag has been carried into many battles, but never on the side of conquest." It is certainly difficult to see how certain actions and attitudes before and during the late war can be justified by the teachings and precepts of our holy religion.

—In words whose wisdom is proved by their vitality, old Marcus Aurelius says: "Give thyself time to learn something new and good each day, and cease to be whirled around."

—"Every normal boy of the 80's wished to be a pirate," says a writer. The record of war-profiteering indicates that many of them achieved the object of their ambition.

—It is a waste of time to grasp an opportunity unless you know what to do with it.

—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 "High Pay" Fallacy

Commenting on our "Queer Ad in a Catholic Magazine," Fr. John Nigg, O.S.B., in No. 10 of the F. R., asks: "Did you ever study I. L. Cooke's Correspondence Course? I may be mistaken, but I am absolutely convinced that a student having mastered the course thoroughly and having had some practical experience, could command a yearly salary of from \$3500—10,000, considering that I had to pay to wire-splicers, calling themselves electricians, \$1.60 per hour. One does not have to be a college man or a high school graduate to start the course, but he will miss a high school or college education before he has finished the tenth lesson."

We know from experience in this very field that the reverend writer is considerably mistaken concerning the remuneration paid to the vast majority of electricians. There are electrical engineers who receive a salary similar to that mentioned, but they are few and far between. And it is just as unfair to hold out to the majority these impossible figures as it is to hold out to electrical engineers the reputed salary of C. P. Steinmetz, Consulting Engineer for the General Electric Co., namely \$100,000 per annum.

The real difficulty and error of this sort of thing undoubtedly lies in making a wrong appeal to the young man. It holds out to the

prospective breadwinner an alluring wage figure without ever taking into consideration the fitness of the individual for the work in question. In other words, the criterion of man's vocation in life, according to this false standard, is the money he can earn. We have lost sight entirely of the fact that in order to be truly successful, we must choose our work according to our fitness, ability, adaptability, and inclinations, instead of by the sole modern standard of money remuneration. It is surely conceivable that a young man would come upon work that paid him exceptionally well and for which he would be entirely incompetent. The writer has seen many such cases and not a few of them were the victims of the "high pay fallacy." It would seem, therefore, that our educators and writers would do well constantly to call the attention of their subjects to this important fact, instead of helping along the modern fallacy which is making of so many workmen discontented citizens. F.

—One can judge a man more surely by what he says of others than by what others say of him.

—Bibles in 538 languages and to the number of 8,655,791 were distributed throughout the world last year, but the effect is not so great as one might have hoped.—*Omaha Bee*.

—What a finished bandit Jesse James would have been if he had had the advantage of a movie education in his youth.

—A Western psychologist has discovered ten causes of crime, not including the income tax.

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The "Jewish Problem"

It has again become necessary to call the attention of certain critics, and especially of an editorial writer in the *Daily American Tribune*, to the fact that what we have written of late regarding the Jewish question was merely by way of a review of "The International Jew" and did not reflect our full opinion on the question. This would not seem, necessarily, to be the same, except in the eyes of those prejudiced, captious, and unwilling to learn. We stand open to criticism concerning our review of the Dearborn reprints, but until we have made public our opinion of the "Jewish question" as such it would seem to be slightly previous to criticise that opinion.

Addressing the writer of the *Tribune* editorial directly, we wish to call attention to several points: First, that the Holy Father's allocution on the matter of Jewish influence in Palestine has nothing whatever to do with the so-called Jewish problem. The allocution could go forth unchanged against the Turks or Greeks if these were using their influence against Christianity as the Jews are doing. Secondly, the *Tribune* writer has no monopoly of orthodoxy which would permit him to hale every presumptive opponent before the Holy See. The writer is more Catholic than the Catholic Church, and if allowed to carry out his notions, would have the Catho-

lic world taking all its domestic troubles before the Pope. Third, the entire spirit of the article is off-color. The digression is only too obvious and the tone in which it is written is wholly unworthy of the editor of the "first Catholic daily in English in the U. S." Fourth and last, we believe that a little discerning scholarship on the part of the editor of the *D. A. T.* would show him that Mr. Ford is doing nothing to convince a thinking public of the menace of Jewish influence in the modern world. Perhaps both our critic and ourselves hold essentially the same attitude concerning the Jewish problem, but neither of us can afford to appear before an unreligious and prejudiced world with the worthless armor that Henry Ford is manufacturing over in Dearborn, Michigan.

Superscription

By J. CORSON MILLER

Men press their lives but for a little space,
Like footsteps, on the furrowed face of time;
Some deep, some light, but every stopping-
place

Is known to One whose wisdom is sublime—
Th' all-seeing Eye; each deed, each day's a
trace

On His eternal book; earth's changes chime
To His unchanging law; the human race—
He knows its end, who shaped its budding
prime.

Love, Wealth, or Power, or Beauty—what
shall be

The sign we bear to death's advancing shore?
Care wracks our souls, but sad Humanity
With bleeding feet still knocks upon the door.
Then write ye LOVE in heaven's charactery:
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Correspondence

A Card from Col. Callahan

To the Editor:

Referring to "A Laboring Man's Comment" in your issue of June 1st, in connection with my article on Profit Sharing in Hard Times, allow me to say:

It has been my practice for several years to carry this message of partnership as far as possible, and at my own expense, addressing colleges, universities, and gatherings of all kinds, and at my leisure doing some writing, with the hope of creating a better relationship between employers and employees.

Catholic papers and periodicals have been most friendly, but Catholic employers have not shown very much interest.

P. H. CALLAHAN

The Clergy and Worldly Affairs

To the Editor:

In the first July number of the F. R. F. finds fault with the clergy for not taking a more active part in the solution of the labor question.

While, generally speaking, the complaint is justified, we must not forget that

1st. The labor question ought to be well understood in order to be properly discussed.

2nd. That the greater part of the Catholic clergy probably never had an opportunity in college and seminary to acquire that knowledge which is indispensable for an intelligent discussion of this intricate question.

3rd. That the Catholic Church has done more to bring about an adjustment of social problems than any other religious body. And

4th. That, since a number of capitalists are godless and an equal number of workers are radical in their demands, rejecting all belief in God, justice, and charity, in Church and clergy, the priests, like the prophets of old, preach to deaf ears. Because supernatural and religious arguments fail, the only solution seems to be proper civil legislation. Civil government exists for the purpose of establishing and maintaining social,

which includes industrial, order, and if a government fails in accomplishing this, it demonstrates its inefficiency. Bankers are usually numbered among capitalists. Last week I was told by one of them that his institution had declared a dividend of 22% for the first half of 1921, and expected to do as well for the second half.

That one man's loss is another's gain is quite true. It can be applied even to classes of men. Now if the bankers gained 22% who lost this sum? And as in this, so it is precisely in other instances. Can the government do nothing to stop mutual spoliation? We decidedly believe that the purpose of government is the enforcement, if necessary, of social order and justice, which means the termination of disorder and injustice.

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—It is the struggle and the self-mastery that count. Each must fight his own battle and take whatever punishment comes of it. To do less is to own to failure.

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Notes and Gleanings

—There is much more in books than reading. When they are old enough or damp enough, they become strange botanical gardens, in which flourish delicate microscopic plants. A French scientist, Dr. Pierre Sée, found and photographed in mouldy volumes the invisible flora of the paper world. What you think a mere brown spot is really a luxuriant patch of *Pencilium glaucum*, while the rose-colored blemish on the ancient manuscript indicates a fine stand of *Fusarium*. Dr. Sée has succeeded in cultivating these fungous growths. So far he has discovered more than twenty species.

—The *Universe*, of London, last year gave an account of a mysterious sarcophagus in the little French town of Arles-sur-Tech, which is said to be always full of water. Apropos of this a Danish correspondent of the same paper (No. 3157) quotes from a book on the River Amazon published by Walter Christmas at Copenhagen, in 1892. At Obidos the author came upon "a big excavated stone that is always full of crystalline water, whether the river is high or not, and if you draw as much as you like the stone continues to be equally full of water. This phenomenon nobody could explain." The correspondent comments on the phenomenon as follows: "The case seems here to be the same as with the sarcophagus. It is apparently no miracle, but a nature-phenomenon, yet one which lacks explanation. Could not some scientist find a clue?"

—We read in No. 3157 of the *Universe*, the best Catholic newspaper published in England: "Manuscripts containing 800,000 words written in cipher on vellum have been discovered by Dr. Wilfred M. Voynick in a European monastery. Dr. William Romaine Newbold, of Pennsylvania University, has been transcribing the cipher, and the result is reported to be proof of the fact that Roger Bacon anticipated many of the principal inventions of the last three centuries. It is stated that, when made known, the information the MSS. contain on the subject of the origin of life and other mysteries will 'stagger the world.'" Is not our esteemed contemporary allowing itself to be deceived by the "yellow" press?

—In the current number (Vol. XXII, No. 87) of the *English Journal of Theological Studies* there appears an important contribution by Dr. Vernon Bartlet on "The Didaché Reconsidered." It takes the form of a rather drastic criticism of the Donnellan Lectures delivered last year in Dublin by the Dean of Wells. The Dean challenged the opinion held by most scholars that the Didaché is a primitive document of the first century. Instead he thinks it a mosaic constructed with the deliberate purpose of conveying an impression of primitive simplicity, and dates it at a time later than Origen. Dr. Bartlet finds it difficult to accept these conclusions and his discussion will confirm many in refusing to alter their present view until the further testing and criticism for which the Dean and Dr. Bartlet both plead is carried out.

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THE SISTER DIRECTRESS

—Oscar Wilde would suffer a bitter disillusionment if he could see the film version of his play "A Woman of No Importance." All that was melodramatic, sentimental, and ridiculous in the play is over emphasized on the screen, whereas the epigrams had naturally to go. The result is an unrelieved novellette story, and an out-of-date one at that. But why try to film Wilde? Nowadays, if a writer is a "classic," suitability does not seem to be regarded at all when the question of filming his works comes up. After all, in a picture it must always be the action that counts, which fact should debar all writers who, like Wilde, depend on their style, their wit, or their dialogue.

—Dr. Walter R. Hadwen, who holds degrees from six universities, is now in this country and has been lecturing in New York, Boston, Philadelphia, Chicago, Washington, Los Angeles, and other cities. He declares inoculation "a medical absurdity which causes more smallpox than it prevents" and asserts that "in every epidemic of smallpox in which definite statistics could be obtained during the last fifty or sixty years, the outbreak always commenced with a vaccinated person, and the majority of sufferers were among the vaccinated class." The Salifornia Antivivisection Society has challenged any physician or scientist to debate with Dr. Hadwen,

but the gauntlet has not been picked up. Prejudices, especially medical prejudices, die hard.

—Apropos of our remark (No. 13, p. 217) on the rôle which sports play in so many of our higher Catholic educational institutions, the rector of one of them writes: "It is unfortunately true that nearly all our colleges, including those attached to monasteries, are sport-crazy. Nowadays the average cleric is prouder of the fact that he knows the standing of the clubs and the various batting averages than that he knows the rubrics of the Mass. Whereas our colleges are seriously concerned about the 'bruiser' whom they will hire at a big price to teach athletics, anybody is good enough to act as chaplain. I have a fight on my hands every year because I will not engage some high-flyer to manage our sporting department."

—The *New Age* for May states on page 239 that President Harding and five members of his cabinet, namely, Secretary of the Navy Denby, Attorney General Daugherty, Postmaster General Hays, Secretary of Labor Davis, and Secretary of Agriculture Wallace are Freemasons. The Masonic magazine adds that Secretary of State Hughes, Secretary of the Interior Fall, Secretary of the Treasury Mellon, Secretary of Commerce Hoover, and Secretary of

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War Weeks are "all Protestants," but not Masons. To do away with the bad odor of Daugherty's name, the magazine assures its readers that he and his family are Methodists. A writer in No. 13 of the Jesuit *America*, commenting on these facts, asks the pertinent question: "Was there not one Catholic citizen, belonging to the Republican party, fit for the cabinet?" Evidently not, in the opinion of President Harding and his advisers.

—In No. 26 of the *Ave Maria* the editor of "With Authors and Publishers" remarks that a writer in the literary department of the London *Catholic Times* makes a strong plea for a work that is still among the volumes to be compiled—a Cyclopedia of English Catholic Literature. The editor concludes his article with the statement that, if such a cyclopedia "is impossible at the moment, it would be something if there could be issued a smaller work containing a list of all Catholic authors of English-speaking countries whose work has been such as not to contravene any Catholic principle or to be opposed to any Catholic ideal." We wish to call attention to the fact that the F. R. has repeatedly made a plea for what amounts to practically the same thing as the proposal in the *Catholic Times*, endorsed by the *Ave Maria*. It is our belief that an organization like the Catholic Social Guild in England or the publishers of the Catholic Encyclopedia in this country, could successfully undertake such a task.

—In connection with this year's meeting of the Catholic Central Society, at Fort Wayne, Ind., there will be held in the Sacred Heart Academy of that city, on August 10, 11, and 12, a social study course under the auspices of the Central Bureau. The programme comprises a lecture on the history of the farmers' movement in the U. S. by Mr. Danforth of the Federal Land Bank of the St. Louis district; a lecture on the ethical basis of co-operation by the Rev. Dr. Chas. Bruehl, of Overbrook Seminary, and a series of five lectures on the reconstruction programme of Christian Solidarism by the Rev. Wm. J. Engelen, S. J., of St. John's University, Toledo, O. Discussions will follow each lecture. The course is open to all, but should appeal particularly to Catholic men and women who are interested in social reform, as all of us ought to be. The attendance fee, including meals and lodging, has been set at \$10 for the course. Applications should be sent to the Central Bureau, Temple Bldg., St. Louis, Mo.

—The *Manchester Guardian* (weekly ed., Vol. IV, No. 26) confirms the good news already scattered broadcast by the telegraphic news agencies, that remarkable results have been obtained with a new X-ray apparatus for the treatment of cancer invented by Dr. Wintz of Erlangen. Already three of these machines are in operation in England. Radiologists declare themselves convinced that, by the use of this new form of X-rays, it will be possible to

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—The Rev. Charles F. Curran, D.D., makes a splendid and timely plea in the current issue of the *Homiletic and Pastoral Review* (No. 10) for the privilege to celebrate Mass during priests' retreats. The writer remarks pointedly that "Strange practices, not in harmony with strict orthodox spirit, have crept into certain corners of the Lord's vineyard; peculiarities of race and climate, incidents due to unusual circumstances, have been responsible for divergences in accidentals—all happenings attributable to ignorance on the part of the rank and file; but that the leaders in Israel, those who should be the salt of the earth, should enter into a retreat and not offer the Holy Sacrifice,—surely this presents the acme of paradoxes." Dr. Curran makes it clear that it is possible to take proper care of the large numbers of priests who usually make the diocesan retreat. Surely this is a matter of such importance that the authorities will leave nothing undone to make it possible for every priest to say Mass every day of the retreat.

—Sister Alexandra Maria Bischoff, foundress of the Society of the Saviour, a band of cultured women whose special vocation it is to take care of women students in the non-Catholic universities of Germany, is at present in this country trying to collect \$50,000 for the conservation and development of the institute, which has its head-

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quarters at Bonn. To appreciate the importance of this work we must remember that in Germany no Catholic universities exist and Catholic students are constantly exposed to the loss of faith or at least a lessening of religious fervor. The Holy Father himself, when he received Sister Alexandra's vows, in 1915, cordially blessed her enterprise and said: "I can understand very well that God can inspire a soul with such a thought." The Society, which hopes soon to be raised to the rank of a Congregation, also conducts a school for the training of housemaids. We recommend Sister Alexandra's mission to our readers. Gifts may be sent to the account of the Society of the Saviour, at the Equitable Trust Co., 37 Wall Str., New York.

—*Studies* (Dublin, Vol. X, No. 38) reviews at some length the much talked of book of Dr. Friedrich Wichtl, "Weltfreimaurerei, Weltrevolution und Weltrepublik." As our readers know, the purpose of this book is to show that the World War was brought about by Masonic intrigue, chiefly in France, Italy, and England, for the overthrow of the Central Empires and as a first step towards a world revolution and one world-wide republic. The reviewer does not express a formal judgment on Dr. Wichtl's conclusions, but accepts his indictment as true. Incidentally he mentions that Catholic Ireland has been governed by Masons. "The late viceroy, Lord French, was a Freemason. At one period of his viceroyalty, almost all the men who dictated his policy were Freemasons. That policy and the methods to be employed in carrying it out were discussed and decided on, from day to day, in formal or informal gatherings of 'Brothers.'" It is to be hoped, he adds, that some day the his-

tory of Masonry in Ireland will be published, "and our people will then realize—what they do not realize at present—how we Irish Catholics have suffered at the hands of Irish Freemasonry."

—Mr. Warner's indictment of the American Legion in the *Nation* should prove an eye-opener to many, especially in the light of the challenge issued by the Civil Liberties Union. The latter organization has published a list of fifty cases, in different States, in which members of the American Legion tarred and feathered "radicals," or raided or wrecked their halls, or suppressed their newspapers, or ran them out of town, or blocked their meetings, or prevented such unquestionably harmless innocent performances as the Caligari film or the violin recitals of Fritz Kreisler. Only a few times did the leaders make a decent protest. As a rule they "officially" disavowed the "rough stuff" but took no steps to prevent its recurrence. "Unless the Legion honestly rebukes its own mob violence," says the *New Republic* (No. 346), "we must continue to believe, as now we do, that it does not disapprove of it," and, we will add, if it does not disapprove of these excesses of its members, the Legion is a dangerous organization, far more dangerous than any of the "radical" organizations which it antagonizes, and all good citizens must combat it as a menace to the best interests of the country.

—Readers of Pastor, Janssen, and other truthful historians must have often wondered how long the false idea so long current of the Renaissance would persist. Thank God, it is slowly waning. F. J. C. Hearnshaw, in his lately published book, "Medieval Contributions to Modern Civilisation" (London:



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Harrap) expresses the view of many non-Catholic scholars in England when he says, in substance: Present historians have no use for the word "Renaissance." In art it can only signify a certain pedantic and antiquarian blight. Wreaking ruin in the fifteenth century, of itself it speedily collapsed; though the theory of it, accepted till yesterday, has continued to poison critics and artists. There are no rebirths, but only beginnings and growth—and declines, one might add. The five styles of architecture, the fundamental art, in the thousand years of medievalism were all characterized by amazing vitality and freedom. Liberty and life together, and thereby democratic art—that is the great contribution of the Middle Ages, if only we would accept it. Civilization has drifted from its moorings. William Morris was right in demanding a return to the Middle Ages and the craft-guilds; once more the workman must be free to express himself in his work, and rejoice in it.

—The Baltimore *Evening Sun* has startled the newspaper world by giving the sum of \$5000 to the New York *Call*, a Socialist daily, in order to help it in its fight for the freedom of the press. It will be recalled that the *Call* had its mailing privilege restored a short while ago. Not satisfied with this, however, the *Call* has determined to fight the principle upon which it was denied the mailing privilege and once and for all time to settle the question

as to how much liberty of expression remains to free-born Americans. The Baltimore *Sun* is not in sympathy with the political doctrines of the *Call*, in fact, it is an ordinary capitalistic newspaper; but its editors rightly believe that the cause involved "is the cause of free speech in America." It also calls upon other papers to come to the aid of the *Call*. The *Nation*, in doing so, expresses the opinion that the appeal will not be heeded. "So deeply are they steeped in the hatreds of their own creation, so blind are the molders of opinion, not only to the fundamental Americanism of this issue, but to its potentially close relationship to their own self-interest, that the *Sun's* appeal will mean little or nothing to them."

—It has been commonly accepted that, since the new Code went into effect, it was not allowed to transfer religious superiors from one house to another to keep them permanently in office. "Religiosus" writes in the *Homiletic and Pastoral Review* (July) that this question was placed before the S. Congregation of Religious and the answer was: "It is a pure invention to say that it [the Congregation] would sooner or later administer a severe rebuke to religious communities indulging in the practice of shifting superiors to keep them permanently in office." The opinion that this practice is against the spirit and purposes of the Code, was branded as "arbitrary." "Though this is not a public and official declaration,"

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says the correspondent, "still it shows the mind of the Roman authorities." The editor, in commenting on this letter, says, among other things, that if the law is to be interpreted in the sense of this declaration, it will, for one thing, "afford little relief to the subjects of permanent superiors who during a long term of superiority may have forgotten how it feels to be a subject and to depend on the superior of the house for everything the subject needs and ought to have."

Literary Briefs

—Father Martin S. Brennan's "Familiar Astronomy" has appeared in a new revised edition. (B. Herder Book Co.)

—The Rev. Joseph J. C. Petrovits, D.D., of the Catholic University of America, well known to the learned world through his excellent monograph on the cultus of the Sacred Heart, has just published a commentary on "The New Church Law on Matrimony" (Philadelphia: John Joseph McVey; xvi & 458 pp. 8vo.) The book has an introduction by Msgr. Shahan, praising the author's "wide research and great industry." This praise is well deserved. Dr. Petrovits' commentary is undoubtedly the best so far published in English on that part of the Code which deals with marriage, and can be heartily recommended for the reliability and conciseness of its statements and the clarity of its exposition.

—There is a boom on at the moment in the stock of Knut Hamsun, who was awarded the Nobel Prize in 1920. The *Catholic Times* wonders why. Certainly the latest of his novels available in English, "Mothwise," does nothing to allay the wonderment. It is a crude story, wearing the somewhat un-
 levelly air that belongs to most of Scandi-

navian fiction and drama. There is so much of insistence on details that are not salient in actual life. "The chaplain is a youngish man with reddish whiskers and a spring crop of freckles, his nostrils seem to be choked with a growth of fair hair. His lady is lying down in the deck-house, seasick and miserable." That brief description is typical of the book. "Mothwise," concludes our contemporary (No. 2804), "scarcely appears worthy of being written, and if it had to be written, might well have been written with more grace and detail than the translation indicates."

—In a doctoral dissertation submitted to the faculty of sacred sciences of the Catholic University of America the Rev. L. J. Ohleyer, O. F. M., investigates the meaning of "The Pauline Formula 'Induere Christum' with Special Reference to the Works of St. Chrysostom." He shows that St. Paul derives "endyesthai," with a personal object, not from the Old Testament, but from Hellenic literature, and that the signification of the phrase "induere Christum" is that we should surrender ourselves to Christ, so that we become His property and are actually controlled by His power and that if we do this, Christ will dwell in us and conform us to Himself. The author expresses his indebtedness and gratitude to the Rev. Dr. H. Schumacher, of the Catholic University, with whose aid and under whose direction this monograph was written. The scholarly work is a credit to Dr. Schumacher and to the University.

—Not long ago we suggested that the English Catholic Truth Society publish a collection of the master works of all the great Catholic thinkers from the early days of Christianity to the present time. We notice in a recent issue of *Catholic Book Notes* that Fr. C. C. Martindale's book, "Catholic Thought and Thinkers" (Harding & More) is very favorably reviewed and is believed to

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be the first of a series similar to that suggested by us. "The purpose of the series," of which this is the title, according to C. B. N., "is to provide us with a continuous feast of Catholic thought, displayed in the makers of thought in each succeeding age. This programme has happily called forth an introductory volume which provides exactly what was wanted—an explanation of the series and a rapid panoramic view of the procession of thinkers." We wish this undertaking the success that it deserves and hope that Father Martindale, the brilliant Jesuit and convert, will be more soundly critical and scholarly in this work than has been his wont in the past.

—The late Terence MacSwiney's posthumous work, "Principles of Freedom," is an excellent witness of the force of example following on the heels of precept. This book is eminently worth while in view of the last seventy days of earthly life of the heroic Irish patriot. Without this tragic, though grand finale, the principles here enunciated would sound commonplace. But the author having breathed into them the dying breath of a martyr, they take on a new life, new meaning, and new force for a jaded and weary world. The late Lord Mayor of Cork wrote well when he said in the volume before us, that: "It is harder to live a consistent life than to die a brave death. Most men of generous instincts would arouse all their courage to a supreme moment and die for the cause; but to rise to that supreme moment frequently and without warning is the burden of life for the cause; and it is because of its exhausting strain and exacting demands that so many men have failed. We must get men to realize that "to live is as daring as to fight." Terence MacSwiney did live as he exhorted others, and not only lived exemplarily from day to day, but for seventy days in the highest possible manner. To a world weary with broken ideals and shattered promises, his book, with his life as the interpreting spirit, is valuable reading indeed.

Books Received

- Treasury of Indulgences.* By M. P. Donelan. vi & 149 pp. 32 mo. B. Herder Book Co.
- About the Bible.* By the Mt. Rev Alban Goodier, S. J., Archbishop of Bombay. Part I. 16 pp. 12mo. Bombay: Examiner Press (Leaflet).
- A Commentary on the New Code of Canon Law.* By the Rev. P. Chas. Augustine, O.S.B., D.D. Vol. VII: Ecclesiastical Procedure (Book IV, can. 1552—2194). ix & 487 pp. B. Herder Book Co. \$2.50 net.
- Die deutsche Romantik.* Ihre Wesenszüge und ihre ersten Vertreter. Von Alois Stockmann, S.J. Mit einem bibliographischen Anhang und zwei Bildern. x & 218 pp. 12mo. B. Herder Book Co. \$1.65 net.
- Einsteins Relativitätstheorie und ihre kosmologischen und philosophischen Konsequenzen.* Von Dr. Otto Siebert. 2nd ed. 44 pp. 8vo. Langensalza: Hermann Beyer & Söhne. 9 cts., net. (Wrapper).
- Einsteins Relativitätstheorie.* Gemeinverständlich dargestellt von P. Theo. Wulf. S.J. Mit 8 Abbildungen im Text. vi & 86 pp. 8vo. Innsbruck: Verlagsanstalt Tyrolia, 85 cts. net.
- History of St. Stephen's and St. Ann's Mission in Garrett County, Maryland.* By the Present Pastor, the Rev. Father Aloysius, O.M. Cap. 95 pp. 8vo. Illustrated. Cumberland, Md.: Enterprise Printing Co. (Wrapper).

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The Fortnightly Review

VOL. XXVIII, NO. 16

ST. LOUIS, MISSOURI

August 15, 1921

American Agriculture on the Verge of Ruin

By J. M. Sevenich

The farmers have been playing a losing game—with marked cards, a stacked deck, and their backs turned towards the mirror. The farmers had no knowledge of the cost of production, for they kept no books, no records, and no accounts. In addition, they were hopelessly divided into groups and camps, and therefore unable to obtain representatives or spokesmen to plead their cause in the legislatures.

No industry was ever conducted in such haphazard manner as was agriculture, producing farm products estimated at over 20 billion dollars annually. Year after year the farmers took their chances with odds against them, losing on bumper crops on account of low prices, and losing on short crops on account of small yields. In fat years and lean years they sold in closed markets, they were excluded from terminal markets and exchanges, and handicapped in many ways when they attempted to sell coöperatively.

Our farmers have three staple products to sell: grain, livestock, and dairy products. Wool, fruit, vegetables, hay, etc., are of less concern. In many sections, the farmers ship livestock directly, either individually or collectively, but all they gain thereby is profit for the local buyer. The prices are set at the central markets. The

general public gains nothing. The railroads get the benefit. It is nothing uncommon that livestock is shipped 150 miles and more to be slaughtered, and is then returned to where it was raised, the consumers paying the freight and the added profits. This waste in distribution is the result of centralization, and the same waste exists in the handling and milling of wheat. Wheat from the western part of North Dakota, for instance, is shipped 600 miles to Minneapolis to be milled and returned as flour with added profit, so that farmers not infrequently pay \$12—\$15 for 4½ bushels of wheat which they had sold for six dollars or less.

The marketing of livestock has been solved only partially, and the same is true of dairy products. The marketing of grain is a greater problem, for it entails the expense of building or buying an elevator or warehouse. If the farmers want to control the grain market, it is necessary that they coöperate with one another and that the elevators are operated as line elevators. The United States Grain Growers, Inc., I believe, will solve this problem.

The farmers of the Northwest were driven to despair by undergrading, dockage, and unfair prices. It was proved that dealers shipped consireably more wheat

of higher grades than they bought, due to "mixing," and that millers (N. Dak. Agr. Exp. Station Bulletin, No. 119) made a profit of 119.9 percent from handling wheat of D Feed grade (the lowest grade), against 21.4 from No. 1; likewise, it was proved that wild vetch contained in wheat and docked as waste, was removed from wheat and sold to southern fruit growers to mulch orchards at a high price, although buyers insisted that vetch could not be removed and therefore materially reduced the value of wheat.

While the farmers were thus cheated in weight and grade, legislation gave them no relief; on the contrary, it placed them at a still greater disadvantage and favored the grain buyers. There are 48 grades of wheat which apply to North Dakota, but inquiries made by the Agricultural College of that State, brought out the fact that the elevators have an average of only 6½ bins can be used for only 6½ bins can be used for wheat. It is quite natural that the buyers must resort to mixing and that the farmers must sell at established grades.

So far we have been dealing only with actual buyers of real, visible grain. Nothing has been said of long and short selling, or gambling in grain. Suffice it to remark here that for every bushel of wheat raised in the United States, 99 bushels are sold and bought on speculation. Price fluctuations of 15 to 20 cts. a day are not uncommon.

Profiteering is but a misnomer for usury. It is equally unjust and sinful by whatever name. Facts and figures show the extent of this

modern piracy. I have before me a leaflet, "The Farmers' Predicament," issued by the Farmers' Educational and Co-operative Union of America, from which the following is taken (contained in the report of the committee of co-operative credit extension, as presented at the mass meeting of the National Farmers' Union, Washington, D. C., April 22, 1921):

Speculators forced down.....
 the price of wheat to
 the American farmer
 in 1920 70c
 At the same time forcing
 it up to the starving
 millions of Europe 33c
 Making a total spread of.. \$1.03

They sold abroad over 300 million bushels on this spread, but had to pay out 60 million dollars in increased freight rates, so the result was—

Price received over and
 above normal profit \$310,000,000
 Paid on extra freight
 rates 60,000,000
 Net extra toll on export
 wheat alone 250,000,000

It must be borne in mind that this is an extra toll, two-thirds of which came from the pockets of the American farmers, and one-third from the starving millions in Europe.

Can we, as Catholics and as Americans, tolerate such usurious methods?

If not, what can we do to save agriculture from ruin, or, worse yet, from anarchy?

—A dollar is beginning to look like real money again.

—A music teacher says "jazz" is dying. The noise it makes indicates that it is dying hard.

—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.

Cedant Visa Voci

By the Rev. Lewis Drummond, S. J., Loyola College, Montreal

What the F. R. said in its issue of August 1 (p. 266) about Oscar Wilde being unfilmable because his whole art is in his words, reminds me of my contrary experience with Molière. The wittiest and most epigrammatic of moderns, Molière's only rival in this respect, quite naturally recalls to me the latter's sparkling staccato French heard by me two years ago through a Pathé phonograph. I was then preaching a retreat to convent girls at Lachine near Montreal. The day's exercises being over, one of the assistant priests invited me to listen to "Le Malade Imaginaire" in the rectory next door, and he so deftly manipulated the 45 records that the entire comedy passed before my mind without noticeable break during three delightful hours. There was no shifting of scenes, no talking and self-exhibiting audience to divert one's attention, though their applause could be heard occasionally as a distant accompaniment to the intellectual feast. Listening to the best and most natural elocutionists in the world, all graduates of the Paris Conservatoire, I felt no desire to see their faces or gestures. The modulation of their splendid voices, the wit and quiet laughter in their tones, semitones, and harmonies, were so captivating that I felt as if seeing the play would have been a disturbing distraction. This was especially the case with the actors; the actresses, though no doubt the best in Paris, had voices of distinctly inferior compass and richness.

When I come to reflect on this to me unique experience, I feel

that it is only right and proper that the exclusively human gift of speech, when that speech has attained its highest perfection, should be calculated to produce a deeper and more lasting impression than any vision that might startle an intelligent dog.

The momentary effect of currents of real water, of fugitives trying to hide in real woods, of close-ups with bulging eyes, full of horror and anguish, leaves but a fleeting impression on the brain; whereas certain tones, cries, whispers, nay, mere stresses of the voice, remain clear and unforgettable so long as the faculty of remembering lasts. Many good speakers have told me of unexpected meetings with some of their hitherto unknown hearers, who have reminded them of ideas and phrases uttered so long ago that they themselves had forgotten them.

No; the "movie" will always be an inferior sort of drama, because it lacks the persistent appeal of the human voice divine.

Remembering this unforgettable experience, I feel inclined to alter Horace's

*Segnius irritant animos demissa per aurem
Quam quae sunt oculis subjecta fidelibus*

into

*Altius inculpant animos demissa per aurem
Quam quae sunt oculis subjecta vagantibus.*

In thus upsetting Horace's thought I am, of course, wrenching the altered words from their context. Turn to your *Ars Poetica*, line 179:—

*Aut agitur res in scaenis, aut acta refertur.
Segnius, etc.*

Horace is pleading for more act-

ing on the stage and less reporting of events that happened elsewhere. He could not foresee the triumphs of future inventions. Plays for the ear alone would have seemed to him as unsatisfactory as plays for the eye alone. He wants the spectator to see the action and tell it to himself instead of having it told to him by some messenger who has seen it. Thus "Segnius, etc." means—"What enters by the ear alone produces a less vivid impression than what is set before the faithfully watching eyes." But this distinction finds no place in such a comedy as "Le Malade Imaginaire," where no outside events, but only comically inside events, are reported.

Signs of a Scotistic Revival

The Rev. Berard Vogt, O.F.M., contributes to the July *Ecclesiastical Review* a notable paper on "St. Thomas and Duns Scotus." He contends, as the F. R. has done for many years, that the Scotus of the current Catholic manuals of philosophy is "not the real Scotus as he lived and thought, but a fictitious Scotus of some of the later Scotists, as caricatured in the bargain by their opponents," and calls attention to the work that has been done of late years by Bertoni, Minges, Deodat Maria, and others towards restoring the true historical portrait of Scotus by going back to the writings of the Subtle Doctor himself.

It will require many more learned monographs before this object is accomplished. But the rehabilitation of Duns Scotus is necessary for a complete Scholastic revival, for, as Fr. Berard justly says, "the synthesis of Saint Thoms,

masterful as it is, is not the only legitimate synthesis of 13th century thought. Like all fertile periods in human thought, this century was rich in men of genius. If we wish, therefore, to have anything like a complete look into that busy mental world which, as scholars have come to realize, was by no means a dark age, but an enlightened age of great intellectual activity and of vast creative enterprise in the world of speculation, then we must give due attention also to the other schools," pre-eminent among which is that of the "critical" Scotus, who of all the great thinkers of the 13th century approaches nearest to the empiric mentality of our age with its realistic, practical tendencies.

Fr. Berard thinks that "modern seekers after truth might be led to the great temple of Scholastic thought to worship there in sincere conviction through the vestibule of Scotistic formulas, who, but for that kinship of temperament and of viewing things, would never have found their way into that temple."

Such articles as Fr. Berard's confirm us in the hope that the Scotistic revival for which we have longed for so many years is at last drawing near. May God speed its coming!

—Jabez says: We used to pick our officials. Now they pick us—and pick us clean.

—He who loses wealth, loses much; he who loses a friend loses more; but he who loses his courage, loses all.—*Cervantes*.

Now, now is the time to say a kind word;
Lest by to-morrow is might ne'er be heard.

A Flash Light on the Labor Situation

Just who is who and what is what in industrial disputes is sometimes, if not always difficult to determine. The printers in the Milwaukee district have been on a strike for some weeks. The papers in this same district have informed their readers that these men are undesirable citizens, who are agitating for 44 work hours a week at a time when men ought to be glad to obtain work of any kind under any conditions. Wages are also involved, though to what extent is uncertain. The printers' chief crime seems to be the demand for a 44 hour week.

According to the printers' version of the matter, which appeared as a paid advertisement in a few of the Milwaukee newspapers, the facts are as follows. An International Joint Conference Council has been in existence for some years, before which all questions common to men and management were presented. After several meetings, at which the forty-four hour week was carefully discussed, the change in working hours was unanimously endorsed by the employer group and the labor group, and it was agreed that it should be placed for ratification before the several organizations represented in the council. Before October, 1919, all the representatives reported that their respective organizations had ratified the proposals with the understanding that the shorter working week was to be put into effect May 1st, 1921, or as soon thereafter as the existing contracts had expired. The contracts in Milwaukee expired July 1st, 1921, and the local union was therefore instructed to put the 44-

hour week into effect on that date.

The International Joint Conference Council continued to meet in various cities and invited local members to all its conferences. Everyone who had followed developments in the printing industry was fully aware of the activities of this body. No opposition to the change in hours developed until over a year after it was ratified. In December, 1920, the local demands were presented to the employers. They immediately discarded the committee and formed an association for the purpose of combating the union. The local unions have never been given an opportunity of presenting their case before this body. An offer was made to discuss every angle of the controversy. Arbitration was mentioned by the employees who pledged themselves to abide by the decisions of a satisfactory board of conciliation. But the employers refused. All this in view of the fact that 80% of the printing offices in Milwaukee have been working 44 hours or less during the past eight months and the statistics of the union show that 75% of the printers do not secure more than an average 44 hour wage during any year.

We have not gone into the merits of the demands which the union men are making of their employers, nor do we care to do so. The above carries with it a valuable lesson over and above this consideration. The employers refused to recognize the Joint Conference Council after it had served its purpose during the post-bellum times, which were so disadvantageous to the employers. As soon,

however, as "times changed," and the "men were forced back into their places",—in other words, as soon as the balance of power had passed back into the hands of the employers — conciliation, arbitration, joint conferences, and co-operation were all thrown overboard and in their place was substituted the brute force of majority. This is typical. Everywhere throughout the labor and industrial world one will find the remnants of some noble attempt at real coöperation wrecked by pig-headed and despotic employers who knew the strength of majorities and the advantage of the balance of power, and, what is more, knew how to use it. As a result we have the growing chariness of the laboring element to enter into negotiations of any kind with their employers, whom they no longer trust.

H. A. F.

Inconsistencies

During the recent convention of the Northern Baptists at Des Moines, Ia., the retiring president rejected "dogmatism" and upheld the private interpretation of the Bible. Yet Protestants are deploring the lack of doctrinal unity. Can they not understand that the application of the Lutheran doctrine of individual inspiration is the principal cause of the existence of so many different denominations, wherewith the world in general and the U. S. in particular, are so superabundantly 'blessed'?

If everybody is inspired by the Holy Ghost while reading and interpreting the Bible, unity of faith must necessarily come to an end.

We fear that too many Catholics do not appreciate the value of the

centre of unity we possess in the papacy, and the fact that, since the *Ecclesia docens* is infallible in teaching, the *Ecclesia audiens*, i. e., the faithful, are *eo ipso* infallible in believing.

The Baptists also urged the necessity of religious instruction. Thus Dr. Gilbert N. Brink said: "Unless the nation is to pay dearly for neglect in developing character, the Church must be as efficient in religious education as the State is in secular education." This is nothing less than an endorsement of the parochial school idea, coming from a Baptist minister. But why do the Protestant denominations, as a rule, array themselves against the Catholic Church, because she insists upon giving her children a thorough training in faith and morals, in order to develop in them practical Christianity as well as good citizenship? "*Contradictoria non possunt esse simul vera.*"

Finally, our Baptist brethren elected a female president, a sort of female pope, though Christ never commissioned women to preach the Gospel and St. Paul says that women should keep silence in church. Evidently a few inconsistencies more or less do not matter with our Baptist friends.

FR. A. B.

—A busy brain has no time for shrinkage.

—The notice in the rooms of hotels which reads, "Have you left anything?" should be changed to "Have you anything left?"

—The S.V.D. Fathers, as a class, do not follow the fashions very closely. Their Superior-General, however, is usually in Steyl.—*Our Missions.*

Universities, Ancient and Modern

The *Freeman* (No. 68) contains a delectable article about university education as at present conducted in this country. The writer enters upon the subject by making the judicious remark that university education as such scarcely exists in this country; that our universities are patterned after the modern English college, and have little in common, either in organization or in function, with the typical university.

Whether or not this be true would seem to depend greatly upon the accepted meaning of the word "university." In its original dress it can hardly be denied that the term is rather loosely used. The article is occasioned by the occurrence of the centenary of the University of Virginia, for which the claim is made that it was founded as a real university and has largely retained that character.

"Some day," the writer believes, "we may hope that tradition [of the true university] will return; not only upon the University of Virginia, but upon all the schools of the country. Some day, possibly, we shall see State-owned education disappear as we have seen a State-owned church disappear. The relations between the State and education are as immoral and monstrous as those between the State and religion; and they will some day be so seen—though how many times, alas! before that day dawns, will the hawthorn and azaleas of Albemarle County bloom and decay! In the Middle Ages, some man of learning and ability, with a gift for teaching, like Peter Abelard or William of Champeaux or John of

Scotland, emerged into repute; and people went to him from here and there, camped down on him, and made him talk about such subjects as they wanted to hear discussed—and this was the university. The only organization it had was the loose, spontaneous, and informal organization of students to protect themselves against the exactions of the natives—for the most part, curiously enough, the exactions of the landlords, just as we find practised today if we compare the scale of ground-rents in a college town with that in other towns. The university was, as we say, 'run' by the students. If they got what they wanted, they remained, if not, they moved on. Meanwhile they lived as they pleased and as they could, quite on their own responsibility.."

"Mark Hopkins sitting on one end of a log and a student on the other—not a bad notion of a university, by any means; and the nearer we revert to that notion, the nearer we will come to establishing in this country some 'serious higher education'... A university run by the students, with only the loosest and most informal organization, with little property, no examinations, no arbitrary gradation, no money-grubbing president, no ignorant and meddling trustees! A university that would not hold out the slightest inducement to any but those who really wanted to be put in the way of learning something, and who knew what they wanted to learn; a university that imposed no condition but absolute freedom—freedom of thought, of expression, and of discussion! As one surveys actual

university life in the United States, such a notion seems fanciful, almost fantastic. All the more gratefully, then, should we remember that a good approximation to this ideal, the only one in fact that this country has ever seen, was in the University of Virginia. Mr. Jefferson knew what freedom was, and he believed in it and loved it; and this anniversary should remind us that the University of Virginia, founded by him, maintained with reasonable faithfulness the tradition of freedom for more than eighty years; maintained it indeed until overpowered by the sheer brute mass of a generation which does not know what freedom is and does not believe in it and cares nothing at all about it."

Now this is an interesting "idea of a university," and it might well be compared with that of Newman, whose essay on the subject has become a classic of English literature. We shall not at this time draw the comparison for our readers, though that will be a pleasant task to have before us. But we cannot help reverting to the allusion of the "money-grubbing president," if for no other reason than that he was so prominent in the writer's own college and university days.

Money-grubbing has apparently become a real art, for the writer knows of more than one case where Catholic college and university presidents were judged, chosen, and graded according to the amount of money they could gather in by means of the now well-known "drives," bazaars, personal acquaintances, etc. Money, of course, must be had and had in large amounts for the maintenance of our schools of learning, particu-

larly as they are, for the most part, the objects of charity. But whatever of criticism may be contained in these reflections, is aimed at, first, a necessary evil (it must be remembered that in the early days colleges and universities were not established by our religious orders and teaching communities unless founded or endowed in such way as to be free from the burdens of finance), and secondly at the money-grubbing propensities of occasional presidents. There is nothing fancied about circumstances like the following: unexpected and strange signs of friendship towards the family of a deceased wealthy "Catholic" whose life was a public scandal. The writer cannot forget, moreover, the comments of working people at such demonstrations, though in the end they did more with their collective mites to help keep up the grand farce of Catholic university education, such as it has become in certain quarters. The attitude towards worthless scions of wealthy Catholics, while attending school, is pitiful if not tragic, considering the evil results. And finally, the writer wonders just how much of the war-patriotism of some college and university heads was sincere and how much was merely calculated to win the support of the "influential citizens" one hears so much about in this connection. In more than one case, it is not at all unlikely that it was far from being untainted.

All in all, the accusation of the writer in the *Freeman* concerning "money-grubbing" presidents of educational institutions has an application to other than existing secular institutions.

H. A. F.

International Peace and How to Obtain It

Dr. Charles Sarolea, in his book, "The Anglo-German Problems," written before the war, not only foresaw the clash of arms, but also the essential hypocrisy of British statesmen declaring to the world their altruistic ideals. "Millions of English people," he says, "are actuated in their policy by those very imperialistic principles on which the Germans take their stand. After all, German statesmen are only applying the political lessons which England has taught them, which Rudyard Kipling has sung, and Mr. Chamberlain has proclaimed in speeches innumerable. Both the English Imperialists and the German Imperialists believe that the greatness of a country does not depend mainly on the virtues of the people, on the resources of the home country, but largely on the capacity of the home country to acquire large tracts of territory all over the world.... Now, as long as the two nations do not rise to a saner political ideal, as long as both English and German people are agreed in accepting the current political philosophy, as long as both nations shall consider military power, not merely as a necessary and temporary evil to submit to, but as a permanent and noble ideal to strive after, the German argument remains unanswerable. War is indeed predestined; no diplomats sitting round a great table in the Wilhelmstrasse or the Ball Platz or the Quaid d'Orsay will be able to ward off the inevitable. It is only, therefore, in so far as both nations will move away from the old political philosophy that an

understanding...will become possible...It is the ideas and the ideals that must be fundamentally changed...But alas! ideas and ideals do not change by magic or presige. They can only change by the slow operation of intellectual arguments. Arguments alone can do it."

It is undoubtedly true that our ideas and ideals must be radically changed before we can undertake to place Mars in bonds. Mr. Wells once rightly remarked that the world is not intellectually prepared for a permanent world peace. But it is also true that modern wars have at bottom been economic conflicts between rival nations, or simply wars of conquest in which a superior nation undertook to wrest from a smaller and weaker people some possession thought necessary for the economic advantage of the former.

Back of all this is the capitalistic system, which with its foreign interests, over-production and competitive world markets, makes economic enemies of industrial nations, and finally precipitates them into actual warfare. We do not contend nor have ever contended that the substitution of a more adequate and juster system in place of Capitalism would eliminate the possibilities of war; but we do believe that such a change would remove the cause of most wars and in the end go far towards establishing international peace.

—You are interested in the advertisements of others that appear in the REVIEW. Don't you think others would be interested in yours?

Psycho-Analysis

In a recent lecture at the Catholic Institute, Glasgow, Dr. Charles G. A. Chislett described the methods of the psycho-analyst. He said that psycho-analysis was a legitimate means of medical treatment, and it was admitted by leading psycho-analysts that it is a method of treatment less needed by Catholics than non-Catholics, for the Church has made provision not so much for the unearthing of mental complexes as for their repression. Every time the Catholic goes to confession he indulges in introspection by the examination of his conscience. He does not repress his bogies and his sins into his unconscious mind, for he confesses them, and the suggestion that they are for the future non-existent is so powerful that the unconscious never receives them.

A debate ensued, which was participated in by physicians and clergymen and the general result of which is summed up thus by the *London Universe* (No. 3154):

"It was the general opinion of the speakers that while psycho-analysis might do good in cases of shell-shock and other sudden shocks to the mind, and also in hysteria, it was of no value where the neurosis resulted from an early stage of some organic disease, such as an aneurism or a cancer. For the sexual pervert the best remedy was a double dose of moral teaching by a minister of religion, and especially a Catholic priest. It was also the feeling of the meeting that psycho-analysis lent itself to quackery, and the professional and moral credentials of the psycho-analyst should be very closely scrutinized."

Liberty in Danger

The Hon. Oliver Brett, in a book just published by Putnam and entitled, "A Defense of Liberty," expresses the belief that democracy is dying and that the triumph of Socialism will give it its final blow. Politics, he contends, which was once an honest science, has now become "a method of State control which is the antithesis of liberty."

Strangely enough, even the ultra-conservative *America* admits that "Mr. Brett is undoubtedly correct in his belief." Our Jesuit contemporary adds (Vol. 25, No. 12): "Our own shortcomings, treated with a gentle hand by this Englishman, suffice to show that unless a sharp reaction sets in, the constitutional form of government established in 1789, cannot long endure. The current of present thought in the United States, and worse, of the current practice, is to establish government as a super-power, which destroys local rights and the capacity for local self-government in the degree that it assumes duties which should be borne by the individual citizen and the local community. Of this melancholy fact, the flood of paternalistic legislation which annually afflicts Congress through the Sterling-Towner bill for Federalized education, and the Shepard-Towner maternity bill, bears ample witness."

* * *

America does not, of course, indorse Mr. Brett's philosophic view, which is "too frequently obscured by his obsession that the greatest enemy of human liberty is the dogmatic teaching of the Catholic Church."

Twilight Sleep

Father Hy. S. Spalding, S. J., in his "Talks to Nurses" (p. 63) condemns the practice of "twilight sleep" as "absolutely wrong, since it risks the life of the mother to avoid the pains of childbirth" and "also jeopardizes the life of the child." In this Father Spalding follows Dr. Austin O'Malley, who rejects the method as "illicit morally and unscientific." On the other hand Sabetti-Barrett, "Compendium Theologiae Moralis", p. 137, speaking of the "somnus crepuscularis," says: "Nec illicitus videtur somnus artificialis quo injectionibus medicinalibus inducto mulier pariens non persentiscit dolores partus."

It would appear, therefore, as if Father Spalding's "absolutely" requires qualification. That in "twilight sleep parturition," the child is frequently born narcotized and asphyxiated, and the mother suffers from lacerations and hemorrhage, tells against the general adoption of the method; but Father Spalding's "absolutely" would rule out of court those rare but occasional cases where necessity warrants the use of the method.

Why We Pay So Much Attention to Freemasonry

A reader, evidently a Freemason, lately asked the F. R. why it paid so much attention to Freemasonry.

The answer may be given in the words of a recent writer in the Irish quarterly review, *Studies* (June, 1921), who says (p. 334 sq.):

"If Masonry were merely a social and beneficent institution, measuring out impartial justice to

all members and non-members of the organization, the number and position of its adherents would be of small importance to any but Freemasons themselves. As it is, we are all interested; for Masonry is pledged to the support and defence of the 'Brothers' against the uninitiated; and, where 'Brothers' are concerned, fair-play and even justice are often gravely imperilled."

Another reason why, as Catholics, pay so much attention to the doings of the Masons, is that Freemasonry is anti-Catholic and anti-Christian. No one can blame us for closely watching and vigorously defending ourselves against those who would rob us of the most sacred thing we possess, our holy religion.

Interest-Taking

The Rev. Dr. John A. Ryan, as some of our readers may remember from articles he contributed to the F. R. while he was still a semi-nary professor in St. Paul, has, like ourselves, long since come to the conclusion that there can be no radical cure of the evils of Capitalism unless the Church once more enforces her teaching on interest-taking. In a recent letter to *America* (Vol. XXV, No. 9), Dr. Ryan writes: "I cannot agree with Fr. Judge that the abolition of interest-taking would be very harmful to society. If all owners of capital were to forego their claims to interest, we should have a much better world to live in; for men would then be rewarded on the basis of labor and achievements, the consumers of goods would pay only labor costs, and the ability to get rich without rendering service would have disappeared. I agree

with Father Judge 'that it is a great mistake to wage war on capital as such.' But I do not see how we can meet successfully such attacks unless we can furnish some cogent reason to justify the privilege of interest-taking. Are there any such reasons?"

The subsequent debate in the pages of our New York contemporary brought forth no such reasons.

The Appointment of Mr. Taft a Calamity

The Rev. John A. Ryan, D.D., criticizes unfavorably the appointment of ex-President Taft to the post of Chief Justice of the U. S. Supreme Court, because Mr. Taft's political and social convictions incline him to interpret the Constitution unfavorably to much needed social and industrial laws. "Whether our States and our national Congress will be free to bring about remedial social and industrial legislation," says Dr. Ryan, "depends largely on the social and economic views of the judges who constitute our courts of last resort. Every important measure of this kind must be submitted to the test of constitutionality. Now the provisions of the Constitution, which relate to such legislation, are so vague and general, that honest and intelligent judges may arrive at opposite conclusions on the question whether the legislation is contrary to these provisions. Experience shows that the individual judge makes his decision, in such cases, in accord with his general social outlook and philosophy, so that we are finally brought to this pass: the possibility of effecting many needed industrial reforms, by the orderly pro-

cesses of legislation, depends ultimately on the kind of social training received by the judges of our highest courts. From this point of view, the elevation of Mr. Taft appears to be little short of a calamity."

Are Our Colleges Failing?

Under this caption the *Minneapolis Journal* (June 27) quoted Edward S. Martin, editor of *Harper's Magazine*, as saying that "the American colleges are turning out men [he should have added women] who are restless and with little faith;" that "material means and processes have been so overemphasized that few graduates have any conception of what human life is or what it must be, if humanity is to get anywhere;" that "the first thought of every college to-day is money," which "checks the impulses of the soul by its emphasis on material things."

Mr. Martin sums up by saying: "The world is a wreck, not because it had not thrift enough, nor food enough, nor commodities enough, but because it lost religion and could not recognize and apply the eternal laws to which men and nations must conform if they wish to live in peace. To search out and apply these laws, and send out men who can recognize and apply them, is the great job of colleges, by doing which they can earn their keep."

To which the editor of the *Journal* adds: "Our colleges must return to the work of turning out real men."

Last spring I accidentally met a member of our State Board of Education and in the course of our conversation I remarked: "It seems

to me that we need schools, if at all, for two purposes. First, to communicate to the pupils a sufficient amount of secular knowledge, so that they may not be handicapped in the battle for life, but enabled to wage it successfully and to win it. Secondly, to develop in our boys and girls a good, sound moral character and all the qualities which this implies. Our State schools fail in both. Sport and sparking appear to be the principal occupation there. No one can build up character without practical religion and a goodly amount of discipline, and this is precisely what the public schools do not want."

To which my friend replied,
Amen. (REV.) A. BOMHOLT

Correspondence

The Question of Interest-Taking

To the Editor:—

J. E. R.'s article on interest, in No. 15 of the F. R., ignores the modern altered circumstances, such as the *lucrum cessans* and *damnum emergens*.

L. D.

To the Editor:—

The Question of interest-taking is treated partially in your number 15, pp. 257 sq. Canon 1543 of the new Code of Canon Law says:

"In praestatione rei fungibilis non est per se illicitum de lucro legali pacisci, nisi constet ipsum esse immoderatum, aut etiam de lucro maiore, si iustus ac proportionatus titulus suffragetur."

Let us by all means try to create a sense of justice and charity by denouncing and convincing people of wrong in the practice of usury; but let us not disturb consciences with respect to the approval of interest taken in accord with the teaching of reputable theologians and titles allowed by ecclesiastical authority. *Ne quid nimis!* Otherwise we

may find ourselves among the "*osores ecclesiae catholicae hanc accusant, quasi in determinanda natura pecunia turpiter erraverit et ex hoc errore lucrum ex mutuo prohibuerit.*" (Noldin, Summa Theol. Moralis, Vol. II, 13th ed., p. 604).

JOSEPH SELINGER, D.D.
Jefferson City, Mo.

That Bacon MS.

To the Editor:—

Apròpos of the note on page 265 of No. 15 of the FORTNIGHTLY REVIEW regarding the Voynick MS. let me call your attention to an article in the July number of *Harper's Magazine*.

Further, I will say that an intimate friend of mine, Mr. Benjamin Horton (now living in Philadelphia), who has been taking a course in Aristotle's philosophy with Dr. W. R. Newbolt, has had numerous talks with Dr. Newbolt about the curious cypher manuscript in question, and says that Dr. Newbolt is strongly inclined to believe in its genuineness and even that it may be possibly written by the very hand of Roger Bacon himself. The thing seems to be no hoax, but possibly a very important find indeed. It would indicate (see article in *Harper's* and reproduction of certain pages of the strange book) that the author knew and used both the compound microscope and the telescope, for there are *drawings* in the book that could hardly have been made without either.

WM. BOOTH PAPIN

St. Louis, Mo.

The Clergy and the Social Question

To the Editor:—

The two articles on "The Church and the Laboringman," in No. 12 and 14, respectively, of the F. R., as also the articles: "The Clergy and Worldly Affairs" and "On the Wrong Track," are trenchant and to the point, yet when will your correspondents realize that salvation in these matters cannot be brought about by the lower clergy? Let a pastor in the average industrial city condemn in unmistakable language the evils of our political, industrial, and

professional life, and what will be the result? Very soon the authority in power is petitioned to have the "disturber of consciences" removed to some other sphere, and the new Canon Law (cfr. canon 2174) is very helpful in the matter. He may speak, of course, of "justice and love of neighbor," to use the wording of "A Catechism of the Social Question," in general terms that do not disturb anybody's peace of mind; but let him be careful not to make practical and concrete applications. Did the writer of the critique of "A Catechism of the Social Question" ever ask himself why the advent of Dr. Ryan at the Catholic University was so long delayed? Because his activities in matters economical for a long time did not find favor with his erstwhile superior, whom the social question never troubled very much. Dr. Ryan sees fit, and probably finds it necessary, even now, to employ the soft pedal. Moreover, it is not so much, as your correspondent points out, "the present system of employer and employed that is productive of most our troubles" (though the system needs more than the scalpel), than the wanton flaunting of I-dare-you, of authority, of riches, of unheard extravagance, of vice honored and toadied to to the face of the clerk, the industrial toiler, and even the priest that stirs the pulse of the present-day world everywhere. A careful study of the century preceding the French Revolution may be helpful. What we actually *need*, more even than great social leaders, (for the *very need* I speak of will beget them) are big men of the St. John the Baptist type who will not only remind the Catholic people and the world at large in general terms of the commandments: Thou shalt not steal, Thou shalt not commit adultery, Thou shalt not kill, but who will point the finger and say: *You, Herod*, shall not commit adultery, etc. How can we be "of vital influence" when the world finds us immeshed in the same practices? Bring them first to self-knowledge, and then they will ask for social programmes or "ideals of social justice and statecraft." And don't

expect too much from our educated laymen along this line, for as long as the text-books on economy and kindred subjects used in our Catholic colleges and universities are the same as those used in the secular institutions, your hopes will prove futile, as the few comments made by the professor are not sufficient to neutralize a contrary state of mind. Just now the compromises in school-matters are world without end on our part; what will be the result? France exhibits the harvest, yet we don't seem even aware of the fact that we are planting seeds of the hybrid variety.

A PASTOR

The Laboring Man and the Social Question

To the Editor:—

The F. R. lately published articles dealing with the laboring man and the Church. The author said that the laboring men have become alienated from the Church; but why? Without understanding the reason it will be useless to try to educate the laboring men.

Every laboring man believes that labor alone creates values and that the values created belong to the laborer. To-day there are many who say that part of this value belongs by right to capital, because it is capital that creates values.

Here is a virgin oak of great beauty. It has no value until it is cut down and used. There is a hill consisting of valuable clay. It is without value till the clay is formed into pottery. There is beautiful fertile land. It becomes valuable only when it is tilled, but it does not produce crops without labor. Even wild fruit must be gathered and has the value of the labor spent in gathering it.

Land and natural resources have a marketable value because capital can buy and exploit them. Many economists teach that land and natural resources belong to the people, because the Creator created them for the benefit of all men and gave no title to anyone in particular. There are bills and regula-

tions before many parliaments to correct the present conditions, and in the U. S. the cry has been raised: Back to the farm. But the farms belong to the capitalists, and the man who will own a farm must have considerable means; if he buys on time payments, he will in most cases lose his first payment and his work, and the capitalist sells the farm again. We have had these conditions so long that most of the people accept them as right.

The Socialists assert that the laboring man is entitled to the full values which he creates. This doctrine is the trump card of Socialism, and has drawn to its ranks many who know nothing of the philosophy of Karl Marx.

The doctrine in question has been violently assailed, but it stands, and the question for us is, What does the Church teach about it? The Church has a canonical law forbidding interest-taking, that is gain without work, but makes a few exceptions only to protect the lender against loss. St. Paul said: "He who will not work, neither let him eat." St. Thomas teaches the same principle, and in the bull "Vix pervenit" interest-taking, gain without work, is condemned as unchristian. In his encyclical "Rerum Novarum" Leo XIII says: "Verissimum est non aliunde quam ex opificum labore gigni divitias civitatum." That can have no other meaning than that labor alone creates values.

There are to-day teachers who inculcate this doctrine, as there have always been. But the majority of Catholic economists teach that capital too produces values, and that it is entitled to its share of the product. It is this teaching that has alienated so many laboring men from the Church.

The laboring man demands security for himself and for his family. He cannot have this under present conditions. The greater part of the working men must live in rented quarters and help fill the coffers of Capitalism. It is evident that the necessities for living are always there, that consequently there is a steady natural demand for the goods produced by labor; rather, there would be a steady demand were it not for the encroachments of Capitalism.

Hence to win back the laboring men to and for the Church, it is necessary to return to the traditional doctrine of the Church regarding labor and interest.

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Notes and Gleanings

—Mr. David Lloyd George is credited with having said, when Chancellor of the Exchequer, that "sometimes we criticise the Roman Catholic Church very severely, but there is no church that has made a surer and deeper search into human nature. The Roman Catholic Church, the greatest religious organization in the world, conducts its worship in a common tongue, the language of worship. She utilizes every means of taking people outside everyday interests, and seeks to induce them to forget what is outside. Thus the language of commerce and of everyday occupation is left outside, and the people are taught the language of worship. That shows a shrewd, deep insight into the human mind." This is a plain reason for the plain man, and worth considering.

—According to the *Living Age* (No. 4019), the new national assembly in India has been a success. In personnel its quality is better than expected; in debating ability, at least half a dozen members need not fear competition with any but the most skilful British parliamentarians, and the whole body has shown a corporate sense of responsibility which is most reassuring. But we notice that while the country is becoming politically peaceful, there are explosives heaped up in India. Thus the Sikh community is ablaze with excitement, almost amounting to a religious feud, over local controversies affecting its faith. Agrarian discontent is

acute in many sections, and on top of it all, Hindu laborers are beginning to organize and are not immune from the disturbing influences which we have known so long in our own industrial centers.

—According to the San Francisco *Bulletin* of July 22nd, a new international Masonic Club has been born in Sioux City, Ia. It is known as the High Twelve International. E. C. Wolcott is president and William M. Morheiser is secretary. "The purpose of the Club is to unite all members in the happy bonds of a social hour, and that thereby they may inform themselves in the truths of Masonry, to inspire, encourage and expand those virtues which will aid in the upholding of the principles of good government, in the advance of education, in the upbuilding of its membership, in honorable and successful living and in the promotion of social fellowship." Membership in the International Club will be limited to cities having two or more blue lodges and a population of 25,000 and upward.

—Occasionally, but very rarely, honest editors can find consolation in the words of great men. St. Augustine once addressed himself to God in the following manner: "Already I had learned from Thee that nothing ought to seem true because it is well expressed, nor false because the word-symbols are inelegant; yet, again, that nothing is true because rudely delivered, nor false because the diction is brilliant; but that wisdom and folly are like meats that

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are wholesome or unwholesome, and that either kind of meat can be served up in silver or delf,—that it to say, in courtly or in homely phrase.”

—Our enthusiastic remarks concerning the new English publication *Sursum Corda* were somewhat “previous.” It now develops that but one number of that considerably advertised magazine has appeared, and under conditions which make it necessary to withhold further favorable comment.

—In the British *Socialist Review* (Vol. 18, No. 98) Mr. Jos. King gives an interesting account of the local paper currency in Germany, one of the most curious phenomena of the war. It is actually increasing, he says, at the present moment, and has been freely used for propaganda purposes. On the notes are printed motifs, artistic or literary, varying immensely, according to the different places in which they are issued—some patriotic and bellicose, others, even during the war, strongly pacifistic it; and some expressing the German love of home and poetry in ways which, Mr. King says, “would be quite impossible in this country, (England),” and, we may add, still more so in the U. S.

—In “Some Conclusions on Cancer” Dr. Charles Creighton, an English physician, reviews recent researches on

cancer and formulates some conclusions. A general cause, he thinks, is ruled out by the complexity of the cancer process. Dr. Creighton suggests instead the simile of a statue. The material cause of the statue is a block of marble, of the cancer some change in the blood. The formal cause of the statue is the idea in the mind of the artist; of the cancer the morphological idea carried out in the new growth. The efficient cause of the statue is the means used by the artist—arm, chisel, mallet; of the cancer, growth of blood-vessels and other circumstances. The final cause of the statue is the creation of an object of beauty and veneration; of the cancer the necessary conformity of the structural type to the kind of material from which it is made.

—Undaunted by the failure of his *Daily American Standard* (see F. R., No. 11, pp. 168 sq.), the Rev. J. Clover Monsma has established “The Religious Press Bureau of America,” with headquarters at 117 N. Dearborn Str., Chicago, Ill. The purpose of the Bureau is “to supply religious material to the daily papers regularly.” We have not noticed that any of the metropolitan dailies, with the exception of the Boston Post, have used Dr. Monsma’s articles, and what good will the finest articles do if they are not published by the

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journals for which they are written? We need hardly add that, while we sympathized with and supported Dr. Monsma's efforts to establish a clean daily newspaper, we do not agree with his religious opinions. If he wishes to propagate them, he should establish a weekly journal or a monthly magazine of his own, and not appeal for funds to those who were subscribers to his defunct daily and lost most of the money they paid in.

—The Anglo-Japanese Alliance is a deep secret in spite of the fact that two years ago we inaugurated "open covenants openly arrived at." Just what this alliance amounts to, no one seems to know. The London *Spectator* thinks that the treaty contains no stipulation which would tie Great Britain to Japan in case of a conflict between the latter and America, and that if such were the case, the entire British Empire would go to pieces should such a war break out, because the Canadians, as men of the same race and color, would fight on our side. South Africa and Australia, too, it is surmised, would rebel against such action on the part of the mother country. These speculations as to the effects the Anglo-Japanese treaty is likely to have on the decisions of countries in wartime seem to us rather futile, for we know from recent experience that treaties have but little influence on the decisions of gov-

ernments, but such decisions are more or less determined by expediency. Race, color, and religion have little influence in modern diplomacy.

—A writer in the *Tablet* protests against our expensive and foolish burial customs, which, he thinks, are partly to blame for the introduction of the unnatural and unchristian custom of cremation. "Perhaps," he says, "I am speaking as one less wise, but I cannot see any intelligible reason for wrapping up our poor remains in a great wooden box, sometimes foolishly decorated. I say nothing of hideous leaden cases. There are monks whose bodies are committed directly to the earth, 'ashes to ashes, dust to dust.' That seems so simple, natural and thoroughly Christian as to deserve imitation. And why should the poor body, which ought soon to be again of the clay, be elaborately dressed up or adorned? The monks of whom I speak are laid to rest in their perishable habit. And the Sacred Body of our Lord was simply wrapped up in a winding-sheet." In connection with this one cannot help marvelling that any rational being should suppose respect is shown to the dead by digging up their poor remains, resting in Mother Earth, and transporting them at great expense from one country to another, whilst millions of living men, women, and children are obliged to go hungry.

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—In "The Cryptography of Dante." (Alfred A. Knopf) Walter Arensberg interprets the "Divina Commedia" according to Freud. "He reads Dante," says a critic in *The Nation* (No. 2926), "as he would read Picabia; and the 'Comedy' turns out, in his hands, a maze of points and oblongs, of convexes and concaves—symbolical all, to be sure—like a new Nude Descending the Stairs.... The 'symbolic' analogies stressed and strained in Mr. Arensberg's 'Cryptography of Dante' are, when they are most convincing, traditional motives of Italian burlesque, schoolboy obscenities as it were, thrown in the face of professional pedantry. And as humor of that kind they do very well. But here Mr. Arensberg seems to take them seriously, integrates them in a theory of folk-lore, not to say a philosophy of life. Is this not all a kind of super-blaque—with the design to 'string' the traditional Dantists a little, skilfully, perhaps symbolically, concealed?"

—It is the custom to lecture aliens about the fair play everybody receives in our land of freedom and equal justice, and to exhort them to be loyal supporters of our laws and institutions. By a recent taxation bill adopted in California, aliens must register as such and pay a poll tax of ten dollars per annum. Mr. Chas. E. Stanley, writing on this law in the *New Republic* (No. 342) says: "In California at the present time aliens pay every known tax

paid by others, and as American citizens are not themselves subjected to any such outrageous discrimination in any known land on earth where they reside, aliens in America naturally lose all faith in such uplift movements where methods so clearly belie their statements. Most of this impost will be levied on poor laborers who make every dollar they own by hard and exacting work, and a large percentage of these are Mexicans who have been brought into what was formerly their own country, by railroads, corporations, and oil companies controlled by individuals, among whom are many leading 'Americanizers.'"

—Noting the inroads made by Masonic influences in the conduct of the public State schools, President Blanchard of Wheaton College, Wheaton, Ill., writes in the *Christian Cynosure* (Vol. LIV, No. 3): "The fact that the lodges are striving to get control of the public schools suggests the possibility of the stimulation of the parochial school movement in our country. The Catholics have had it for many years. Lutherans are extending their church schools. The tendency to-day of public education is towards evolution and its teachings which produced the world war and which are likely to produce another yet more terrible. Children in the grades are already learning what the teachers believe about the creation. If the present tendency continues until the whole public school has been lodgified, it may

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easily be supposed that all Christians will be compelled to establish schools for their own children in order to protect them from such teaching." It would be a curious piece of irony if the Protestant sects were compelled to establish their own schools in order to offset the anti-Christian machinations of Freemasonry, which so many of their ministers and prominent members have endorsed and advanced enthusiastically for many years.

—Occasionally politicians see themselves as others see them, and then they make strange remarks concerning their race. The other day Senator Pomerene let slip the following illuminating comment on his colleagues, into whose hands the people of the United States have placed their military salvation—or ruin. "The only objection," he said, "that I have to the Committee on Naval Affairs, is that when some man in gold lace steps into the room of the Naval Affairs Committee and whispers 'Yap'—straightway every member of the committee gets naval hysterics." So it is in the gold lace! And all the while we have been thinking that the 5,000,000 unemployed, the appeals of the mothers whose sons were killed in the late war, and the cries of the exhausted tax-payers were making some impression on our saviors in Washington! Well, one can never tell what effect a man in gold lace will have on the expectant and hungry members of a Naval Appropriations Committee. As matters have been going for the past several hundred years, however, we believe that the common people will soon be able to predict exactly just what the effect will be and its value in dollars and cents.

—An interesting and edifying addition to the literature of Limpias has come to us in German, entitled "Auffallende Erscheinungen an dem Christusbilde von Limpias," by Prof. Dr. Freiherr von Kleist (Verlag der Waisenanstalt, Kirnach-Villigen, Baden). This is a carefully wrought piece of writing, though perhaps not sufficiently critical. The last word on the phenomena at Limpias cannot be spoken as yet.

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Literary Briefs

—The editors of the Catholic Encyclopedia have not ceased their labors. It is now announced that a one-volume supplement to the work will be published early in the fall. It will be considerably larger than the earlier volumes. We trust that the many serious omissions and lacunae, in addition to the inevitable errors, will be rectified in the forthcoming volume.

—Another striking bit of evidence against the monumental injustices of the Wilson regime has been brought to light in "The Deportation Cases of 1919—1920" (A study by Constantine M. Panunzio, M. A., of the Commission on the Church and Social Service, Federal Council of the Churches of Christ in America, 105 East 22nd St., New York). This document was used by the Senate Judiciary Committee in its investigation of the Department of Justice. It fully accomplishes its object by its dispassionate array of facts and marks another step in the unveiling of one of the greatest conspiracies in history. It is a warning lesson to all malefactors in public places that they cannot long go undisturbed in their evil ways.

—For those who are shock-proof and unprejudiced, the Blackfriar Reprint No. 1, "Ireland Today Under England," by an English officer's son, will form instructive reading. These are incredible things, yet they are such as we have come to expect from official England and such as we cannot deny, coming as they do from one of English descent living in Ireland, who saw many of the horrors he here relates. *Blackfriars* is doing excellent work in these troubled times.

—May 8 of this year marked the fourth centenary of Blessed Peter Canisius. Two excellent pamphlets on his life have come to our table—one in English, published by the ever active Central Bureau of the

Catholic Central Society, the other a German publication from the Bonifacius-Druckerei in Paderborn. We are overjoyed to turn from the pages of drivel that fill so many present-day publications to these well-written summaries of a noble and saintly life. Unfortunately, such publications find only a limited circulation among Catholics in this country.

—There has come to the reviewer's desk a copy of a "Thesis submitted to the Faculty of Sciences of the Catholic University of America, in partial fulfillment of the requirements for the degree of Doctor of Philosophy," entitled "The Vitreous Body, Its Origin, Development and Structure as Observed in the Eye of the Pig," by Aloysius William Fromm, O.F.M. We must confess that we welcomed this piece of scientific writing even before we examined its contents; for it is another sign of the increasing participation of the Catholic clergy in the physical sciences, which have been used against our faith so effectively by the enemies of religion. The full development of higher Catholic education in the U. S. cannot proceed without such participation. The author has done a splendid piece of work and lucidly records his interesting investigations. "Is the vitreous body of the eye a derivative of the outer or middle germ layer; is it an ectodermal or mesodermal formation?"; these are the biological questions which lie at the basis and which prompted the present inquiry. The author has used means which, all things considered, are calculated to give the best results, and comes to the conclusion that a vitreous body, like the eye, is in its origin a purely ectodermal structure, but with further development,—at least to the point of the hyaloid vascular system,—must be regarded as a tissue of both the outer and the middle germ layer. In its final development the

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vitreous body is again purely ectodermal. Though this conclusion on the whole merely confirms the opinions of Van Pee and von Kolliker, the author has done not a little original work, for which he deserves great credit.

—"Children of God"—a Summary of Catholic Doctrine For Busy People by the Rev. Mark Moeslein, C. P. (The C. Wildermann Co., 35 Barclay St., N. Y.), is an excellent and concise statement of the whole of Catholic doctrine, such as is often required by inquiring Protestants, prospective converts, and even many inquisitive Catholics. We bespeak for the book a wide circulation.

—For a pleasant, instructive, and elevating hour of reading we have come across nothing so effective as "A Woman of the Bentivoglios" by Gabriel Francis Powers (Ave Maria Press, Notre Dame, Indiana). Anetta Bentivoglio, in religion Maria Maddalena, was born in 1834 at Rome, where she entered the Order of the Poor Clares, in 1864. On the morning of August 12, 1875, Maria Maddalena, her sister Maria Constanza, vicarress and mistress of novices, left for America, where in after years and down to our times, these good women were destined to do so much fine work. Maria Maddalena died in Evansville, Ind., August 18, 1905, after having founded several houses of Poor Clares for which she deserved the title of the "Foundress of the Poor Clares in America." In these sordid days it is a decided pleasure to read of one whose sole work was the furtherance of the contemplative life, in which mission she enlisted many Catholic men and women whose time and material assistance were ever ready for such other worldly tasks. Though mother M. Maddalena was not of American birth,

the United States may yet be able to claim her as a sainted daughter whose task was in direct conflict with the degrading materialistic ways so characteristic, alas, of this new and rich country.

Books Received

The Morality of the Strike. By Rev. Donald A. McLean. Prefaced by Rev. John A. Ryan, D. D. x ii 196 pp. 12mo. P. J. Kenedy & Sons. \$1.85 postpaid.

The Dependence of Part I of Cynewulf's Christ upon the Antiphony. Doctoral Dissertation by the Rev. Edward Burgert, O.S.B. 103 pp. 8vo. Washington, D. C.: The Catholic University of America.

Supernatural Mysticism. By Benedict Williamson. With an Introduction by H. E. Cardinal Bourne and a Foreword by the Late Bishop of Plymouth. xii & 268 pp. 8vo. B. Herder Book Co. \$2.75 net.

The "Summa Theologica" of St. Thomas Aquinas. Second Part of the Second Part. QQ. CLXX etc. Literally Translated by Fathers of the English Dominican Province. vi & 315 pp. 8vo. Benziger Bros. \$3.50 net.

The Story of Lourdes. By Rose Lynch. viii & 180 pp. 12mo. Sands & Co. and B. Herder Book Co. \$1.60 net.

Dante. Sein Leben und seine Werke. Von Karl Jakubczyk, Domkapitular in Breslau. Mit einem Titelbild. xi & 291 pp. 12mo. B. Herder Book Co. \$1.75 net.

The Dollar Against the Man. By Patrick Pittman Carroll. 77 pp. 8vo. Seattle, Wash.: Piggott Printing Concern. (Wrapper).

Dante's Mystic Love. A Study of the Vita Nuova, Odes, etc., from the Allegorical Standpoint. By Marianne Kavanagh. 122 pp. 12mo. Sands & Co. and B. Herder Book Co. \$1.50 net.

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CHAPTER XVII

MY VOYAGE TO ROME—RETURN WITH A LARGE CARAVAN—DOCU- MENTS CONCERNING FATHER FRANCIS DE SALES BRUNNER, C. PP. S.

My voyage to Europe, in 1892, forms one of my most pleasant recollections. I left New York on the Dutch steamer "Veendam." I had no companions and entered the ship a total stranger. In the dining room a Canadian doctor sat at my right, and at my left a lady from Philadelphia, who called herself a teacher of French. On Friday I ate no meat, and the Doctor asked me if I were a Catholic. I replied that I was a priest. On account of my beard he said he had taken me for a Jew. Some Belgian gentlemen, speaking French, at the table made the remark that everybody should know, that the law of abstinence did not bind at sea. A lady who sat next to the doctor, hearing those remarks, said in French: "You Frenchmen do not care very much for the Church. Anyone who eats meat where there are fish, oysters and all kinds of pastry, as we have here, is certainly not much of a Catholic if he uses that privilege." This started a conversation, and it was discovered that all at our table could speak French with the single exception of the French tutor at my left. From there on our conversation was in French, and I found the company extremely pleasant and entertaining; in fact I had never been in better society.

When we came to Boulogne-sur-Mer, most of the French passengers left our steamer, being conveyed to Boulogne in a smaller boat. Having so many friends and acquaintances among those leaving, I watched their departure from our deck. Returning to my cabin I discovered my trunk with books and overcoat was gone. I went to the officials

and finally found out that the steward of my cabin, thinking that I was to get off at Boulogne with the other French passengers, had taken all my belongings for transfer to the small steamer, and so I was without my Breviary. I had in my trunk the manuscript for a book and was very much afraid this might be lost; but as our steamer proceeded on its way to Rotterdam nothing could be done but wait patiently for our landing. There was no wireless those days. Arriving in Rotterdam on the feast of St. Lawrence, the patron saint of that city, I immediately sent a telegram to Boulogne describing my trunk and asking the officials to forward it to the railway depot at Bâle. About three weeks later it arrived there without an item missing.

From Rotterdam I went to Bâle, and thence my first visit was to the shrine of the Blessed Virgin Mary in Maria-Stein, the celebrated abbey, where I had spent the happiest years of my life. In Fluehe I joined a large crowd of pilgrims. I wore a long white duster, as was customary in those days. On the way I made the acquaintance of a gentleman by name of Clemenceau, president of the western Swiss railroads. Arriving at a large cross upon the hill on the way leading to the sanctuary of Maria-Stein, I told him I would say a short prayer there. When I lived in Maria-Stein we were accustomed to recite three "Our Fathers" at the foot of the crucifix when passing. The gentleman waited for me and inquired whether I was a Catholic. He was quite surprised at that. On account of my duster, I think, and my white straw hat, together with my black beard, he had taken me for a Jew. Now he became quite eloquent and friendly. He told me all about the suppression of the Abbey of Maria-Stein, and the great loss it had been to the Catholic people. He used to make every year a pilgrimage to that great sanctuary. He told me that some of the fathers had established a college in Delle, France, where he had sent his son Gustave to study. He related that many of the priests now had parishes and that one of them, John Eugene Weibel, who had been his son's professor, was now a missionary in America.

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He also volunteered to introduce me to the fathers at the shrine. Thus we arrived at the sanctuary. We entered the church, which was filled with pilgrims ready to make their confession. Afterwards we went to the hotel, next door to the monastery, for some refreshments. Meanwhile Mr. Clemeuceau had sent a messenger to Father Henry, the superior, and when he came out of the church, he introduced me to him as a friend from America. Father Henry did not recognize me at first, but as we were still talking, Father Leo Thuring came and embracing me said, he could hardly continue hearing confessions when he saw me in church. He knew his confrere of old, notwithstanding the outlandish garb. Great was the surprise of Mr. Clemeuceau, but after all had been explained to our mutual satisfaction, I was urged to put on the habit and help in the confessional. I think I heard as many confessions that week in Maria-Stein as many a priest in the backwoods of America hears the whole year. Several priests from the neighborhood helped in the work. I suppose there were about fifteen. The next morning, the Feast of the Assumption, two deacons from Delle distributed holy Communion to about 6,000 pilgrims, whilst the priests kept on hearing confession from four o'clock in the morning until high Mass. I sang the high Mass that day.

From Maria-Stein I went to my birth place, Eschenbach, Canton of Lucerne, where I spent a few happy days among my friends and relatives. Then I visited the Abbey of Einsiedeln, where I had been a student for six years and whence I had received much aid for my missions and convent. I also spent some happy hours in the Abbey of Engelberg. The venerable old Abbot, Anselm, took a lively interest in our new convent at Pocahontas. He had sent Fathers Frowin Conrad and Adelhelm Odermatt to America, where they established the abbeys of Conception, Mo., and Mt. Angel, Ore. He was also founder of the convent of the Perpetual Adoration in Rickenbach, Switzerland, from which convent the Benedictine convents in Clyde, Mo., Holy Angels, Ore., Yankton, N. Dak., and Maria-Stein in Poca-

hontas, were established. I also on that occasion visited the relatives of a number of Sisters. Several candidates declared their desire to consecrate their lives to God among the Benedictine Sisters of Pocahontas. While I was trying to work in the interest of our convent in Switzerland, five young novices were received into the community at Pocahontas by Father Bonaventure Binzegger, O.S.B., as delegate of Bishop Fitzgerald, on the 28th of August, 1892. Two of those five sisters, Sr. M. Cecilia and Sr. M. Angelina, were in course of time elected to preside over the community as prioress.

I had been told that it was not advisable to visit Rome in September on account of the malaria, and because most of the officials were absent at that time. However, the main object of my voyage being to regulate the sisters' standing, according to the wishes of my Bishop, I went to Rome in October. In Einsiedeln Abbot Basil had told me it would take so much time and work to get the statutes revised in Rome that it was discouraging. He said they had tried that themselves for several years past with regard to the Monastery of the Holy Cross near Cham, but without any favorable results, until Father Henry Von Rickenbach, O.S.B., then Rector of the Greek college in Rome, met the Right Rev. Abbot General Flugli, of the congregation of Subiaco, who informed him the General of the Olivetans, O.S.B., had the right and power to receive and aggregate communities to the order and endow them

(To be continued.)
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ST. LOUIS, MISSOURI

September 1, 1921

Dante and the Catholic World

By the Rev. Albert Muntsch, S. J.

On September 14, 1321, a world-famous Catholic poet, one of the glories of literature, died at Ravenna, Italy. It was Dante Alighieri, the author of the Divine Comedy. Never had men written so powerfully, and yet so consistently, of the condition of the soul after death. The inane theories of modern Spiritism appear like childish prattle compared with the mighty visions of the Florentine bard as recorded in the cantos of his matchless poem.

The significance of this work in world literature is indicated by the immense volume of commentary it has called forth and by the numerous translations into most of the languages spoken by civilized nations.

In recognition of the unique contributions of Dante to the literature of the world, the sixth centenary of his death is being honored this month at universities and by learned societies in all countries of the globe.

For Catholics this is a centenary of special significance. For the "Divina Commedia" is a Catholic poem, based on the Catholic doctrine of the future life. The work is called "Commedia" because, though it begins with a vision of the awful torments of the reprobate in Hell, it ends with a glimpse into the eternal city and with a brief allusion to the joys that will

be the reward of the Blessed in the Kingdom of Heaven. Had the poem ended in a dolorous key no doubt, it would have been given another title.

It should be no little satisfaction to us that, at a time when so much vicious and unclean writing passes as "literature," the whole world is doing homage to an immortal book, based on the Catholic view of man's destiny, of sin and retribution.

An American critic, J. R. Lowell, says that "the higher intention of Dante's great poem was to set forth the results of sin, or unwisdom, and of virtue, or wisdom, in this life, and consequently in the life to come, which is but the continuation and fulfillment of this. The scene, accordingly, is the spiritual world, of which we are as truly denizens now as hereafter. The poem is a diary of the human soul in its journey upward from error through repentance to atonement with God."

Yet it would be a mistake to look upon the Divine Comedy as a cold, unimpassioned narrative of what its author saw beyond the bourns of time and place. He wrote out of the fulness of his heart. As H. W. Mabie says: "No book ever swept a wider field of thought, or imbedded itself more completely in historical incident and character; and yet no book

ever issued more directly out of the life of its writer."

The opening lines of the Third Canto of the *Inferno* (or *Hell*) give a good idea of the solemn power of the poem. With the poet Virgil as his guide, Dante comes to the entrance of Hell. They see the following inscription on its portals:

"Through me you pass into the city of woe,
Through me you pass into eternal pain;
Through me among the people lost for aye.
Justice the Founder of my fabric moved;
To rear me was the task of power divine,
Supremest wisdom, and primeval love.
Before me things create were none, save
things

Eternal, and eternal I endure.
All hope abandon, ye who enter here."

But as there are lights and shadows in every human life, as good is always mixed with evil, and as literature itself is the expression of human life in all its aspects, Dante, with true poetic justice, after the contemplation of the scenes of woe in the *Inferno*, lifts the soul to the consideration of the less painful mission of *Purgatory*.

Dante and his guide Virgil reach the *Purgatorial* mountain as Eastern day is dawning. In the morning the gates are opened to the two poets and they enter *Purgatory* proper. It is divided into seven terraces, corresponding to the seven deadly sins. At the various terraces they see the different forms of punishment meted out to those who must atone for the guilt of one or other of these seven sins.

After passing through the *Purgatorial* region, Dante arrives at *Paradise*. But now Virgil leaves him. He has performed his task. For human reason and philosophy are inadequate to fathom the mysteries of the higher regions of the *Paradiso*. Beatrice, representing

theologic science, takes his place. In a vision Dante beholds the future sufferings of the Church. Beatrice leads him through the various spheres of which, according to the astronomy of the time, Heaven is composed: to the supreme Heaven, or *Empyrean*, the abode of God. But here human speech is inadequate to the task of describing the majesty and magnificence of the vision. All his longing for the highest good is satisfied. "The flight," says the poet, "was not for any wing." For "Here vigor failed the towering fantasy; But yet the will rolled onward, like a wheel In even motion, by the love impelled, That moves the sun in Heaven and all the stars."

We readily agree with Professor Moulton who says that "Dante's poem is the representation of Catholicism in high literature. . . . From beginning to end his poem breathes the spirit of absolutely free speculation; there is no sense of restraint, because the poet's spirit is in perfect harmony with the forces that are moulding Catholicism. . . . Dante is the revealer of the Middle Ages because the *Divine Comedy* is the supreme example in literature of symbolic poetry."

The place of that immortal poem is secure in world literature. It is one of the "greater classics." It should be a source of just pride to the Catholic world that the sixth centenary of the poet's death is to be commemorated wherever high creations of art and literature are appreciated. But it is especially worth remembering that the poem—a masterpiece of poetic genius—is based on the soundest Catholic principles. It is *Catholic* in spirit and *Catholic* in its world-wide appeal to the heart of humanity.

Farmers' Organizations

By J. M. Sevenich

The first article of this series (F. R., No. 14) contained the statement that nearly every third farmer of the six million American farmers belongs to an organization dealing with the marketing question. This seems to show that the farmers see the need of organization and mutual coöperation.

With this fact in mind it seems strange, at first glance, that in the past most farmers' organizations have broken down, and that some of those still in existence are on the verge of bankruptcy. There are several reasons for this, and the failures do not prove that these organizations were or are morally, socially or economically wrong in principle.

"Going into politics" has been a fertile source of evil influence. Nothing is more apt to divide the united farmers than political issues and the expenses incurred by political leaders. Many of the deposed leaders and wreckers of organizations became such by glib promises made to further their own political ambitions. Almost invariably they forgot all about the organization after their election or defeat.

Going into business on a large scale without the necessary money and brains is another cause of failure. In many instances men were placed in charge of the business of farmers' organizations by leaders for the purpose of paying political debts, or self-constituted managers shrewdly built up the business with the help of the farmers and grabbed it all when the farmers became aware of the fact

that the business was coöperative in name only.

Partisan politics spells sure and speedy death to farmers' organizations, and the same is true of business branches and departments, unless the business is of a purely local character and directly supervised by farmers who have the necessary qualifications to make it successful. If such coöperative business enterprises form a federation or an association, they usually succeed.

An experience of more than twenty years has made it clear to me that the agrarian question can be solved only by organized efforts and by duly considering the rights of the consumers as well as those of the producers. Justice must be the watchword of every farmers' organization, and Christian principles must be applied to its transactions.

Every farmers' organization aims at "fair" prices. But how are these to be determined? It can not be done by guess work. To arrive at a fair price for any product, the cost of production must be taken into consideration. To compute this, the farmer must adopt a system of accounting, in other words, he must qualify as a business man, and another reason why so many organizations failed is that they had built upon the sand of promises, instead of choosing the rock of sound business methods.

Farmers have been spoken of as "the Third Power." There is no such power unless they are organized and trained to manage their farms in a businesslike man-

ner and to deal with the business world as an organized body. But six million farmers, organized and trained, must be guided by Christian principles, else they will become a menace to the public welfare and a power for evil. For we all depend on the farmers for our daily bread and for the clothing we wear. All other industries depend on agriculture as their basis. If the farmers would refuse to sell their products for a period of three months, the city people would have to starve, because none of the large cities has on hand a food supply for that length of time. Let us suppose that the farmers decided not to buy. The factories would shut down, the railroads would rust, and most banks would go to the wall. North Dakota may serve as an illustration.

Christian guiding principles, therefore, are indispensable, and unless Christian men take it upon themselves to have these principles incorporated in the constitutions and by-laws of our farmers' organizations, the farmers will either never become organized at all, or they will bleed the country white by usurious methods.

A great deal can be accomplished by Catholic farmers in coöperation with their clergy. It is impossible to organize a successful Catholic farmers' union or society to operate independently, but easy to form parish-associations of Catholic farmers to study all phases of the agrarian problem and to bring Catholic influences to bear on the existing organizations and to carry Catholic ideas into their meetings and conventions. An able Catholic spokesman, backed by well-informed and loyal Catholic delegates, may swing a convention

and prevent the adoption of harmful policies.

It will require careful study and hard work to bring about such associations, and the start must be made somewhere and by some one. The pastor who will take the initial steps with his farmer parishioners will render to the nation an important service, equal to the services of Raiffeisen in Germany. Besides improving conditions on the farms, the Church as such will be benefitted, for, as some one has truly said, "show me a flourishing country parish, and I will show you a prosperous farming community."

◆◆◆◆◆

Dante Alighieri

By Charles J. Quirk, S. J.

Within the shattering thunders of thy verse,
O deathless Tuscan, thou dost hold in fee
Vast lurid glimpses, snared immortally,
Of angel-demons, writhing 'neath the curse
Of God's red vengeance, and of wild Despair
Which broods o'er plumbless chaos, endlessly
Uttering one phrase, "For all eternity
Dwell ye amid my white-hot blinding glare."
But golden music throbs within thy song,
Such as is hymned by lovers to that Love,
Who is creation's Lord; it sweeps along
Us through the singing stars to Courts above,
Where in a vision we see once again
Those who have won all peace through woe
and pain.

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—The latest installment of the English Dominican Fathers' literal translation of the Summa Theologica of St. Thomas comprises questions CXXI to CLXX of the Secunda Secundae. We wonder why it does not bear the indication on the back, as all the preceding volumes do, and why we have not received the volume immediately preceding (qu. LXXIX to CXXI). The present volume contains the important and fundamental treatise on temperance, and, as so often before, we marvel at the facility with which the rather difficult text has been put into idiomatic and easily understandable English. (Benziger Bros.)

The Disarmament Conference

At last the true status, financial and otherwise, of modern nations is penetrating the exceedingly dense and stupid politicians of the world. History has some illuminating examples of kings and queens who were far out of step with the people they supposedly ruled, and tradition has it that Marie Antoinette during the crisis of the pre-Revolution days, asked her minister, who reported that the people were clamoring for bread, why they did not eat cake. Whether true or not, this story represents the popular view of the royal understanding of the people's condition. And yet it is hard to believe that modern politicians ever had an equal in their misjudgments of popular endurance. We have daily evidence all about us that the modern Minister, Premier, King or President is wholly out of touch with the true conditions.

It is not a little surprising, then, that our own President Harding has called for Nov. 11th a Conference on Disarmament, to be attended by the five great powers of the modern world. Great Britain, France, Italy, Japan, and the United States are to be represented at this conclave designed to bring forth a plan which will somehow do away with the foolish race in armaments and even perhaps lead to a sane proposal regarding the Far Eastern question, which is destined to play so important a part in the future of the Western world.

Much has been made of this move on the part of Mr. Harding, who is evidently assaying a new role. The question that immediately presents itself to a much dis-

illusioned world is the efficacy of the proposed Conference. "Will it bring forth results?" is the question on every lip.

It is almost impossible to believe that the present disillusioned generation places the slightest confidence in the proposed Conference. How could it be otherwise, if we but consider that the men who are to represent these nations at the Conference have isolated, or helped keep in a state of isolation, the greater portion of Europe and Western Asia. Is it possible that the thieves who waylaid and looted a powerful people like the Germans and who are starving the Russians, can agree among themselves that they will lay aside their weapons and cease further depredations? In other words, will those who are by tradition, education, and experience militaristically inclined, agree to disarm?

Perhaps the most striking confirmation of the attitude of those who are pessimistic about the result lies in the fact that the industrial nations of the present day, operating under the capitalistic régime, are continually at war. Strangely enough people do not seem to consider it in this light, and yet it is a fact which continually stares us in the face. Modern economic warfare has its fatalities as great as, and perhaps even greater than, modern battlefields. Why the widespread unemployment throughout America and Europe if not, in great part at least, owing to our present scheme of international trade, which has been seriously tampered with by the bungling politicians at Versailles and subsequently in their

respective home offices? As long as economic warfare is essentially inherent in modern trade, so long will it be necessary for governments to keep their peoples in arms.

Disarmament means more than a gathering of politicians and the passing of some well-worded resolutions. It means, in the first place, the education of the masses to the point of their attaining an entirely different world-view. After all, the caliber of the political leaders is indicative of the intellectual and moral caliber of the people whom they represent. Disarmament means, secondly, a Christian attitude of mutual justice and charity among nations, such as the Holy Father has been pleading for of late. Disarmament means, thirdly, the throwing off of the yoke of international Capitalism with its economic wars, tariff barriers, "foreign interests," over-production, new markets, and unbridled competition.

If our readers wish to believe, after a careful consideration of the above points, that the proposed conference will bring results sufficient to justify the fares of the visiting delegates, they will be doing so at their own risk. For our part, we can see nothing but a better acquaintance among thieves.

The Problem of Distribution

"Good Will and Hard Work," as a prescription for our economic troubles, are being trumpeted forth in a steady stream of articles and letters in the press. We agree that it is eminently desirable that employer and employed should "work harmoniously together." But we deny that it is "upon their

mutual coöperation" that "our prosperity is primarily dependent." No amount of good will on both sides would make it possible to supply the people's needs under the present system of financing industry.

"The function of industry," Lord Blyth recently declared, "is to serve the needs of the community." Let us face the fact that, in spite of the enormous and steady increase in the possibilities of production during the last hundred years, we are substantially no nearer satisfying the most modest demands for comfort and security.

Some think they can silence all complaints with the old cry: "Labor cannot secure higher wages than an industry can bear." Of course it cannot. But is industry now distributing purchasing power to anything approaching the amount it could well "bear"? Evidently the only limit to the claims that can be issued on the strength of any given industry is the possibility of honoring the claims by turning out sufficient goods. Now our producers are complaining on every hand that they find themselves compelled to restrict production, and, even so, often cannot get rid of the stock on hand. On their own showing their industries could easily afford to issue enormously increased purchasing power in wages and salaries.

It is idle to ask, where is the money to come from? The only "money" necessary is some authorized form of acknowledgment of a claim to goods. F.

—If you do not bind your REVIEW, hand the copies to others after you have read them.

The Duties Connected With Private Property

By the Rev. John E. Rothensteiner

It may surprise many, though it is not really surprising in itself, what utterly bad arguments are produced to sustain such a rotten cause as usury or the taking of interest. Here is one out of many, furnished by a writer in a late number of the *America* of New York (August 13):

"The owner has a right to take interest, first, by reason of his proprietorship, for an owner may do what he wills with his own."

An owner may do what he wills with his own, in furtherance of the common good, not in violation of the rights of society. In fact, no man is the *absolute* owner of any thing. According to Christian ethics, man is the steward of God. The Almighty Creator retains the proprietorship of all things created. Indeed, God has made all things on earth for the use of man; not of one man, however, but of mankind. The poorest and lowliest has a God-given right to a fair share in the goods of earth. The rich man is bound in conscience to use his superfluous wealth for the good of his less fortunate neighbor.

The unequal distribution of wealth has for its purpose, not the enslavement of the poor by the rich, but rather the fostering of brotherly love and kindness between the various classes of society. Not that some might live in luxury and ease, and others pine in misery and want, but that the poor and unfortunate and the thoughtless and wayward might be helped to a better way of living, and that the rich might gain friends for themselves by the prop-

er use of "the mammon of iniquity."

The human race is the great family of God, in which the rich and the poor, the strong and the weak, are members on equal terms. It is plain, therefore, that no one may do what he wills with his own to the direct detriment of his brother.

Now, it is easily possible that, under present capitalistic conditions, the rich will grow richer and the poor poorer, and that within measurable time a few will own the entire wealth of the earth, and the masses will have to content themselves with the scraps and leavings, a condition of affairs in absolute contradiction to the divine ordinance.

Some may say that these results will never come because other forces will tend to equalize matters. Possibly so; yet our contention stands that the principle, "an owner may do what he wills with his own," must inevitably lead to the conclusion we have drawn from it. What shall we say of the fatherhood of God, and what of the brotherhood of man, if some fortunate owner of a carload of wheat dumps it into the river because he cannot get the desired price for it from a half-starved populace? This is no imaginary case. Vast harvests of wheat and corn have been allowed to rot in the fields because the price of these staples was not as high as anticipated. And yet there are millions of God's children to-day crying for bread, slowly starving, and dying for lack of this very gift of God's goodness to mankind, but now left rotting in

the fields, on the principle that "the owner may do as he wills with his own."

If the poor are constrained to pay a high price for bread when bread is scarce, they should also have the advantage of cheap bread when bread is plentiful. To create an artificial scarcity by keeping a part of the harvests of the earth from the market, is a sin against God and mankind.

But, you say, the market must be sustained. Overproduction demoralizes the market. Therefore it is economically right and morally just to manipulate the output.

We ask: Does man exist for the sake of the market, or the market for the sake of man? Let us assume that the market price of apples is high. Only those better situated can afford to buy them. Prices being high, however, and the apple crop being good, shipments are beginning to pour in. Prices begin to decline, but the profits are growing less. Now to keep up prices the dealers dump a number of carloads into the river in order "to stabilize the market." The poorer people would be glad to buy these apples at a fair price, but that would not help the market. "An owner may do what he wills with his own," say these usurers. Are they right?

No. Private ownership is sacred only if it is held on this Christian principle that all men are but stewards of God and must render a strict account to Him for the goods and talents He has entrusted to them. It is partly on account of the almost universal disregard of this principle that the good Lord declared it so very difficult, nay well nigh impossible for a rich man to enter the Kingdom of God.

Thus the world is gradually regaining the conviction that the unrest, the economic disturbance, and social misery so characteristic of our day cannot be remedied by any thing less than the full and honest acceptance of the law of Christ.

The Dante Celebration

It is remarkable what an amount of attention the forthcoming Dante sexcentenary is receiving. Even the U. S. Commissioner of Education, Hon. Philander P. Claxton, has requested the schools of the country to participate in the celebration to be held in September, suggesting that special classes be organized for the study of the great Florentine poet's works, especially the "Divina Commedia." "That a medievalist," remarks the Commissioner, "should call forth such homage in the twentieth century from people living under a civilization utterly different from that which he knew, and by nations that for the most part do not even know the language in which he wrote, is a marvel explainable only by his supreme genius."

We have been wondering, in this connection, just how much attention Dante will receive in our Catholic universities, in comparison to that which will be lavished this fall on the great god of modern education, Intercollegiate Athletics. Most of our so-called universities give no courses in Italian and have no faculty member who can teach it! We fear the Dante celebration would be no great success if Catholic America had to do the celebrating.

H. A. F.

Raising Spoiled Brats

"As a nation we give scanty, inconsistent thought to our children. . . . A beginning, however, has been made. The Iowa Child Welfare Research Station, the first institution of its kind, aims, in a general way, to study and serve the childhood of the State as the agricultural college and experiment station serve the farmer. It says, in effect, that the boy and the girl have as good a right to expert attention as the mule and the hog; and that Johnny's stomach-ache and Molly's headache are of the community's concern for which their mother may be held directly responsible to the State."

This quotation is taken from Ford's *Dearborn Independent* (July 23). The tendency is "paternalistic." But why, in the light of present-day developments, should the State not make the health of children its concern? Does it not regulate our consciences through its reform agencies, our appetites through its prohibition agents, and our patriotism through innumerable Americanization organizations? Why, then, should it stop at such a small thing as our health or that of our children? We leave the answer to the many Catholic sociologists who are forever advocating interference, "whenever necessary" (as though one could not make out a good case for it in every phase of life!)—and who believe that they are thereby getting away from a dangerous *laissez faire* policy.

In the second place we wish to call attention to the characteristic jump in the argument from State attention to cattle to that of chil-

dren. (We can picture the paternalist drawing this *a fortiori* conclusion with a decided gesture.) This manner of reasoning is much in vogue just now and requires a little attention. Let us recall that the difference between the animal and the human is not one of degree, but of kind. We cannot, therefore, argue from the one to the other without a little thought as to the consequences. An individual endowed with a human personality and a free will is a distinct, autonomous moral unit, with rights and duties before God and man. Can we, therefore, allow the State on the slightest pretext to meddle with his teeth, eyes, throat or what not, simply because some politician in office believes him to be a danger to society? Can we, from the attention the State gives through its agricultural experiment stations to our cattle argue that it should also care for our children? If we can, where, pray, shall State interference cease? Where does our individuality cease and become merged with that something called the State? Perhaps we had better look to the constitution of the modern State and see whether or not there is a connection between dangerous teeth and throats and our industrial society, before we loose all our liberties, even that of having a good old-fashioned stomach-ache without some meddlesome official interfering at the crucial moment.

There is another aspect of this matter of present-day concern for our children which, we believe, merits consideration. It has often

occurred to us that there is a vast furore made over children nowadays by way of shows, contests and advertising in general, which can only help to bring out selfishness and egotism in the dear little things. They are dressed, coddled, and kow-towed to in unprecedented fashion, which only makes them more sensitive and self-conscious. It is not at all uncommon to find a mother and father who have actually grown apart and away from each other in their efforts to do silly obeisance to a child or two. Naturally, the fact that one or two children is the usual size of a family these days, helps this development considerably. Let us add to all this the attention of State experts, teachers, and doctors, and what shall become of our children but a lot of unbearably selfish and egotistical brats?

We believe the children of the present receive entirely too much attention. Apply a good and firm hand to their training, but over and beyond that let them develop as individuals and not as weeds in a State-owned patch.

Liturgical Congregational Singing

Liturgical congregational singing, so ardently desired by Pius X, should have its beginnings in the parochial school. These beginnings can be made at the children's mass on Sunday. This mass, though not a high mass, may be accompanied by the liturgical "common" of the Mass, sung by all the children in the body of the church. Soon the adults attending this mass will be able to join in.

The most appropriate part of the mass to begin with, is the Credo. The simple, almost syllabic character of the Gregorian melodies of the Credo shows that they

were intended for the congregation. Of the four melodies contained in the Vatican Kyriale, it would without doubt be desirable to bring into general use the first, the authentic tone, at least at the beginning. Its great simplicity and its limited compass assure the possibility of its being well sung by the children or by any congregation. When the Gregorian verses of the Credo are sung alternately by the girls and boys, seated on either side of the church, the profession of faith in the Mass returns to its true and natural form, and the beauty, efficacy, and irresistible power of such a union of the faithful in one common profession of faith cannot be called in doubt.

"With what renewal of faith, with what vigor of spiritual life, will not our people return from these heavenly transports of the soul, to the daily discharge of their earthly duties, sighing for the day when they will once more stand in the courts of the King. Then will the liturgical service, rendered as it is meant to be, have its former power upon the human soul. Once more, the choir of levites in the sanctuary, with their beautifully trained voices, will be answered by the mighty chorus of the assembled people; once more will their united voices rise in the triple Sanctus to mingle with the eternal Sanctus of those myriads of angels whom St. John beheld standing around the throne of the Lamb. Thus will our Holy Mother the Church rehearse with us, day by day, these accents of true divine praise, until our voices shall be found worthy to unite with those of the angels in their everlasting and perfect praise of God."

(REV.) F. JOSEPH KELLY

Concerning the "Lucrum Cessans"

"J. E. R.'s article on interest, in No. 15 of the F. R.," says L. D. in No. 16, "ignores the modern altered circumstances, such as the *lucrum cessans* and *damnum emergens*."

J. E. R. would answer that, in treating a question of principle, the exceptions need not be emphasized. In the special case of loaning money to my neighbor and taking interest for the loan, I may consider all the circumstances having a bearing on it. But in the scientific determination as to the righteousness *in se* of taking interest, that is, as to the validity of the generally accepted principle that taking interest for the loan of money is right and just, the circumstances of *lucrum cessans* and *damnum emergens* do not enter at all, unless it could be established that these circumstances always occur. Now this is exactly what we, and a number of good Catholic writers on economical questions deny. It seems to us that the much belabored *lucrum cessans* is, as a general thing, but a begging of the question, as logicians would say.

What *lucrum cessans** does a man sustain if he lends on good security, but without interest, to a neighbor in need, except that he

does not receive the interest which he could get from the bank or from some other borrower? The argument would resolve itself into this beautiful paralogism:

To forego legitimate profit is *damnum emergens*, ceasing gain.

But, interest is legitimate profit.

Therefore, to forego interest is *damnum emergens*.

But we are met by indignant protests: Losing one's interest is not the only *damnum emergens*, and therefore the argument is void. Now, we do not claim that there is no other possible kind of *damnum emergens*; but we do insist that in most cases of interest-grabbing it is the sole palliation. Why should I lend my savings to my neighbor without interest if I can easily get interest on them from others? Our argument would give the only satisfactory answer: Because it is wrong *in se* for an owner to exact a profit from a brother for the sole use of money which he must restore *in integro*.

We realize, of course, that, if the old system of loans without interest should return, as it may some day under Socialist auspices, if not otherwise, there would be an immense loss of profit, a staggering *lucrum cessans*, to the money-

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changers and their beneficiaries. But in our opinion this is not legitimate *lucrum*, and therefore its cessation would merely right an oppressive wrong, and tend to equalize, in a measure, the economic condition of the various classes of men. But, granted that there may be a true *lucrum cessans* in connection with a loan, we must insist that it is not the rule, but the exception. "*Lucrum cessans*," you say, "occurs to a man when he does not, by reason of having lent his money, gain what he would otherwise gain. Peter, for instance, who is inclined to purchase a farm, or to embark in commerce, cannot do either the one or the other, because he lent his money to John."

Very well. But casuists are agreed that this circumstance, in order to justify charging a compensation under the name of *lucrum cessans*, requires three conditions: (1) that the money to be lent had been actually engaged in some legal commerce; for that sum which might remain profitless in the lender's hands could be lent without *lucrum cessans*; (2) that the creditor could command no other money to be substituted for what he lent, and (3) that the gain which the lender had in view be really probable, not merely possible. It is not enough that he *might* gain so much by keeping the money in his own hands; the gain must be morally certain.

The first condition, then, would restrict the palliation of *lucrum cessans* almost exclusively to men coöperating in legitimate business and sharing in the losses as well as in the gains of such business, which most lenders today do not.

The second condition allows no compensation to the creditor in case he had any spare money which he might substitute for what he lent. This condition is a dead letter with our up-to-date money-lenders, especially with the banks, who control, not only their own capital, but the financial resources of the entire community as well.

The third condition would silence the usual excuse of shame-faced usurers in justification of high interest, that they *might* gain much better returns by investing their money in oil wells, gold mines, or other equally promising returns.

Do our financial casuists ever inquire whether these conditions are fulfilled in the loan-transactions of the present day? And yet, how glibly they talk about *lucrum cessans* and the equally doubtful and circumscribed *damnum emergens*,—as if these magic words could justify something that is intrinsically wrong. Give us a true *lucrum cessans* or *damnum emergens*, and we will cheerfully give you due compensation: But let us not juggle with words that carry no real meaning.

One of our laboriously learned critics quotes against us canon



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1543 of the New Code of Canon Law:

"In praestatione rei fungibilis non est pe se illicitum de lucro legali pacisci, nisi constet ipsum esse immoderatum, aut etiam de lucro maiore, si iustus ac proportionatus titulus suffragetur."

We are in perfect accord with this canon, as with every thing else the Church holds and commands. But our critic has failed to weigh the import of the final clause of the canon, *"si iustus ac proportionatus titulus suffragetur."* This *iustus titulus*, according to all the older canonists and moralists and casuists, cannot be any *titulus non mutuus intrinsecus*, that is, it must be a *titulus externus*, having no intrinsic connection with the loan itself. It is evident that the fact of the loan itself is no such *titulus iustus*, entitling the lender to a compensation, but the *iustus* and *proportionatus titulus* of the canon must be found in the circumstances of the case. Many moralists hold that, under modern conditions of economic life, every loan is connected with some such title, giving the lender the right to interest at the legal rate. How far a casuist may go in interpreting this doctrine, we do not care to say. But we do say that the universal practice of our day to exact interest on all loans—a practice once so severely condemned by the Church,—has never been sanctioned by her authority, but is merely tolerated, as an evil that she cannot destroy. *"Non sunt inquietandi"* is the most that could ever be obtained from Rome in favor of the takers of interest.

Yet even here we are reminded that the question of applying the

ancient doctrine on interest to the changed conditions of our time is not as yet ready for a final decision. *"Non sunt inquietandi, qui foenus percipiunt,"* therefore, means *praxis moderna tolerari potest, donec aliud declaratur*. We readily admit that, for the present, the legal rate of interest may be tolerated, but we emphatically protest against the conclusion of would-be canonists and casuists that the practice is thereby fully approved. This mistranslation was perpetrated in the question concerning secular schools with a bit of catechism superadded. *"Tolerari potest,"* said Rome. *"Fully approved,"* said our liberalizing Catholics. Now we know that *"Tolerari potest"* really meant *"in no wise approved."* So it will eventually be found to be the case with Rome's present *"Non sunt inquietandi."*

In any case, we are not so much concerned with the moral aspects of the matter of interest, but rather with its bearing on the economic conditions of the world. The Church is always right and safe in her positive teachings, and we have dwelt almost exclusively on her positive teachings in regard to interest. As for her silence under the rude questionings and demands of the modern world, we have our opinion, which is in no wise injurious to her honor. We regard her present silence as a sufficiently eloquent protest against an evil

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that she cannot destroy, and that she knows is bound to work its own destruction. Or rather, as in her early days she overcame the evil of slavery, not by direct opposition, but principally by the divine influence of her charity and justice, so she may well believe that, in due time, the same principles of justice and charity will overcome the evil of usury or interest-taking, if you will, that is now enslaving countless millions to the will of a few. Not "*osores Ecclesiae*," but *defensores* we would be in our unpopular attempt to set the practice of interest in the proper light and thus to get at the tap-root of our present discontent and economic disturbance.

J. E. R.

The Plight of Our Universities

The Jesuit Fathers of Fordham University have announced that, owing to lack of support from the Catholic people at large, they have been obliged to close the doors of the medical school which they have conducted for the past sixteen years at an annual loss of more than twenty thousand dollars. The Archdiocese of New York has 1,145 priests, 391 churches, 66 colleges and academies, hundreds of parish schools; homes for immigrants, friendless women, Catholic seamen, dependent children, and the aged; hospitals, industrial and reform schools, orphan asylums, asylums for the blind, etc., and the Catholic population is 1,473,291!

In view of these figures there is much food for thought in the announcement of the President of Fordham. This is not the only institution in America whose treas-

urer is grey beyond his years. In our opinion this condition cannot be laid at the door of the Catholic people, but is owing to a lack of proper financing and support on the part of the hierarchy. Parish schools and local academies are provincial institutions and as such concern a limited number of people. But higher Catholic education (including the professional education which nowadays passes for "higher"), is something that concerns every Catholic of the United States and therefore all should be made to help bear the burden. It would really be an easy and a simple matter if our Catholic people knew and understood the situation and were organized for this purpose. Obviously success here must finally rest in the hands of the hierarchy. Instead of fostering but one institution, through which it is hoped to control the educational policy of all, would it not be better to give the greatest possible intellectual freedom to a sufficient number of well located Catholic universities and establish them securely by an adequate financing scheme?

The Catholic people of the U. S. are not wholly deaf to the pleas of those who would foster the higher and professional education of

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our youth; but being unacquainted with the true situation, and unorganized for a collective policy such as this would require, our universities, for the most part, hover between a sheriff's sale and a poor house commitment.

Correspondence

The Sport Craze

To the Editor:

The F. R. for Aug. 1, p. 266, contained the following significant words, written by a Catholic college president: "It is unfortunately true that nearly all our colleges, including those attached to monasteries, are sport-crazy. Nowadays the average cleric is prouder of the fact that he knows the standing of the clubs and the various batting averages than that he knows the rubrics of the Mass." This is only too true. Athletics is the only thing that seems capable of enthusing most of our students, even those preparing for the priesthood and the religious life. No doubt some clerics actually wept because they were unable to see the recent disgraceful boxing bout between two brutes at Jersey City. Are we returning to barbarism? We need missionaries modelled after the Good Shepherd. Athletics will not produce Christlike men, for Christ said, "Learn of Me because I am meek and humble of heart."

(REV.) RAYMOND VERNIMONT
Denton, Tex.

A Remarkable Christ Child

To the Editor:

May I call your attention to the wonderful head of the Christ Child recently acquired by the City Art Mu-

seum of St. Louis? It is attributed (rightly, I think) to Desiderio da Settignano, the greatest, save Donatello, of the 15th century Florentine sculptors. I am very familiar with the work of Donatello and his pupils, and of the Della Robbias, and I feel sure that this little bust is the most beautiful and moving head of Our Infant Saviour in existence. Looking at it, one thinks instinctively of the Cantic of the Holy Simeon—first his joy and then the pain of sadness, when he turned to the Blessed Mother and prophesied that, by reason of this Child, "A sword thy own soul shall pierce." In this heavenly Baby's face is all the brooding forecast of the passion of the Saviour of the World. Really, the thing is wonderful, and you must draw your readers' attention to it. Such profound art works (rare anywhere) are the things that turn museums into shrines. Catholics especially ought to be happy to think St. Louis possesses in its City Museum such a faith-provoking example of great Christian art.

WM. BOOTH PAPIN

St. Louis, Mo.

P. S.—Note also the newly acquired Rodin statue of "Despair, a very Dantesque figure of Rodin's finest period and of his own personal finishing. It was executed before the artist plunged into his later and incoherent senile eccentricities.

The "High Pay" Fallacy

To the Editor:

In No. 15 of the F. R. it was stated that I was "considerably mistaken in considering the remuneration paid to the vast majority of electricians." I would kindly ask the writer to in-

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investigate about the wages of the members of the Electrical Union, and maybe, he will find that their yearly income is somewhere between \$3,000 and \$4,000. I had to pay \$1.60 per hour for wire-splicers and cleat-workers, who did not have enough electrical training to distinguish between a 110 and a 32 volt installation. At this rate these gentlemen would have a yearly income of \$3,526.40 (over four times my own salary as pastor) without any knowledge to speak of.

I can produce testimonials to show that men who could earn only \$50 a month, doubled and trebled their earning capacity in six months or a year after taking the course offered by the "Chicago Engineering Works." It is true it needs study, application, and will-power to finish the course, and many may drop out of the race before the goal is reached.

In regard to the fitness of the individual for a certain trade, regardless of the money-question, I may ask: How will a young man find out his fitness without trying, or why should he try if he knows he is not fit? Does anybody really believe that all the railroad watchmen at crossroads and streets (I once heard it said they are mostly Catholics), all the tramps and hoboes of our country, were unfit for a higher destiny if they had had opportunity and the necessary perseverance and will-power? It is a psychological fact that the human will must be moved by a sufficient force to exert it-

self to an extraordinary degree; the prospect of good wages in the future supplies that motive power for many young men whose natural tendency would never have aroused them to earnest application and study. What is the incentive that draws thousands and thousands to the K. of C. night schools? Why are the courses treating of electricity the most largely attended? Why is it that hundreds of K. of C. students, having completed their course in radio telegraphy, now sail the seven seas? The answer is simple: Electricity is just awakening from its fairy slumber to conquer the industrial world, and he who knows something of electricity is "in the swim." Electrical experts are in demand all over the country, from the garage at Crossroads, Ark., to the laboratories in Chicago.

Concluding, I may say that there are other fallacies more dangerous than the "High Pay Fallacy" and one of them is to judge about things without studying them. May I repeat the question to my critic: Did you ever study L. L. Cooke's Correspondence Course? Unless the question is answered in the affirmative, I cannot help considering myself the better judge in this matter.

(Rev.) P. JOHN NIGG, O. S. B.

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What Is the Matter?

To the Editor:

A short time ago I advertised in a Catholic newspaper for three consecutive times, seeking employment. I was

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not particular as to the kind of work nor as to salary. Not a single reply was received. About the same time, a certain young man placed the following ad in a sensational daily: "A lazy young man, afraid of work, is looking for a job just to hang around."

In response to this he was offered sixteen jobs, out of which he selected one, which he now holds.

Either our Catholic business men do not read the advertisements in the Catholic papers, or they read them, turn up their nose, and lay the paper aside. I made personal calls on some prominent Catholics and laid my case before them. The satisfaction I received was either a perfect ignoring of the matter, or some such phrase as "They're laying 'em off everywhere."

We Catholics surely have the right principles. Our papers often refer to the famous encyclical letter of Pope Leo XIII on the labor question, to the American bishops' reconstruction programme, etc. These things are expounded and lauded in our conversations and society meetings; but, when it comes to a practical application of the Catholic principles involved, we are not to be seen.

Must I, a Catholic, go to the Salvation Army to seek help? I do not want charity, I want permanent employment in a Catholic atmosphere in order that I may be enabled to support my family. Truly, the Catholic Church does not fail, but Catholics do!

One who is worried.

Notes and Gleanings

—Time was when a dime novel was a dime novel; now it sells for \$2 and is called literature.

—Taxes wouldn't seem so high if the taxpayer felt he was getting something for his money.

—Ellen Key is characterized by a writer in the *N. Y. Literary Review* as "one of those pure but unfortunate souls to whom God has revealed Himself in the form of platitudes."

—Why is it that a hundred million people can produce in a year only a handful of novels and short stories with more real value for humanity than a course dinner that is gobbled down and forgotten?

—The *Christian Cynosure* magazine, of Chicago, is at present publishing serially two interesting and valuable papers, the "Ceremony of Baptism" as practiced in the Ancient and Accepted Scottish Rite of Freemasonry, and the ritual of the Brotherhood of Railway Clerks. We hope both will later appear in pamphlet form.

—At a dinner party of literary men during the Napoleonic wars Campbell gave the toast on Napoleon and was answered with violent execrations against "the tyrant." He waited for silence and then said: "Gentlemen, he may be all you say, but remember, he once shot a publisher." The toast was then drunk with acclamation.

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—We are glad to see that the chapter, "Were Benedict XIV and Pius IX Freemasons?" in our "Study in American Freemasonry" has borne fruit and that the legends concerning the alleged affiliation of these two pontiffs with the Lodge are being abandoned by leading Masonic journals. Thus the *Builder* in its August issue (pp. 238 sq.), in reply to the query: "Were any of the Popes Members of the Masonic Fraternity?" says: "So far as is known, no Pope has ever been a member of the Fraternity."

—Masonic journals are beginning to protest against the making of "Masons at sight." The latest example is that of the Protestant Bishop W. A. Guerry, of Charleston, who was made a Mason "at sight" at Columbia, S. C., on Jan. 18, by Grand Master Lanham of Spartanburg. A writer in the *Builder* (Vol. VII, No. 8) strongly condemns this practice as un-Masonic and hopes that the case of Bishop Guerry, which, he says, was the first of its kind in the South, will also be the last. It may be the last, so far as churchmen are concerned; but prominent politicians will continue to be received without passing through the ordinary stages; of that we may rest assured.

—The new X-ray tube and the technique elaborated at Erlangen, make it possible to apply radio-active treatment to cancer more effectively than heretofore, causing destruction and resorption of the tumor without injury to the patient. The prolonged and massive doses of the rays do affect the general health, but in fairly healthy subjects the

deterioration is made up in a short time. In those who are seriously debilitated, however, the treatment may lead to further and permanent injury. It is clear, therefore, that the chief benefits of the "new treatment are limited to those patients in whom the disease is as yet relatively local and relatively early. It remains to be seen whether, and if so, how soon, medical practice will give up the surgical method, which has accomplished so very little, and adopt the radio-active principle. Probably for a long time to come cases will continue to be treated, as now, upon their respective merits and after no hard and fixed plan. But any improvement in treatment which spells hope of relief from major operative procedures is welcome, since it cannot be the last word in the treatment of any disease to remove the diseased organ.

—The Masonic *Builder*, in its August issue (pp. 229 sq.) devotes a paper to "General Joffre, Freemason." The author, Bro. Chas. F. Irwin, of Ohio, intimates that it was Joffre, the Freemason, and not Foche, the Catholic, who really won the war, and that Joffre's premature retirement was brought about by "a wave of reaction." Joffre, we are here informed, is a 32nd degree Mason and a Protestant, and was, from the beginning of the war, bitterly assailed by the enemies of Freemasonry. As the Freemasons were in control of the French government before, during, and after the war, this story does not sound plausible to an outsider. Can anyone give us some reliable informa-

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THE SISTER DIRECTRESS

tion as to the true reasons for Joffre's retirement.

—In the July number of *Blackfriars* Mr. Shane Leslie publishes an "Epilogue to the Life of Cardinal Manning." He tells of numerous Manning documents still unpublished, in bulk enough to fill two volumes, and of others too sacred and intimate for publication. He also gives an interesting list of some papers which have disappeared and would now be attractive "finds," among them a humorous correspondence between the Cardinal and an Anglican canon, which was once read by Cardinal Gasquet, who described the humor of the letters as unique. Mr. Leslie says that "the final and all-comprising Life of Cardinal Manning remains to be written," which is quite evident to the reader of his own recent book on the great English churchman.

—Discussing "American Slang" in the *Literary Supplement* of the *London Times*, recently, Miss Katherine Metcalf Roof said that "a 'hick' is Western slang for a rustic," and indicated that the word is of recent introduction. As has been proved in so many other instances, this new American slang is in fact a survival of Old English. In Steele's comedy, "The Funeral: or Grief-a-la-Mode" (Act IV, Scene 3), Lord Hardy says to one of his ragged regiment: "Richard Bumpkin! Ha! A perfect country hick. How came you, friend, to be a soldier." The great Ox-

ford New English Dictionary gives two other quotations which show the word to have been in common use about 1700. It is always wise to consult the Oxford Dictionary before assuming any word or phrase to be an Americanism.

—How one leading Freemason conceives "Americanization" may be seen from an article in the *Builder* (Vol. VII, No. 8) by Mr. Robert J. Hathaway, Grand Master, Montana. He says that the problem is, how to make permanent and patriotic citizens of the aliens upon our shores, and that "the three great factors" by which this may and must be accomplished, are: (1) the American public school, (2) the boy and girl scout movement, and (3) universal military training. The article concludes thus: "Masonry, pledged to patriotism, must insist upon the learning and use of the American [sic!] language by alien immigrants and upon the compulsory attendance at our public schools by all children during the years of school age. Not a factional school, not a private school, not a parochial or denominational school of any kind, but the American Public School, the greatest of present day factors for making Americans." *Discant moniti.*

—There is one striking feature of the argument against critical journals and reviews, as advanced continually in Catholic circles in America. It is this: the argument has always to do with

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the propriety of the existence of such or such a publication, and never, or hardly ever, with the criticisms themselves. In other words, what the argument finally comes to, according to our way of looking at things, is that there should be one flat, uninteresting, tiresome, boresome, and enervating intellectual level among American Catholics, where we should pass one another daily with salaams, obeisances, and the "hail-fellow-well-met" attitude. There is an ecclesiastical eminence on the distant horizon to be sure, which we are continually approaching, but somehow never reach. In this place of make-believe there is no upland country where one can enjoy the fine rare atmosphere, nor the inviting coulee with its shade and rest; nothing but the *usque ad nauseam* dull and dreary prairie.

—In *History*, the quarterly journal of the British Historical Association (Vol. IV, No. 22), Dr. G. G. Coulton, of Oxford University, discusses "An Episode in Canon Law." A famous decretal of Gregory IX, condemning usury, is couched in terms almost self-contradictory, and it has been suggested that the MSS. have omitted the word "non." Mr. Coulton maintains that the sentence, as it stands in the MSS., represents medieval theory, but is in conflict with medieval practice, and suggests that Pope Gregory, recognizing the admitted and received practice, did at first write "non," but was alarmed by his own departure from theory and subsequently excised the word "non," forgetting to alter the context. Dr. Coulton, as most of our readers know, is full of anti-Catholic prejudice, and we would not accept any conclusion of his regarding Catholic matters unless it were confirmed by competent and unbiased historians. We trust the point raised by him in the above-quoted article will be investigated by Catholic experts.

—The Order of De Molay, which is under the direction of the Scottish Rite, recently held a convention at Kansas City, Mo. It already has over 11,000 members. Another new order for boys

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has lately been started, called "Order of the Builders." It is sponsored and controlled by Master Masons, which includes all branches of the Masonic craft. The Order of the Builders is not only for the sons of Master Masons, but each member is privileged to bring in one of his closest companions. Chapters may be organized, upon authorization of the Central Council, by any body of Masons anywhere, provided suitable meeting places are furnished and the membership shall not be less than twenty boys between the ages of 14 and 21, with an active Advisory Council of not less than five Master Masons. At least three of the Advisory Council must be present before any routine business may be transacted. The above-quoted information comes to us from the *Kablegram*, issue of June, 1921, through the *Christian Cynosure*, August, 1921, Vol. LIV, No. 4, p. 110.

—Mr. J. Godfrey Raupert, who is well known to our readers by his occasional contributions to the *F. R.* and his lectures on Spiritism and kindred subjects, has written for the *N. C. W. C. News Service* a paper in which he contends that all of life's accumulated knowledge is stored up in the subconscious mind and, since it cannot be utilized in this life, we may reasonably assume that it will come into use in the life beyond the grave. The fact of its preservation, he says, is an additional argument in favor of the survival of the soul and the existence of a future state. We quote a striking passage: "If the subconscious mind records, as experimental study has shown, not merely the thoughts and acts of a lifetime, but also the circumstances, emotions, and intentions attending them, we can well understand what an inevitable heaven or hell or purgatory a man

may be preparing for himself and what an immense responsibility attaches to human life and to its seemingly most indifferent acts and events. In the light of this truth, how significant become those words of Our Lord: 'For every idle word that men shall speak they shall give account on the day of judgment.'"

Literary Briefs

—The latest volume (VII) of Fr. Augustine's "Commentary on the New Code of Canon Law" (Herder) deals with the rules for ecclesiastical procedure as laid down in Book IV, canons 1552—2194. The commentary, as in the preceding volumes, is lucid and practical. There is a useful appendix containing a list of all "decrees" embodied in the new Code. We look forward with pleasure to the eighth and concluding volume of this monumental work, the best of its kind so far in English, with few equals in any other language.

—Germany celebrated the twenty-fifth anniversary of the death of Harriet Beecher Stowe, on May 25, as probably no other country in the world. "Uncle Tom's Cabin" was explained to groups of school children, special lectures were delivered, and so on. One German paper says: "The success of the book, first published in 1852, was phenomenal. In eight weeks 100,000 copies were sold in America and a million in England during the first year. It has been translated into virtually all languages and dramatized twenty-one times. It has long been among the most widely read books in German juvenile libraries." What was said about "Uncle Tom's Cabin" in the United States last May?

—"Haupttexte der Gregorianischen Autoren betreffs Rhythmus Kontext, Original und Uebersetzung," by J. G. Schmidt (L. Schwann, Düsseldorf). The foreword to this pamphlet remarks that the texts bearing on the original rhythm of the Gregorian chant are scattered here and there through the books and writings of the ancient authors

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and for that and other reasons are inaccessible to most of those who, on account of their calling, should be posted on this much discussed question. To give them an opportunity to form their own opinions and draw their own conclusions, J. G. Schmidt has gathered leading passages from St. Augustine (4th century) Aurelian de Réomé (9th century), Remi of Auxerre (10 century), Hucbald (10th century), Guido of Arezzo (11th century), Berno of Reichenau (11th century), and the famous *Anonimus* discovered in the Vatican Library and published at the beginning of this century, and edited them in pamphlet form. The author abstains from making any comment. We can only regret that these texts do not carry with them an English translation as well as a German one.—J. O.

—In "The Essence of the Holy Mass: A New Theory," the Rev. Willibald Hackner, known to the German Catholic clergy as a scholarly contributor to the *Pastoral-Blatt*, examines the much-discussed question: In what does the essence of the Holy Sacrifice of the Mass consist? He comes to the conclusion that the sacrificial act proper, or the essence of the Mass, is found in the transubstantiation, or in the words of consecration, and draws from this thesis the moral conclusion that a Christian who is not present at the consecration has not heard Mass according to the commandment of the Church. In the second part of his brochure Fr. Hackner answers some objections and develops a theory of the epiklesis, which he conceives as "essentially nothing else than a petition addressed to the heavenly Father, asking Him to ratify or approve the sacrifice that is about to be accomplished." Fr. Hackner's booklet is worthy of careful attention,

and we should like to see its statements discussed pro and con in the *Ecclesiastical Review* or the *Homiletic and Pastoral Review*. (For sale by the B. Herder Book Co.)

—An exceptionally meritorious pamphlet in German is the life of Don Bosco by Franz X. Kerer (Regensburg, Verlagsanstalt vorm. G. J. Manz). Don Bosco was the founder of the Salesians and undoubtedly one of the greatest personalities of the nineteenth century. In spite of the fact that many accounts have been written of the life of this saintly and accomplished man of God, the present work is decidedly welcome. It presents within a short space the entire life and work of Don Bosco—an accomplishment that none other has attained. We bespeak for it a welcome among our German-reading population and trust that we shall have its equivalent in English shortly.

Books Received

- In the Land of the Kikuyus.* By Rev. H. A. Gogarty, C.S.Sp. 119 pp. 12mo. Dublin: Gill & Co. and B. Herder Book Co. \$1.10.
- Manual of Christian Perfection.* Especially Designed for the Instruction of Novices who Sincerely Desire to Enter a Religious Community. Adapted from the Celebrated Method of Spiritual Direction by the Rev. J. B. Scaramelli, S. J., by Msgr. P. J. Stockman, Chaplain Immaculate Heart College, Haywood (Los Angeles), Cal. New York: The Paulist Press.
- First Steps for First Communicants.* By Rev. Edward J. Rengel, LL. D. Second Edition. 32 pp. 32mo. Buffalo, N. Y.: The Echo Press. (For sale by the Rev. author at St. Mary of the Angels' Church, Olean, N. Y.)
- The Apocalypse of St. John.* By Rev. E. Sylvester Berry. 229 pp. 12mo. Columbus, O.: John W. Winterich. \$1.50.

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Abbot Basil told me I might profit by this information and obtain for these sisters in America a canonical standing through the General of the Olivetans. I took the statutes of the Sisters along with me. At a convention of the abbots of the Order of Mt. Olive, those statutes were approved and the community of Maria-Stein in Pocahontas was duly aggregated to the congregation of the Benedictines of Mt. Olive by the General, Father Maria Seriola. Since that time a number of other convents in France and Switzerland have thus been aggregated. The Very Rev. Majolus Lamy, O.S.B., who had made his profession in the Monastery of Maria-Stein in Delle, France, in the year 1878, had established a new Benedictine congregation especially intended for the study of astronomy in France. His congregation had several houses in France, but their monks had to leave like others in 1902. Later they settled in Aosta, Italy, where they were united with the congregation of Mt. Olive. While in Rome I visited Cardinal Parocchi. One of his secretaries, Dr. L. Rippstein, had been a pupil of mine while I was professor in Delle, France. Through Cardinal Parocchi I was granted a private audience with Pope Leo XIII. His Holiness spoke in French and inquired about Bishop Fitzgerald and the diocese of Little Rock. At the close of the audience His Holiness asked me if I had any special wish, but I asked for nothing except the papal blessing for Maria-Stein convent at Pocahontas. Later Monsignor Marty, Chaplain of the Swiss Guards, asked me if I had asked any special favors of the Holy Father. I told him that I saw all along the corridors warnings against asking for anything. Well, such petitions, he said are expected anyhow. Therefore, later, I obtained through him a number of special favors, for instance, to impart the papal benediction for one year in all the churches of my mission, of which privilege,

however, I made no use,—not because I did not esteem it, but because I felt some delicacy about it, as if I were trying to make myself important. I also visited Cardinal Ledochowski and the College of the Benedictine Fathers, S. Anselmo, and different churches and catacombs.

In November I returned to Switzerland. On the 27th of November, I left Einsiedeln with thirty-two persons, most of them candidates for the convent Maria-Stein, but also some for St. Scholastica, Arkansas, and other convents. I had received a large amount of church furnishings, books, etc., as presents for the mission and took fifty-six large boxes alone, filled with useful articles. I was not charged any extra freight in view of the great number of passengers I had in my company. We met in the Abbey of Einsiedeln, where all received Communion. We had a special service in the Chapel of the Blessed Virgin, where the Right Rev. Abbot Basil celebrated Mass for us and Dean Ildefonse delivered a beautiful address. Several others joined the party in Basle, so that I had a caravan of fifty-six passengers. We had a most delightful voyage. I had obtained from Rome the privilege of daily Mass on the steamer.

Among the candidates for Maria-Stein were the present prioress of the convent, Mother Mary Walburga and Sister Mary Francis, the latter for years teacher at the parochial school at St. John's Place in Hot Springs. Most of those young ladies were good singers, and they frequently entertained the passengers with their beautiful voices. The captain several times requested them in the evening to give us a concert. In every good play there has to be a comedian, and every voyage becomes more interesting when such a person is in the company. We had such a person in a gentleman already advanced in years, but still determined to become a missionary in America. For years he had been professor of Latin and Greek in a college in France. At one time he had studied theology. He was very short of stature, but stout—almost as broad as he was long. In Antwerp we thought we had lost him, as he was not with us when

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the steamer was ready to sail. He hopped on at the last minute, just as they were about to remove the gang plank. Naturally he was very much set in his ways. After a couple of days, he became seasick. While the others remained quiet in that condition, he became utterly impatient, lying on his back, wishing continually to get off. He uttered his tirades even against Christopher Columbus, complaining about his unfortunate idea to discover America, and thus to become the author and cause of so much sickness and trouble. His complaints furnished amusement for all those who visited him. When he became better and could walk again, he put a big shawl over his large head, so that he looked like a gypsy. As he belonged to our company, I felt rather mortified at his odd appearance. I tried to persuade him to stop parading in such an unusual manner, but it was of no avail. He thought he had a perfect right to do as he pleased. As I used to teach drawing, and had some facility in tracing portraits, I drew his likeness with the heavy shawl over his face. The picture was quite striking. There were a number of artists among the passengers and it seems that they all made copies of it, so that the portrait had quite a circulation. This had the desired effect. Our friend no longer appeared in his grotesque costume; but he continued to be a kind of general attraction.

On the eve of the feast of the Immaculate Conception, our steamer, the "Nordland", of the Red Star Line, arrived in New York.

On account of the cholera, which was rumored to be raging in Europe, we were not permitted to land that day. Therefore, we celebrated the feast on the steamer with a "Missa Cantata" and a solemn "Te Deum." About three o'clock P.M., after a careful examination, we were allowed to land, and found the Right Rev. Abbot Adelmhelm, O. S. B., of Mount Angel, Ore., the Rev. Mother Johanna, of Clyde, Mo., and representatives of Benziger Brothers and of the Pennsylvania Railroad waiting to receive us. I went with the whole company to the Leo House, where, after taking some refreshments, most of us began to write postal cards to inform the people at home of our safe arrival in America, though we had already sent telegrams from the steamer.

(To be continued)

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The Fortnightly Review

VOL. XXVIII, NO. 18

ST. LOUIS, MISSOURI

September 15, 1921

The N. C. W. C. and the Demands of Our Catholic Laboringmen

By a Catholic Laboringman

In an article in the current *National Catholic Welfare Council Bulletin* the Rev. John A. Ryan lays before his readers, along with other criticism, the gist of my contention in the article (*F. R.*, No. 12) concerning the "Church and the Laboring Man." He says that "these criticisms and suggestions are cited and discussed here for three reasons: First, because they are offered in a friendly spirit; second, because their theory and aim are viewed by the present writer with a good deal of sympathy; and third, because they provide occasion for setting forth some of the difficulties and limitations of the Social Action Department...."

Father Ryan, in taking up our criticism, deals with it under two heads; first as social doctrine and, second, as a method of action. With the doctrine he practically agrees; concerning the method of action he remarks that "the first obstacle confronting the Department is the fact that neither the bishops, the priests, nor the laity are convinced that our industrial system should be reorganized in this radical fashion." Dr. Ryan adduces other reasons, but for my purpose this "first obstacle" is sufficient. It is indeed the essence of my contention in the article quoted, in which I expressed the opinion, founded on considerable

experience, that the Catholic laboring population of the U. S. was being alienated from the true spirit of the Church because of inadequate and insufficient interest on the part of the clergy and hierarchy. Now, this could mean nothing else than that our bishops and priests (and laymen, as Dr. Ryan adds) are not convinced that "our industrial system should be reorganized in this radical fashion." The realization—unconscious, perhaps—of this very noteworthy fact is in my opinion the only and sole cause of the distressful condition that exists among the Catholic laboring men. Realizing as they do that the present trade-union, political methods are wholly inadequate and that all the legislation concerning wages, hours, conditions of work, etc., fundamentally has nothing at all to do with their trouble, they come to experience a feeling of quiet, if not active resentment, at the thought that their spiritual leaders are nearly all men who represent "the established order," and who do not even see eye to eye, for the most part, with the more modest demands of the conservative laboring element. Catholic laborers have come to know these ecclesiastical leaders of theirs only in the role of opponents of Socialism or, what is worse, of even the moderate demands of Industrial Dem-

ocracy. How far these working children of the Church have grown away from her true spirit can be judged by the fact that they have an instinctive feeling that the present order is all wrong and that if the true teaching of the Church were applied, its "radicalism" would be far more evident than the most radical of present-day doctrines.

But I have all along contended that I was in no way sponsoring these views, which I put forth as those of the American Catholic laborer. Whether I agree with them or not, matters little in this place. My intention, then as now, is merely to call attention to a condition or state of mind which I believe to be alarming. Surely no one who can view conditions with any degree of knowledge and insight, will deny that the true Catholic spirit is not abroad in this land of ours, particularly among our men. The condition of our press, organizations, or activities in general, should be a fair index, among others, of the real state of affairs. If the cause assigned by the present writer is not the true one, then he has been mistaken in the comments he has heard, time and again among Catholic laborers. Would that our hierarchy or its representatives could hear for themselves and talk with those men, whom they see face to face usually only at the time of a "drive"! We venture to assert that a very short time in the atmosphere of some manufacturing establishment would convince these leaders that something serious is the matter. Once the true conditions are actually faced and recognized, it will be time to con-

sider whether or not the Catholic laborers are sensing the true Catholic tradition when they demand that something more than the present liberal-political methods be applied.

As regards the method of action, Dr. Ryan has, apparently, all the arguments on his side. Who can deny that if the N. C. W. C. were to make its own the doctrine of the destruction of Capitalism and the substitution in its place of a fundamentally different social organization, the support which comes from the representatives of the present order—and this undoubtedly constitutes the greater portion—would be promptly withdrawn?

Let us consider for a moment the state of affairs if Christian Solidarism were made the publicly promulgated doctrine of the Church. The very thought of it is sufficient to strike terror into the stoutest heart. Our entire system of higher education would be doomed; many Catholic charitable and social institutions would have to be abandoned, and many Catholic undertakings would suffer vitally. The first remarkable feature about this otherwise striking fact is the dependence of American Catholicism upon what I might for the moment call the "established order." In this connection it might be remarked, in passing, that this dependence will go a long way to explain the capitalistic spirit that has taken hold of American Catholic life.

To me this feature of this very serious problem simply means that our ecclesiastical leaders do not realize the essential evils of the capitalistic form of industrial so-

ciety and its damaging moral results. Otherwise I am convinced that, without even waiting to question the results, but relying wholly on the efficacy, before God, of a just cause, they would take the first step. There is no question here of not taking into account measures of expediency for the attainment of the desired object, once that object is recognized. For it is but the part of good judgment to recognize that a radical reform of the kind in question here would take long years and even, perhaps, many decades, for its realization. But the plain fact is, as Father Ryan admits, that the evils of the present system are in no wise recognized by the majority of our ecclesiastical leaders.

Perhaps, though, this is too severe a view of the situation. Considering our present means of support there can be little question but that Catholic activities of all kinds would suffer. But is this the only means of subsistence? Let us suppose that the Church officially gathered together her working children in convenient organizations and let them drink deep from the well of true Catholic tradition. Who can even measure in prophecy the results? The great affectionate love that would everywhere spring up between the Church and her children would find its expression in the cordial support of every Catholic undertaking, project, organization, and proposal, and the final result would, I firmly believe, far outshine the present. We should then have for one thing, a real system of higher education, actually supported by the Catholic laity, free from capitalistic control and at

liberty to teach its subjects how to think independently, without the slightest thought of its influence upon the views of this or that "benefactor." There would not, moreover, be one phase of our Catholic life that would not receive whole-hearted support.

But in the end, is there nothing in the thought that perhaps after all we are upholding one evil by another and that thereby we are both naturally and supernaturally defeating our whole purpose? Can we not stand out fearlessly against any evil, no matter what the consequences might seem to be, all the while relying on Providence to help a just cause?

At any rate it is now perfectly clear that the first and foremost difficulty is the prevailing capitalistic obstructionism. In so far as Dr. Ryan represents the American hierarchy, he is hampered by their views and opinions. The author of "Distributive Justice" is of a different sociological mind than the director of the Social Action Department of the N. C. W. C. For the former I have nothing but the highest respect.



—The *Bulletin* of the Catholic Laymen's Ass'n. of Georgia, published at Augusta, is one of the most creditable and effective apologetical journals issued in this country. It is at present printing serially an autobiographical account of the conversion of Mr. F. X. Farmer, a native of Georgia and formerly a Methodist minister in China, but now a member of the Society of Jesus; also some reminiscences by an old missionary (P. H. D.) of "Clerical Life" in the South, both from its serious and from its humorous side. A Catholic magazine edited with so much ability and tact must do a world of good in the benighted South.

Dangerous Tendencies in Catholic Exegesis

The Rev. Walter Drum, S. J., continues his searching analyses of the works of contemporary Catholic authors who have launched forth in the field of biblical exegesis. In view of the prominence which this subject has gained during the past twenty-five years Father Drum's articles in the *Homiletic and Pastoral Review* assume a decided importance.

In the July issue of this periodical (No. 10), the eminent Orientalist considers the writings of Father Theodore Calmes, S.S. C.C., whose commentary on St. John was published a few years before the decision of the Biblical Commission of May 29, 1907, on the historicity of the Fourth Gospel. This piece of writing was so unsafe that it had to be withdrawn. According to Father Drum, the work has been revised, though not thoroughly, and republished.

The title of Father Calmes' work is "L'Évangile selon Saint Jean; Traduction, Critique, Introduction et Commentaire" (Paris: Gabalda, 1904.) The second edition appeared in 1906 and the third in 1912. This writer unfortunately follows the methods of Loisy, though he does not go to the same lengths. According to Father de Grandmaison, S. J., their *point d'appui* is the same: "The two books, written the same year, follow the same plan, and, despite differences that are fundamental and in principle, they argue from similar prejudices."

Yet Father de Grandmaison himself favors the method of whittling down the historical statements of St. John. In other words, he believes in the applica-

tion of the allegorical method—a moderate form of it at least—whereby the non-Catholic rationalists have sought to deprive the fourth Gospel of all historical value.

Dr. J. E. Belser remarks concerning the methods of Calmes: "In the course of his commentary, Catholic writers are left on the shelf, and Protestants are taken down. Calmes knows the latter very well. Holtzman, Wendt, Kreyenbuehl, Harnack, Spitta, receive frequent mention. He shows no trace of the Catholic literature of this century. The Protestant *Zeitschrift für neutestamentliche Wissenschaft*, founded in 1900, is often cited,—even the volume for 1902, together with the *Expositor* for 1902. The author has no knowledge of the *Biblische Zeitschrift*, nor of the *Theologische Quartalschrift*, founded in 1819, which in 1902, published no fewer than three long and very important articles on the Gospel of St. John. Since we are forced again and again to complain of the contempt for Catholic literature shown by Protestant scholars, we must all the more emphatically denounce such an attitude of disdain on the part of Catholic authors." (*Theologische Revue*, Vol. III, 1904, p. 201).

This deplorable tendency of minimizing Catholic commentators is in direct opposition to the statement of Leo XIII in the encyclical "Providentissimus Deus," that "the unerring sense of the Sacred Books can be found nowhere outside the Church, nor can it be handed down by those who, being without the true faith, fail to reach

the kernel of Holy Writ, but only gnaw at its husk."

In Father Leopold Fonck, S. J., we have, on the other hand, a Biblical scholar of eminence, a painstaking and loyal exegete, who was the first rector of the Biblical Institute in Rome. Though thoroughly scientific and modern in the best sense of the word Father Fonck has ever hewn close to the line of Catholic tradition. He has done excellent work in his attacks on those Catholic writers who have been followers of the *école large*. Father Fonck's brochure "Sallies into the Demesne of Recent Catholic Gospel Research" is more than a gentle flailing. He takes Father Calmes to task severely for admitting in John a mere historical outline. "The sacred writer," according to Calmes, "makes history to serve the exposition of his own theological ideas without, however, sacrificing it to them. . . . Although instruction dominates history in St. John's narrative, still many precise data contained therein. . . . clearly show that the author has not a fanciful historical outline. . . . John IV, 43—54 is one of the rare bits of Johannine Gospel in which we read history pure and simple, without digressions or reservations. . . . In the sixth chapter it is proper carefully to mark out the doctrinal from the historical part. The facts serve as an outline for the doctrine." (Calmes. *op. cit.*, pp. 72—74).

Against this view, Father Drum, following Fonck, remarks that the Fourth Gospel is history and not a mere historical outline. There is absolutely no evidence, either textual or patristic, to prove that John the historian intended mere-

ly a historical outline, which he filled in with his own theological meditations, as a witness of the evolution of the Christian conscience toward the end of the first century. Calmes' theory of Johannine interpretation is not exactly Modernistic. He evades the imputation of Modernism. For even the "historical outline" is thrown overboard by the Modernist, while Calmes interprets St. John as a partial identification of the Catholic John the historian with the Modernistic scarecrow,—John the mystic of Loisy and Co.

Attention is also called to the work of Fr. Lagrange, O. P., who in the *Revue Biblique* for 1897 (Vol. VI, pp. 361 to 367) interpreted the story of the creation and fall of the human race as if it were history "clothed in figures of speech: metaphors, symbols, or popular language." This is a dangerous interpretation and cannot be allowed since the decision of the Biblical Commission.

(To be concluded)

—The new Archbishop-elect of Baltimore, Msgr. Michael J. Curley, for the past seven years Bishop of St. Augustine, Fla., was born at Athlone, Ireland, Oct. 12, 1879. He had prepared himself for missionary work in the South Sea Islands, but was sent to Florida after his ordination, in 1903. There he was assigned to a parish at De Land, and, according to the *Bulletin* of the Catholic Laymen's Association of Georgia (Vol. II, No. 9), "as soon as possible became an American citizen, remarking at the time that he was born an American citizen in Ireland, since there was no government there which a decent Irishman could recognize." It is expected by Msgr. Curley's friends that he will develop great vigor in reorganizing the neglected archdiocese of Baltimore.

Archbishop Shaw Against the Towner Bill

The fact that petitions were circulating in his diocese urging Congress to pass the Stirling-Towner Bill, caused Archbishop Shaw of New Orleans, than whom no one stands higher in the esteem and affection of the South, to send to the daily press of New Orleans a very emphatic letter, from which we quote the following passages:

“As Americans whose loyalty has never been found wanting in the crucible of patriotism, we object to the enactment of the federal educational bill as an unwarrantable and indefensible surrender of certain State’s rights which the national constitution guarantees to the sovereign commonwealths of the Union. To sanction such a transfer of autonomy would be subversive of true democracy and a humiliating admission that the various State legislatures have become imbecile and unable to regulate and provide for matters of purely local concern. The present federal prohibition amendment is a striking and ignominious illustration of the folly of the surrender of state autonomy. Its dismal failure... has made America the laughing stock of the world, engendered a growing disrespect for law and order, aggravated the evil of which it was heralded to be an infallible cure, and has raised up a brood of sanctimonious hypocrites who are nauseating to the nostrils of all true Americans.

“In defense of the Catholic Church we wish to say officially that she has always condemned in unmeasured terms the abuse of the liquor traffic, has always reprobated the saloon as the curse of the country, and has strongly

urged her people to earn their livelihood by other more honorable occupations. All right thinking men and women have realized in the light of experience that it is practically impossible to eradicate all of the evils of liquor, and that it was therefore the duty of legislatures to avoid other and worse demons. Finally, if this tendency of legislatures under the lead of fanatics to surrender fundamental and inalienable rights be not checked, the various commonwealths will eventually become the wards of the federal government and the helpless victims of an intolerable bureaucracy and Sovietism.

“Again, as Americans we protest against the superfluous luxury of a federal department of education, because such a bureau, besides being radically foreign to the Constitution, would provide a soft berth for some political favorite with authority to surround himself with an army of henchmen à la prohibition regime. This autocrat would undoubtedly claim infallibility in his dogmatic utterances regarding the qualifications of the teachers of young America, the curriculum of studies, the character of the text books and the expediency or in expediency of denominational schools. The prospect of such educational tyranny is positively appalling.

“As Catholics we strenuously object to the Sterling-Towner bill, as we have reason to believe that such a measure would eventually mean the denial of the Church’s right to establish parochial schools on the specious pretext that they are inefficient, subversive of true

Americanism and destructive of patriotism. Of course, in dealing with the autocrats of national education, who will be invariably of another faith, or of no faith, who cannot or will not grasp Catholic educational ideals as the safeguards of the purest patriotism, it will profit us little to point to the unsolicited and varied testimony of distinguished educators of other creeds as to the efficiency of our schools in secular education. Already prejudiced because of their faith, the glorious record of our soldier boys all through the nation's history and particularly in the late war, will count for naught in proof of the Church's claim to be a competent teacher of all that makes for true Americanism and genuine patriotism. The irresponsible word of an autocrat may spell the ruin of our schools that have been the fruit of the heroic sacrifices of our people for their religious convictions, whose slogan is: 'Every Catholic Child in a Catholic School.' "

Trying to Meet the Farmers' Financial Needs

We wish to go on record as heartily favoring any scheme whereby the farmers of this country will be enabled to procure the necessary credit to carry on their business more economically and expeditiously. A recent news-letter of the N.C.W.C. outlines these needs and gives an idea of the plans formed to meet them.

It is important to recall that our banking system is essentially an industrial or manufacturing financial institution, which is incapable of fully meeting the needs of farmers. Manufacturing by its very nature rapidly turns over the money invested. Agriculture, on

the other hand, makes its returns proportionately slower, and hence the need for a banking or credit system which will recognize these differences and meet them.

It is pointed out that the farmers are in need of three kinds of loans, those up to six months or a year to cover the production and marketing of annual crops, loans from a year to three years for farm equipment and the production and marketing of cattle, and long-term loans for the purchase of land and improvements. Bills have been introduced into Congress for the purpose of establishing a rural credit society and a multiple insurance league. The funds for starting the rural credits league will be furnished by the government, while a sinking fund will be established to pay back to the government the money advanced. Local communes of farmers are one of the important links in the system, the plan being to establish a modified coöperative banking system under governmental auspices. The principle of the bill has been approved by the American Farm Bureau Federation.

While we are far from believing that this represents all the measures necessary to make of farming a reasonable undertaking in the United States, yet it is a beginning in the right direction, and the government can do no better than to help immediately in the establishment of such coöperative credit schemes.

In the end we must come to the realization that the present landlord system with its private confiscation—for that is what it amounts to—of unearned increment is at the bottom of many of our agricultural problems.

New Light on Hyacinthe Loyson, the Apostate Monk

The Abbé Albert Houtin, (whose present canonical status is uncertain), has published a book on the Catholic career of the late Charles Loyson, better known as Père Hyacinthe, ("Le Père Hyacinthe dans l'Eglise Romaine, 1827—1869"; Paris: Emile Nourry).

He makes it as plain as such a point can ever be to human judgment, that Loyson tragically misconceived his vocation both in seeking the priesthood and in taking monastic vows. He also justifies the severe verdict passed in Renan's "Souvenirs" on the Romantic school of Catholic Liberalism that took its rise from the mirage of Chateaubriand's "Genie du Christianisme."

Chateaubriand, indeed, was Loyson's evil genius; his works, with those of Lamartine, Hugo Michélet, etc., were the ruling inspiration of the future friar's youth. A religion learned in such a school was likely to rest on the imagination rather than conviction; and Loyson, always haunted by speculative doubts, was in addition quite unfitted to bear the yoke of religious discipline, especially that of celibacy, as is shown by his constant uneasy pre-occupation with womanhood and mystical love.

In his ecclesiastical career he passed restlessly from the Sulpicians to the Dominicans and from the Dominicans to the Discalced Carmelites, everywhere preferring to criticize than to obey. Monasticism was for him always a picturesque dream; he never could face the hard realities of it. The exact reasons of his final breach with the authorities are

difficult to determine. His sermons, preached to crowded congregations, were couched in Liberal phraseology, and he attacked the Ultramontane party as retrograde and un-Christian; but his own specific programme is obscured in clouds of oratory. He appears to have been stung into revolt by the tactics of the Ultramontane press, which gave even his harmless utterances a scandalous meaning. Louis Veuillot's part in this persecution is not exactly creditable.

Père Hyacinthe's abrupt and arrogant mode of unfrocking himself on the eve of the long-awaited ecumenical council shocked his Liberal allies as much as it delighted his enemies; the secular press flippantly compared his attitude to that of "un tenor qui a eu des mots avec son directeur." The ex-friar shortly afterwards married an American lady whom he had himself received into the Church and for the remainder of his life languished in the obscurity of a "Reformed" sect.

There is also a curious correspondence between Hyacinthe and the notorious George Sand, an appendix of documents on the friar's defection, including letters from Newman and Pusey, and a witty, malicious summary of the controversy from the pen of Prosper Mérimée.

T. L. S.

—"Those who have best insight have a fine scorn of public opinion," says Archbishop J. L. Spalding. "They are able to do without its approval, and they end by receiving it." ("Socialism and Labor," p. 89).

The Next Step on the Road to Social Reform

To the Editor:—

Our Catholic sociologists are opposed to the present system of Capitalism, and by that they mean the system of unrestricted competition. Some of them advocate the system of Solidarism, which means, I suppose, a system of coöperation or working together. Now if social justice which is the minimum desired is more probable under the system of Solidarism, why not be consistent in its application. Why advocate labor unions and disapprove of combinations of employers or so-called trusts? I suppose I am not wrong in assuming this to be a fact. If Solidarism applies to employer as well as to employee, why not advocate, as a practical step in the right direction, the abolition of the present anti-trust laws? You cannot have competition on the one side and coöperation on the other.

A large number of small employers working together, fixing prices, agreeing on wages, restraining trade, curtailing or increasing production, or in any other way taking care of their own and of everybody's interests would be better than the present monopolies. Courts of appeal to prevent extortion on the part of employer associations as well as labor unions ought to be easily enough established. If Capitalism must go and if competition is at the bottom of Capitalism, then the first thing necessary is that all laws which force us into competition must go. This would be my suggestion as to "the next step on the road to social reform" (see F. R., No. 13).

T. L. F.

* * *

In acknowledging receipt of the above communication, we desire to call attention to the following facts, in connection with our correspondent's subject.

1. Capitalism, as used at the present time, has little or nothing in common with unrestricted competition. We are in no position to speak representatively for "Cath-

olic sociologists," but we believe that the following brief description of the meaning of the term "Capitalism" is the commonly accepted one:

First, it is distinguished by the employer-employee classification, in which large groups of men are employed as wage-earners, to carry on the actual work of the undertaking, while a comparatively few finance the project. Second, the financial phase is characterized by "credit," "interest," and the private confiscation of unearned increment values.

This may help to clear away much of the misunderstanding which is apparent in our correspondent's communication, as regards the meaning of the term "Capitalism."

2. It must now be apparent what we are striving against when we direct our attacks against Capitalism. The inconsistencies which our correspondent mentions will be seen to vanish in the light of this new explanation. For our part, we have never been able to see eye to eye with those Catholic reformers who have placed, even as a matter of expediency, their hopes in the trade-union movement, as we know it in this country. It is true that the accepted and even official school of Catholic social reform has been quite sympathetic with the American labor movement, but we believe that it has been a mistaken application of Leo XIII's principles and that, even as a matter of expediency and as "the next step," it would have been far better to organize the Catholic laborers in convenient groups and through them try to

direct the trade-union movement.

3. It will be clear, then, that we are striving for a society in which the unnatural classification of wage-earner and employer will be abolished; a society which does not glorify private gain in preference to public good; a society in which business will be done not on an exaggerated credit basis with unjust interest-taking and private confiscation of unearned increment values. What this form of society may be called, we do not know nor do we believe it matters much. The renowned Father Pesch, S. J., has suggested the name "Solidarism," and if it will in any way help in the attainment of the end, well and good.

4. We believe, therefore, that while our correspondent has given a thought-provoking suggestion for "the next step on the road to social reform," he will agree with us that the most important next step is the education of our people as to what is needed and wanted. Given this we believe the remainder would readily follow.

An Urgent Appeal

The new President of the Catholic Central Society, Mr. Charles Korz, has issued an "urgent appeal to the reverend clergy and members of the society," in which he says:

"Efforts are being made on various sides to solve our difficulties, especially by those who believe that the evil can be removed by a variety of beneficent measures ordained by legislation. We, however, are convinced that such measures alone do not offer a real remedy for the existing evils and that by such frequent appeals to

the power of the State the path is leveled for a dangerous State Paternalism.

"In its efforts at reconstruction the Central Verein looks farther and sets its plowshare deeper than does a superficial world. It aims to attack the evil at the root, and points out, in its programme, that society cannot be restored to health except by returning to the immutable principles of Christianity. The materialistic spirit of the age, itself the fruit of society's denial of these principles—along with its own dangerous offspring: Capitalism and Socialism—must give way to another spirit. *Man*, not profit and capital, must again be made the center of social interest. By accepting these principles, by accepting the system of Solidarism, which we profess, society will once more be able to gain health, strength, and stability.

"The promulgation of this programme of reconstruction has been entrusted to our Central Bureau. But the Bureau lacks the means necessary to secure wider recognition for our programme. A fine resolution was adopted in San Antonio, in 1920, to endow the Bureau by creating a foundation fund of \$250,000. Since then a year has passed and but little has been done towards the realization of the plan. We fear further delay may result disastrously for the Central Bureau and the Central Society. Hence we must strain every effort during the present fiscal year to accomplish the task entrusted to us by the general conventions of the Central Society, the one held at San Antonio as well as the one recently held at Fort Wayne."

Political Equality for Women

The new Wisconsin law, about which such a furore has been raised, reads as follows:

"Women shall have the same rights and privileges under the law as men in the exercise of suffrage, freedom of contract, choice of residence for voting purposes, jury service, holding office, holding and conveying property, care and custody of children, and in all other respects. The various courts and executive and administrative officers shall construe the statutes where the masculine gender is used to include the feminine gender, unless such construction will deny to females the special protection and privileges which they now enjoy for the general welfare. The courts and executive and administrative officers shall make all necessary rules and provisions to carry out the intent and purposes of this statute. Any woman drawn to serve as juror upon her request to the presiding judge or magistrate, before the commencement of the trial or hearing, shall be excused from the panel or venire."

It is to be noted in the first place that women may have themselves excused from serving as jurors. This obviates the difficulty of nuns being drawn into jury service, as is happening just now in England. As for our sentiments regarding the essentials of the bill, we will allow the editor of the *Freeman* (No. 72) to voice them. He says:

"The State of Wisconsin has vindicated its title to the term 'progressive' by being the first to extend to women full legal equality with men: It is to be hoped that other States will speedily follow this excellent example. We wel-

come the removal of the legal disabilities which women have hitherto suffered; first, because discrimination in law between individuals or classes, on whatever ground it is based, is incompatible with any semblance of justice; and second, because, when women have enjoyed for a period full equality with men, they may come to see how little freedom men themselves have to boast of under our precious economic and social system. From this they may, perhaps, progress to an effective interest in the only rights that will ever produce any lasting good for either men or women, namely: human rights."

We have never been able to make up our minds just how much women would suffer in the exercise of civic rights; nor can it ever be proved to a demonstration. When the question began to be agitated seriously, some years ago, Catholic progressives took the stand that political equality for women was bound to come in time, and hence it behooved us to educate our Catholic girls so that they could properly make use of the new privileges. We believed then and still believe that, for reasons of expediency, this was the best policy. At the same time we expect no real good to come from the movement. It is but the addition of a few more hands in a game that is "fixed" before hand. What this numerical increase can possibly accomplish under such circumstances we have never been able to discern. But then our liberal friends are meanwhile appeased; and, finally, the more become disgusted with this sham, the sooner,

it is to be hoped, will there be an end to it. We trust that the association of Catholic women for educational purposes along these lines, such as the Central Society has established, will bring forth

good fruits. In the awakening of this new unit in society to the real conditions lies our hope, and perhaps, for this reason, the new movement will not be entirely futile. F.

Mr. Hilaire Belloc, an Untrustworthy Guide

The most damaging criticism of Hilaire Belloc's book, "Europe and the Faith" that has come to the reviewer's notice is a reprint in pamphlet form of a series of articles published in the *Josephinum Weekly*, Columbus, Ohio, by B. T. Fessinet. This writer examines at some length the statements of the English historian, who has attempted to build up Europe on his own ethnological lines and to create a new racial theory for all the ills that have befallen this portion of the world. There is no question but that Mr. Belloc comes out of this fray decidedly the worse as a historian. Subsequent historical investigations may go to show that his theories of certain events like the Migration of Nations, for example, are correct, but meanwhile he stands alone against an army of authorities. The most serious charge, and one that appears to us fundamental, is the erroneous philosophical foundation upon which Mr. Belloc seems to base his theories. So concerned is this English historian with certain pet theories concerning the so-called "Teutons," that he allows little room for the liberty of the individual. "In the entire book," writes Mr. Fessinet, "Belloc on the whole operates very extensively with movements, tendencies, waves. He seems to make little allowance for human liberty, and still less for the immense influence

which has been exercised on the fates of the world, both for good and for bad, by individual personages. Hence the omission, or merely incidental mention, of prominent names, Catholic and other. Almost the only exception, as far as I can see, is the hero of the eleventh century, St. Gregory VII. Belloc does not fall into the completely material conception of history. But the idea of a mechanical and almost physical development of human affairs permeates the book rather strongly. Generally everybody is somehow floating along."

This is a fundamental and most important consideration in the writing of a philosophy of history. Mr. Belloc is obviously no safe guide for Catholics to follow in this realm. In his work on the French Revolution he accepts the political and social theory of Rousseau, who is known to be very untrustworthy.

Mr. Fessinet has done well to point out the inadequacy and incompetency of Mr. Belloc, who sorely needs a good grounding in Catholic philosophy and theology, and a course in the modern scientific method of writing history with proper regard for the sources. H. A. F.

—A \$50 Liberty Bond will make you a life subscriber of the REVIEW and procure you a place on the roster of the journal's benefactors.

Who Started the War?

The committee which has been sitting in Berlin to investigate the responsibility for the war has now caused to be published a separate volume on more technical military questions. "Zur Vorgeschichte des Weltkrieges. Militärische Rüstungen und Mobilmachungen. Beilage zu den Stenographischen Berichten über die öffentlichen Verhandlungen des Untersuchungsausschusses." Berlin: Norddeutsche Buchdruckerei & Verlagsanstalt.) It contains a large amount of information as to the military preparations of Germany and Austria and other powers up to the date of the outbreak of war, based in the case of Germany on official material, and in the case of the other powers on the information available in the General Staff.

There is an interesting discussion as to the military aspects of the Russian general mobilization and its bearing on the German war plan.

The larger part of the book is from the pen of Count Montgelas, of whom the London *Times* Literary Supplement says that he is "a capable and on the whole a trustworthy authority."

The whole is put together with the object of showing that it was Russia which was immediately responsible for the outbreak of war by the pronounced aggressive military measures which she had been preparing for some time past, and which reached their completion in the summer of 1914. This is worked up in great detail by Dr. Hoening, who has already published a separate book on the same subject.

—If you do not bind your REVIEW, hand the copies to others after you have read them.

A Discredited Lay Pontiff

We heartily endorse the following editorial note of the *Michigan Catholic* (Vol. XXXVII, No. 32): "We think our contemporaries are taking altogether too seriously the recent vaporings of Dr. Maurice Francis Egan. American Catholics have always placed too high a valuation on the sayings and doings of the late Minister to the Danes. He has for so long a time officiated as a sort of lay-pontiff—a graciously condescending Catholic Matthew Arnold, that we have gradually taken him at his own valuation and are now prone to regard him as one of the lesser prophets. We ought to remember that profession of the Catholic faith does not necessarily prevent a man making a show of himself occasionally. We refuse to get 'het up' over Dr. Egan's breaks."

Our readers will remember that the F. R. has never been deceived as to the character or the very mediocre abilities of this Catholic politician, who has for many years skilfully used the Catholic press to sound his praises and to further his ambitions.

A Protestant Preacher in Defence of the Catholics of Georgia

How fair-minded non-Catholics of the State of Georgia feel towards Senator Watson and his attack on the Catholic Church and Bishop Keiley is reflected by a letter lately written by the Rev. J. Dunham Wing, pastor of Christ Church, Protestant Episcopal, of Savannah and reprinted in the current number of the *Bulletin* of the Catholic Laymen's Association of Georgia. He says *inter alia*:

“Dear old Bishop Keiley, revered and beloved by thousands of his fellow citizens who are not members of his Church, needs no defense against such malignant and absurd accusations, and his dignified statement already made is sufficient answer from his standpoint. But what have the people of Savannah and the public officials of Chatham county to say about them? Savannahians know they are malicious falsehoods; our county authorities can establish the fact that in no county in Georgia has the Veasey act been more rigorously enforced than in Chatham. But the outside world may not be so well informed. It is too much to expect that our people will arise to deny these foul imputations and repudiate the slur cast upon our public officials by—God save the mark—the Junior Senator from the State of Georgia? I believe not; and, for one, refuse to keep silent.”

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Remember!

By EUGENE M. BECK, S.J.

There is an end of joy and all the stretching forth
 For glittering haubles which must ever flee
 your grasp.
 Nor wealth of gold, nor royal largess of the earth
 Shall gladden more your heart, but shadows
 shall ye clasp!

There is an end of grief and all the ill's that stalk
 'Twixt heaven and hell; no fevered visionings shall haunt
 Nor whip of toil urge on the hind, but he shall walk
 Serene with God, nor take to heart the scoffer's taunt.

There is an end of respite and of grace.
 Some time
 The mist that screens the vast finalities of death
 Shall lift, and all the wealthy harvestings of crime
 Shall fall away as chaff to God's avenging breath!

Correspondence

Spoiling Children

To the Editor:—

Your editorial, “Raising Spoiled Brats” (No. 17) is excellent; but “brats” is a term offensive to many, and I had rather you would avoid its use.

Will you not say a word about gold medals as school prizes? It frequently happens that children who were friends during the entire school year, part as enemies and remain such ever after because of a gold medal.

Our commencement exercises and what goes with them are objectionable also from another point of view. They are a drain on the purses of the poorer class of parents who cannot reasonably afford to dress and coddle their children.

Simplicity in children is charming; why force them to lose it?

(Rev.) RAYMOND VERNIMONT

Denton, Tex.

A Calvinistic Distinction

To the Editor:—

Apropos of the usury and interest discussion, I have come across an item in a little known work on the “Seven Ecumenical Councils” by the Rev. Hy. P. Percival, an Episcopalian clergyman. The decrees of the councils are given in English and numerous comments thereon from Protestant and Catholic sources.

An ancient epitome of Canon xvii of the first council of Nice (325) reads: “If anyone shall receive usury or 150 percent, he shall be cast forth and deposed, according to this decree of the Church.” Dr. Percival remarks that, in the early days, “all interest exacted upon loans of money was looked upon as usury, and its reception was esteemed a form of theft and dishonesty.” This was the traditional view of Christians. “The glory of inventing the new moral code on the subject, by which that which before was looked upon as mortal sin has been transfigured into innocence, if not virtue, belongs to John Calvin! He

made the modern distinction between 'interest' and 'usury,' and was the first to write in defense of this then new-fangled refinement of casuistry! . . . To-day the whole Christian West, Protestant and Catholic alike, stake their salvation upon the truth of Calvin's distinction!"

He continues: "Among Roman Catholics the new doctrine began to be defended about the beginning of the 18th century, the work of Scipio Maffei, 'Dell' Impiego dell Danaro' attracted wide attention. . . . It is entirely disingenuous to attempt to reconcile the modern with the ancient doctrine."

Whether or not Dr. Percival is correct as to the facts, his remarks are not without interest.

(Rev.) HENRY B. SHAW
Lackawanna, N. Y.

Sport and Work in our Institutions of Learning

To the Editor:

The following incident furnishes an excellent illustration of the complaint of the rector of a Catholic college in the August 1st number of the F. R., page 266.

On August 3d of the current year I met two students of philosophy, pupils of a Mid-Western Catholic college, returning from a short vacation in the country.

Having known them well as children, I inquired of the two lads, what profession they intended to select. Whereupon one of them unfortunately made the attempt to answer in Latin, thereby exposing his ignorance as well as the evil influence of excessive sport. Said he: "*Expecto ego esse sacerdos,*" giving the Italian pronunciation to the word *sacerdos*. I told him that the old Romans certainly would not have understood such Latin; that there were two mistakes in his answer, which I corrected for him. Evidently the boy felt humiliated, for he selected another seat. I then asked the other student about the class standing of this great Latin scholar. He replied: "Father, he is one of the leaders in his class and in

every branch of athletics." I admit the second part of his answer, but doubt the first, and if true we can only pray: "*Miserere nostri, Domine, miserere nostri; quia multum repleti sumus dispectione.*" (Ps. 122).

I have written this to vindicate that rector, who evidently believes in telling the truth. If a boy does not enter college with the determination of applying his mind to study, he has no business there and should be dismissed, because he is not only squandering God's time and his father's money, but also giving a bad example to others. Our age is suffering from a superabundance of sports and ignoramuses.

Fr. A. B.

Dr. Pallen and the Question of Usury To the Editor:

In the August 1st issue of the F. R. appeared an article under the caption "The Question of Interest" over the initials J. E. R., purporting to be an answer to a letter of mine in a recent number of *America*. As J. E. R. does not address himself in any way to the matter of my letter, I am not personally concerned with his contention. But inasmuch as he raises an old and settled question as if he were breaking new ground, and as several friends have written me in perplexity over the supposed issue, and as others of your readers may be disturbed in mind in like manner, I merely want to recommend to J. E. R. and those of your readers who might have been misled by his statements, the articles on "Interest" and "Usury" by Father Vermeersch (Doctor of Social and Political Sciences and Professor of Moral Theology and Canon Law at Louvain) in volume VIII and volume XV of *The Catholic Encyclopedia*. In these articles Father Vermeersch summarizes and expounds the attitude, the teaching and the practice of the Church on taking interest. It may be information worth considering that, as Father Vermeersch says, "The Holy See itself puts its funds out at interest and requires ecclesiastical administrators to

do the same." My "rather superficial and all the more cocksure communication to *America*," as J. E. R. characterizes it, may not seem as superficial as J. E. R. imagines after he has read Father Vermeersch's articles, although just as "cocksure" as ever.

CONDE B. PALLEN

* * *

If we have really disturbed the minds of any of our readers in the matter of usury, we are glad, not because we have disturbed their minds but, to vary an expression of St. Paul, because we have disturbed their minds unto a deeper study of the "old", but not yet "settled question." If Dr. Pallen should insist that the question is settled for good by Dr. Vermeersch's articles in *The Catholic Encyclopedia*, we must beg to differ with him. *The Catholic Encyclopedia* does not bring a single solid argument for the justice of the present practice of taking interest indiscriminately on money loaned. In fact, Father Vermeersch admits that "formerly the Church vigorously condemned the exacting of anything over and above capital, except when by reason of some special circumstance, the lender was in danger of losing his capital or could not advance his loan of his money without exposing himself to a loss or deprivation of gain." This, of course, is correct; just as we have said that taking interest for a loan of money is wrong in principle. But the learned Doctor makes another statement which would require proof to carry any weight: "In our day she [the Church] *permits* the general practice of lending at interest, that is to say, she *authorizes* the impost, without one's having to inquire if, on lending his money, he has suffered a loss or deprived himself of a gain." Now this is exactly what we deny. To *permit* is not to authorize, just as little as "*Tolerari potest*" means "*fully approved*." The permission given by the Church is a mere toleration of a condition she cannot change for the present. The answer that Rome gave to various *casus conscientiae* in the matter was: "*Non esse inquietandos, et acquies-*

cant, dummodo parati sint stare mandatis Sanctae Sedis," that is, the takers of interest under present conditions are not to be disquieted, and may acquiesce, provided they be ready to submit to the decrees of the Holy See.

Now, does not the clause "*dummodo parati sint*" imply that the question of taking interest under modern conditions is not yet finally settled, and will probably be settled in a manner more consonant with the ancient doctrine than the modern practice?

Our present economic system is that of Capitalism, and the foundation of Capitalism is the practice of giving and taking interest. Now, whilst this system increases the power of producing wealth, it hinders, at the same time, the fair and just distribution of the wealth created. For this reason, if for no other, it is doomed. What system shall follow remains to be seen—possibly "the stability of former ages," in which money was a medium of exchange and not the object of a gamble or the means of oppression and enslavement. In that case we shall be able to point with honest pride to the consistent teaching of the Church that making gain from a loan, on account of the loan itself, is usury and as such strictly forbidden.

Dr. Vermeersch's article on usury is not as clear as it should be for the general reader. We will single out the salient point amid the great mass of his learned lucubrations: "Theologians and canonists of the Middle Ages constructed a rational theory of the loan for consumption, which contains this fundamental statement: the *mutuum* or loan of a thing meant for immediate consumption (money included) does not legalize, as such, any stipulation to pay interest; and interest exacted on such a loan must be returned, as having been unjustly claimed. This was the doctrine of St. Thomas and Scotus, of Molina, Lessius, and De Lugo. Canonists adopted it as well as the theologians; and Benedict XIV made it his own in the famous Encyclical '*Vix pervenit*,' of November 1, 1745, which was promulgated after

thorough examination, but addressed only to the bishops of Italy, and therefore not an infallible decree. On 29th of July, 1836, the Holy Office incidentally declared that this Encyclical applied to the whole Church, but such a declaration could not give to a document an infallible character which it otherwise did not possess."

These are Dr. Vermeersch's much-lauded critical strictures on the unequivocal teaching of the greatest doctors and theologians of the Church, solemnly declared as true and binding by the highest authority on earth in all matters concerning faith and morals. Now Pope Benedict XIV's encyclical against the taking of interest is set aside as not being an *infallible decree*, whilst Dr. Pallen and Dr. Vermeersch have the assurance to appeal to the (probably infallible) argument: "The Holy See itself puts its funds out at interest and requires ecclesiastical administrators to do the same." We used to say: "*Roma locuta, causa finita*," but according to modern capitalists this would have to be changed somewhat: "*Causa finita, Roma se submisit*." We certainly protest against such bump-tiousness on the part of the learned doctors.

Dr. Vermeersch's purpose in the C. E. article was to give an elaborate review of the question of usury and interest, without disturbing the minds of usurers and takers of interest. Our purpose was and is to disturb the minds of usurers and interest-takers in order to make them adopt a truer view of the question of usury and interest.

Dr. Pallen's purpose was simply to write a letter, a privilege no one will deny him, least of all J. E. R.

—A reader asks us to translate for him the subjoined passage of Goethe: "Die Menschen werden durch Meinungen getrennt, durch Gesinnungen vereinigt." As the context is not given, we cannot be quite sure as to the meaning. Most likely the passage means that "men are separated by their opinions, but united by the spirit that governs them."

Notes and Gleanings

—Cicero said, nearly two thousand years ago, that those who have no love of study join societies and clubs. The same is true to-day.

—In the *French Quarterly* Mr. Edward Latham examines the phrase "Le style, c'est l'homme" and some others attributed to Buffon, with a warning: "Verify your quotations."

—There is a head-wind against Catholics throughout the voyage of life. Some feel it more, others less, but most of us have something to endure and something to forego for our religion's sake.

—The *Revue des Deux Mondes* has lately been celebrating the memory of La Fontaine. His anniversary seems to have passed unnoticed in America, which is odd, since he is the only French romantic of his time.

—One of our literary journals complains bitterly of the decay of poetry in America and gives a variety of reasons to account for this phenomenon. But one reason it does not mention, namely, that indicated by Horace in the first book of the "Epistulae," 19, 3:

Nulla placere diu nec vivere carmina
possunt
Quae scribuntur aquae potoribus.

—There is no imputation of intellectual incapacity in the term "invincible ignorance." It means simply, as Fr. Joseph Rickaby has explained in his "Oxford and Cambridge Conferences," that a person is beset with prejudices, through which he cannot see his way to join the Catholic Church, as neither perhaps should we have seen ours, had we been born and nurtured as he has been.

—In the *British Fortnightly Review* for August Dr. Crozier furnishes "The Key to Emerson," who, he asserts, "is as clean-cut, compact, and harmonious a thinker as Plato, Bacon or Herbert Spencer." It is a question for most of us whether a writer who "requires many readings to fully understand him," and whose style is so extremely

vague,—a writer, moreover, who has decried consistency as “the hobgoblin of little minds,” is worthy the trouble of serious study.

—Our occasional contributor, the Rev. F. Joseph Kelly, Mus. Dr., of Detroit Seminary, has a paper on “Plain Chant, the Handmaid of the Liturgy,” in the *Musical Quarterly* (G. Schirmer, Inc., New York) for July. It is, as the subtitle says, both “a challenge and a prophecy.” The prophecy is that plain chant will at some future time become the universal music of the Church and “will be taught and loved in every parish throughout the Christian world, not as music forbiddingly archaic, but as music of everlastingly vital beauty and spiritual appeal.”

—“Why do you allow some of your contributors to write anonymously or pseudonymously?” writes an inquirer and adds: “Every man ought to have the courage of his convictions and be ready to defend his opinions.” Our contributors all have the courage of their convictions and are ready to defend whatever opinions they express in the *F. R.* But some of them are so situated that they cannot afford to incur the displeasure of superiors or the persecution of enemies. “An honorable man,” says a great English author, “writes pseudonymously when he does not wish to incur the persecution of the powerful, the annoyance of the impudent, or the abuse of the rowdy.”

—Professor A. B. Faust of Cornell recently delivered an address at the University of Berlin on “The Classical Period in American Literature.” He limited that period to 1830—1860 and proceeded to show the marked influence that German had on American literature. Emerson was influenced by Goethe and Freiligrath and Poe by E. T. A. Hoffmann. The *pièce de résistance* of his lecture, however, was the proof that the chapter entitled, “The Market Place,” in Hawthorne’s “Scarlet Letter,” is an echo of the fountain scene in Goethe’s “Faust.” Dr. Faust ranked James Russell Lowell as the most versatile and many-sided writer

in America, with the possible exception of Bayard Taylor.

—The eminent architect and ecclesiologist, Mr. John T. Comes, of Pittsburgh, Pa., has lately undergone a serious operation for cancer of the liver. Soon after, on Aug. 19, he wrote us the following touching letter: “Dear Friend, I have just returned home from the hospital, where I was operated upon. The outcome is entirely in the hands of God and beyond those of the doctors. May I therefore kindly ask you to pray for my recovery or a happy death? Wishing you God’s blessing in your noble work and with highest esteem, I am very sincerely yours, John T. Comes.” Mr. Comes has done important pioneer work in the field of Catholic art, and especially of Christian architecture in America, and has many friends in all parts of the country. It is to obtain their prayers for him that we print his letter.

—An event of some importance for American scholarship, especially in the Middle West, is chronicled by the *N. Y. Literary Review* of Aug. 27. It is the acquisition, by the University of Illinois, of the Cavagna Library, one of the most important private collections in Italy. After negotiations lasting several years, the library has reached Urbana, and will be arranged and catalogued as rapidly as possible. It contains over 70,000 volumes, besides several thousand maps, engravings, manuscripts, and historical documents. It is a general collection, formed during many years by the late Count Antonio Cavagna Sangiuliani, at his estate near Pavia. It is especially strong in history, both local and general; in the history of art; and in sets of periodicals and publications of learned societies in various languages.

—We are indebted to the Rev. Geo. Nell, of Effingham, Ill., for the first three numbers of a “Monthly Information Service Issued by the State Office of the Young Men’s Section of the Catholic Union of Illinois.” This bulletin is published after the manner of Emerson’s efficiency course, which the

editor largely applies to parish affairs. This up-to-date method of tackling the problems of our young men's societies ought to appeal to many who cannot be reached by the old style methods. This information service must appeal to others besides the young men for whom it is directly intended, as it contains instructions for making surveys of parishes, bringing out vocations to the priesthood, etc. The current (September) instalment furnishes a well digested and successfully tested programme of parish parties and socials, devised for the special purpose of affording opportunities for priests and young people to meet and know one another better.

—A Berlin paper gives space to a writer who has filled in his income tax report, and discovered that he is heavily penalized for maintaining a wife and family. On a total income of 100,000 marks, he has to pay 37,970 taxes. If he and his wife should separate, he would save 16,280. "Respectably official marriage," he concludes, "costs 16,280 marks per year punishment." He proposes, therefore, to get a *pro forma* divorce, the separation from his wife remaining purely nominal, and advises his fellow-citizens to do likewise if married, and to avoid matrimony if not. "You will not always be so rich," he observes bitterly, "that you will be able to sacrifice thousands for the privilege of upholding a respectable marriage." The tax system of the United States offers unlimited scope for similar scrutiny of its penalizing incidence upon marriage, and many other things besides; and we wish that our taxpayers would begin to look at it in this objective way.

—The *Organ*, a "quarterly review for its makers, its players, and its lovers," (London: *Musical Opinion*) is a well-produced magazine which in its first number (July, 1921) gives detailed accounts of certain famous organs. The history of the organs and organists of St. Martin-in-the-Fields is carefully traced by Mr. Andrew Freeman from the churchwardens' accounts, and the

full specifications are given. The organ of Seville Cathedral and Couperin's organ at St. Gervais in Paris are described by Mr. Ernest Adcock and Dr. Eaglefield Hall respectively. A paper on "Organs in Cinemas," by Mr. Malcolm Hallows, considers the problems of a modern branch of organ building which has been developed most fully in this country, and the specification of the organ now being built for the Regent Picture House in Brighton is illuminating to those who still think of the organ as primarily a matter of solemn diapasons. This review should be valuable as a means of diffusing knowledge on a musical instrument which has played and still plays a unique rôle in the Church's liturgical services.

—In Vol. IX, No. 2 of the *Constructive Quarterly*, Prof. Adhémar d'Alès, of the Catholic Institute, Paris, discusses the problem raised by the Decree of Pope Eugenius IV, addressed to Armenian Catholics at the Council of Florence, 1439. This decree places the essence of the rite of ordination in the delivery (*traditio*) to the ordinand of the chalice and paten with the formula, "Receive ye power to offer sacrifice," etc., a position that seems to conflict with the practice of Christian antiquity. Professor d'Alès, after a subtle examination of Cardinal van Rossum's recent Latin treatise on the essentials of the Sacrament of Holy Orders, concludes that the true character of the Florentine Decree is that of "immediate practical direction for Armenia alone, not of doctrine addressed infallibly to the universal Church." On this basis, it becomes legitimate, in his opinion, to regard "as a simple optical illusion the importance usurped by the tradition of the instruments." This view coincides with that taken by Msgr. Pohle (see Pohle-Preuss, "The Sacraments," Vol. IV, pp. 65 sq., 3rd ed., St. Louis, 1920).



—You are interested in the advertisements of others that appear in the REVIEW. Don't you think others would be interested in yours?

Literary Briefs

—Under the title, "Dante's Mystic Love," Marianne Kavanagh offers "a study of the 'Vita Nuova,' Odes, etc., from the allegorical standpoint." We fear she "mystifies" Dante's affection a little too much; but her book makes interesting reading. (Sands & Co. and B. Herder Book Co.)

—Fr. Aloysius, O. M. Cap., deserves credit for his "History of St. Stephen's [Parish] and St. Ann's Mission, Garrett County, Maryland," of both of which congregations he is the pastor. The brochure is interestingly written, with proper references to the sources and with admirable impartiality. The illustrations are of the kind that really illuminate the text. (Cumberland, Md.: Enterprise Printing Co.)

—Like ourselves, *Catholic Book Notes* does not like the literary manner of Father Joseph P. Conroy, S.J. "Father Conroy's style," says our contemporary (No. 259) in a notice of "A Mill Town Pastor," "is of the flamboyant order—he speaks of his hero's story as 'romantic' and describes him as 'a witty and valiant priest,' thus raising anticipations which, intensified by the notice on the wrapper, are, we think, hardly justified." The flamboyant style affected by Fr. Conroy is never characteristic of the truly great writer.

—"Christus Factus Est." Adapted and arranged by Leo B. Manzetti. For three equal voices. (B. Herder.) This arrangement is intended to be sung during Tenebrae in Holy Week, but may also be used as Gradual on Holy Thursday. The first two phrases are by Padre Martini and the last one by Palestrina. They are skillfully juxtaposed and, if delicately interpreted, will not fail to produce the mood proper to the holy season.—J. O.

—"First Steps for First Communicants," by the Rev. Edw. J. Rengel, LL.D., is just what its title indicates: a series of instructions for little children in the fundamental truths of religion, calculated to prepare them for the reception of the Bread of Life. The form is catechetical. Questions and answers are characterized by great lucidity and simplicity. For the sake of doctrinal accuracy some questions, e. g., No. 15, of Lesson V, should, we think, be formulated somewhat differently. Qu. 4 of Lesson VI might lead the child to conclude that his parish priest is not a real pastor. In the hands of an intelligent teacher or parent (the author, as we see from the preface, has written his booklet especially for parents, to aid them

in instructing their children at home) this neatly printed little catechism will undoubtedly serve its purpose well. (For sale by the author at St. Mary of the Angels' Church, Olean, N. Y.)

—Father Boyd Barrett's *Month* essay on "Psycho-analysis and Christian Morality" has now, after revision and with many additions, been issued as a two-penny pamphlet. After a careful investigation of the subject, the author asks what should be the attitude of Catholics with regard to it, and replies: "We believe that Catholics should be thankful and grateful to those who have developed this new therapeutic method, which does, and has done, much good, and which we believe to be *per se* quite lawful. But we think that, however much they may regard analysts as healers of mind and body, they should refuse to regard them as spiritual guides. For the Catholic, the priest is appointed by God to guide and direct in spiritual matters, to forgive sin, and to adjust the relationship between the soul and God. And Catholics should remember that analysts, however competent they may be in psychology or medicine, have no divine mandate to act as shepherds of the flock."

Books Received

- The Potter's House.* A Novel by Isabel C. Clarke. 375 pp. 8vo. Benziger Bros. \$2 net; postage, 15 cts.
- Catholic Home Almanac for 1922.* 88 pp. large 8vo. Illustrated. Benziger Bros. 35 cts.
- A Week-End Retreat.* By Charles Plater, S. J. 60 pp. 12mo. Sands & Co. and B. Herder Book Co. 75 cts. net
- Dux Spiritualis.* Auctore V. P. Ludovico de Ponte S. J. Interprete P. Melchior Trevvinnio S. J. (Bibliotheca Ascetica). 3 vols. in 32mo. 520+653+552 pp. Fr. Pustet & Co., Inc. Cloth, \$1 each; leather, \$1.50.
- The Dominican Lay Brother.* By V. Rev. V. F. O'Daniel, O. P. 174 pp. 8vo. New York: Bureau of the Holy Name.
- Le Péril Judéo-Maçonnique.* II. La Judéo-Maçonnerie et l'Eglise Catholique. Ie Partie: Les Fidèles de la Contre-Eglise—Juifs et Maçons. Par Mgr. Jouin. 208 pp. 8vo. Paris: Revue Internationale des Sociétés Secrètes, 96, Blvd. Malesherbes. 7 fr. 50. (Wrapper).
- Catholic Library.* Archeological Series. By Prof. Orazio Marucchi and E. Sylvester Berry. Edited by Roderick MacEachen, D. D. Six volumes 16mo. Wheeling, W. Va.: Catholic Book Co.
- Bobby in Morieland.* By Francis J. Finn, S. J. 206 pp. 12mo. Benziger Bros. \$1.50 net.

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The majority went to bed early, while I went to Hoboken, to bring a box full of documents, concerning the pious Father Francis de Sales Brunner, Founder of the Congregation of the Precious Blood in America, to the Rev. Father Kuhn-münch, C. PP. S. Father Brunner, generally known in Switzerland as "the holy man," had at one time been a Benedictine and master of novices in Maria-Stein. Anxious to work in the missions, he joined the Congregation of the venerable Caspar del Bufalo, and established it first in Lichtenstein, Austria. Later he came to America, where he founded twenty-five convents, situated mostly in Ohio in the so-called "American Thebaid". His mother helped him in establishing the Sisters of the Precious Blood. The documents I brought along were from Maria-Stein Abbey and testified to his holy life while a Benedictine. It is hoped that the honors of the altar will come to him soon.

I returned the same night to the Leo House, and the next day our whole company of fifty-six persons left for the West.

In Richmond, Ind., our priest companion and the candidates for St. Meinrad left us. In St. Louis, the candidates for Oregon and the Franciscan nuns, who went to Nevada, Mo., to establish a house of their order, also separated from us. They said that this separation was almost as hard for them as the leaving had been in Europe, so much the members of the company had become attached to one another.

In New York we once more came nearly losing our professor. He caused me more worry than all the young people together, for whenever we stopped, he imagined he had to get out, take a constitutional, and inspect the town.

From St. Louis we went on the Cotton Belt Railroad as far as Paragould, and from there to Jonesboro, where we stopped a few days. Then we continued our journey by rail to Black Rock, and with a steamer from Black Rock to Pochontas. Everything had been prepared for the reception of the newcomers. The candidates at once felt at home in Pochontas. Their advent marked a new

step in the development of the convent of Maria-Stein.

CHAPTER XVIII

ANTI-CATHOLIC PREJUDICE—FATHER JAMES FURLONG—THE NEGROES—QUININE AND WHISKEY—MOONSHINERS—25th ANNIVERSARY OF THE N. E. ARKANSAS MISSION—RAVENDEN SPRINGS—TRAMPS

Quietly the young candidates were introduced to the spiritual life of the Benedictine community. During Lent, Father Furlong, of New Madrid, Mo., preached a mission at Jonesboro. He was a remarkable missionary, who did a great deal to destroy the prejudice against Catholics in Southeastern Missouri and Arkansas. This prejudice had been very strong. I gave a few proofs of it when speaking of the mission in Pochontas. It used to be just as intense in Jonesboro, and such bigotry takes a long time to root out. I insert here an article which appeared in the *Crowley's Ridge Baptist*, of Jonesboro, on December 8, 1890:

The Nunnery of The Buried Alive.

"A mysterious nunnery, commonly called the 'Nunnery of the Buried Alive,' at Naples, which has been closed against outsiders for centuries, was opened on Saturday, by order of the Minister of Justice. Strenuous opposition was offered by the doorkeeper, and the police entered by windows. Sixteen nuns were found within, in a state bordering upon insanity. They were covered with rags, and their surroundings were of the most filthy description. Many had forgotten how to speak, and the demeanor of all of them was more that of animals than of human beings. Those who were induced to talk expressed themselves perfectly resigned to their fate. The cause of the raid upon the nunnery was the desire of the parents of a young girl who had entered the convent, to recover her. She had been banished to the nunnery on account of a love affair objectionable to her family. The latter being unable to communicate with her, had complained to the police, and an order from the Minister of Justice for her removal was obtained. She was found to be a mere skeleton, and her parents became half-crazed at the condition in which she was discovered. The nunnery has been closed, and a strict investigation ordered by the Governor of Naples. The facts of this extraordinary affair are contained in a special dispatch to the *Tagblatt*, which states that the case is attracting the widest attention in Naples."

(*The Watchmen*).

After reading the above and after statements as true, it is passing strange that other people are informed in regard to this matter of harlots, that they will encourage and support her institutions. Even here in our town some will send their children to the school of this God-dishonoring institution, claiming God as its author, whose doors had been closed to the public for four hundred years. Think of it, people keeping penitentiary for God. Poor girls clad in rags. Let the Government move all those old doors on their hinges and set the captives free. I do not believe in the connection of church and state, but at the same time no such secrecy should be allowed. Oh, those shams, whitened sepulchers, they appear beautiful on the outside, but inwardly they are full of rottenness and dead men's bones. I feel proud when I remember that we, as a people, are in no way connected with such an institution, neither by consanguinity nor affinity. An institution claiming to be the Church

of Christ, when they have, it is said, taken the lives of sixty millions of people. When the mother is thus unclean, what about the children?"

This item was officially denied by the Italian government, and Father McQuaid informed the newspapers in Jonesboro about it. But, although especially one editor was rather friendly to us, even he did not have the courage to publish Fr. McQuaid's reply, declaring that he would be accused of secretly conspiring with the Catholics and he would lose many subscribers. Under such conditions it was hard to approach the people. Father Furlong had a pleasant way about him, and was so goodnatured, that no one ever saw him ruffled. He simply could not be impolite, and one had to know his ways to discover when he did not like a thing. The nearest expression to anger and a bad epithet that came from his mouth was the expression "that gentleman." Traveling over the country, visiting his many missions and his numerous friends, he talked to everybody he met and visited jails, poor houses, farmers, and workmen, just as he visited railroad officials and capitalists. He felt at home with everybody and seemed to be everybody's friend. George Gould and Col. Fordyce visited him in New Madrid. At one time he was sent by the railroad to Kansas City to settle a strike. Repeatedly the governor of Missouri charged him with honorable missions. He was just as kind and friendly to the most abandoned negro as to persons in high station. Wherever he went he brought sunshine. During the various small-pox epidemics he visited many afflicted Protestant families when their own pastors were afraid to come. He had a confirmed habit of saying, "That is so nice." Once, on a visit to his mission in Osceola, Ark., he went to see the "gentlemen" confined in the county jail. One of them, who was sentenced to death, told him that he had escaped and gone over into Kentucky. Father Furlong remarked: "That is so nice." The man then said: "It did not help me; they came after me and brought me back here, and I am

to be hung next Friday." Whereupon the good father, not knowing what to say, automatically remarked: "That is so nice." But he consoled the poor man and helped him all he could to prepare for death.

Once we walked into deep mud, and in my impatience I exclaimed: "This is the muddiest nest I ever saw"; whereupon Father Furlong observed: "Yes, it is very muddy, and so nice." At any rate, his way made him friends everywhere. I heard a Paulist Father, who gave missions in those bigoted places in Arkansas and Mississippi say, that wherever he went, if he mentioned that he was a friend of Father Furlong's the people's mistrust would change to confidence.

(To be continued)

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Notes on Secret Societies

The Order of the Knights and Ladies of Security.

That the Order of the Knights and Ladies of Security is a secret society, in the strict sense of the word, seems to follow from the fact that the National Secretary, who has his headquarters at Topeka, Kas., replied to a request from the *Christian Cynosure* magazine (Chicago) for a copy of its constitution, its official organ, and its burial service, by saying that these documents are not communicated to non-members. "One can judge how secret [this society] is," comments the *Cynosure* (Vol. LIV, No. 1), "when its national secretary refuses information which is not part of its secret ritual or ceremonies."

Job's Daughters.

"Job's Daughters," a society for girls, recently organized by Mrs. W. H. Mick, of Omaha, Neb., is intended to be a pendant to the De Molay order for boys. Its ritual has been drawn up by Le Roy T. Wilcox, an authority on Masonic law, and the society is "under general management of the Masonic Order." Members of Job's Daughters, on attaining their eighteenth year, become honorary members for life. The above information is condensed from an article in the Omaha *World-Herald*, of April 10, 1921.

The Lodge of Junior Conquerors.

The "Lodge of Junior Conquerors," a new secret society lately started in California, is "a lodgified society of Christian Endeavor." It has a regular ritual. The various officers have their places in the West, East, North, and South, as well as several conductors, doorkeepers, chaplain, etc. In the center of the lodgeroom stands an altar with the Bible and the American flag on it. There are nine degrees, and in them the members are supposed to learn "a heap" of Scripture. There is a lot of "red tape" in the Lodge. (See the *Christian Cynosure*, July, 1921, Vol. LIV, No. 3, p. 78.)

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The Fortnightly Review

VOL. XXVIII, NO. 19

ST. LOUIS, MISSOURI

October 1, 1921

The Question of Usury

To the Editor:

The question that prompted me to animadvert on interest-taking in number 15 of the F. R. was, after reading the article, whether it is permitted by Church rule to exact interest. Is it a sin even to tell: "*non est per se illicitum de lucro legali pacisci, nisi constet ipsum esse immoderatum*"? Beyond that legal rate even a higher interest: "*si iustus ac proportionatus titulus suffragetur*." Now whether the *titulus* be *internus* or *externus*, is not stated in Canon 1543. But to make safer I referred to Fr. Noldin as an exponent of theology on the question. He seems to think *tituli externi* make it permissible. The "*Non sunt inquietandi*" or "*Tolerari potest*"—"the most that could ever be obtained from Rome in favor of takers of interest"—may be a correct reading of the mind of the Church. But reputable theologians, distinguishing well between usury and interest-taking, are bent upon more than quieting the conscience of such as take interest.

My poor position was, can one allow or even encourage any asking whether they are permitted to take interest to go on undisturbed? How is the awful abuse ever to be undone? Is it a question of economics to be met first, and afterwards by theologians to pronounce against the practice?

That was not my motive nor in any degree an approval of interest-taking. But the appeal to censures by J. E. R. in No. 15 of the F. R. frightened me into the belief that you might incur them—*salvo iudicio meliori*.

(Rev. JOS. SELINGER, D.D.)

* * *

We perfectly agree with Dr. Selinger in as far as he agrees

with our contention that usury is a violation of the moral law and consequently an economical blunder, or, as he styles it, an "awful abuse." But we cannot agree with him that "reputable theologians," (following in the wake of Calvin, Salmasius, and Blackstone) "distinguish well between usury and interest." This very distinction was condemned by Benedict XIV, in his encyclical "*Vix Pervenit*," bearing date of November 1, 1745: "Nor can he [the usurer], in order to palliate his sin, seek shelter in the fact that this gain is not excessive and too heavy, but moderate; not large but trifling; nor in the fact that the person from whom the gain is required by reason of the loan itself, is not poor, but rich, and would not leave the sum that is lent idle, but would profitably expend it for increasing his fortune, either by purchasing farms, or engaging in lucrative commerce." So much is certain, then, that the official doctrine of the Church makes no distinction between excessive returns on a loan, called usury, and moderate returns, called interest. The moral delinquency and the economical injustice of usury consists in man's desiring that, on account of the loan itself, more be restored to him than was given, or, in other words, that some gain, great or small, above the principal be paid to the lender by reason of the

loan. This is the consistent doctrine of the Fathers and of the great Scholastic Doctors as well as of papal and conciliar decrees, down to the present day. The encyclical "*Vix pervenit*" of Benedict XIV, is not a medieval document, as some seem to think, but dates from the middle of the eighteenth century; and ever afterwards, when a question about usury was proposed to the Apostolic See, the answer was accompanied by a copy of the selfsame encyclical "*Vix pervenit*." (Cfr. *Collectio Lacensis*, Vol. VI, pp. 677 sqq.) Here is a specimen letter sent by Cardinal Gonsalvi to Rev. Jeremiah O'Callaghan of Ross Carberry, Ireland: "It really seems that there is much reason to dread that the five rules on usury which Benedict XIV, of holy memory, in a circular letter to the bishops of Italy, set up and expounded, are not sufficiently known to you. Consequently the Sacred Congregation resolved to send you a copy of these rules or sentences, which contain the universal and perpetual doctrine of the Catholic Church on usury, and which the Supreme Pontiff in the said letter has approved and confirmed." (See O'Callaghan, "On Usury," p. 136).

Taking interest, therefore, cannot be justified by reason of its being moderate and reasonable. Can it be justified by reason of other titles, as, for instance, the celebrated *lucrum cessans* or the equally plausible *damnum emergens*?

It is, indeed, possible, provided these titles be genuine and not merely fictitious, that is, provided they be "neither innate nor intrinsic to the very nature of a loan,"

as Benedict XIV says in the encyclical just quoted. The fact that you can easily get six per cent interest from twenty persons who wish to expand their business, is not a valid reason of *lucrum cessans*, entitling you to ask six per cent for a loan to an honest neighbor who finds himself in temporary difficulties. The fact, furthermore, that the very granting of the loan to anyone naturally puts your money in some jeopardy, either through an unforeseen overwhelming misfortune to your debtor, or through a possible, even though improbable, act of dishonesty coupled with a serious depreciation of his security is "innate or intrinsic to the very nature of a loan," and consequently not a valid title of *damnum emergens*.

But, granting for argument's sake that your titles of *damnum emergens* and *lucrum cessans* are "neither innate nor intrinsic to the very nature of your loan," and granting moreover that you are in good faith in regard to taking moderate interest, your Father confessor would certainly not require you to make restitution and to discontinue this practice. He would have to take your view of the question until "*Sancta Sedes definitivam decisionem emiseric, cui parati sint poenitentes sese subicere*;" (Sacra Poenitentiaria, Sept. 16, 1830).

It is a pity that most of our manuals of Moral Theology are written for the use of confessors, who by their office of reconciliation are bound to incline to leniency and to consider each case of conscience singly, as proposed, with all its circumstances, and who can not refuse absolution unless they are certain that the thing under

consideration is wrong, and the penitent refuse to right it. In such manuals the leading principles are often buried under a mass of exceptions and more or less probable opinions. This cannot be helped; and we do not wish to cast any blame upon the casuists. In trying to elucidate such an important and thoroughly obfuscated matter as the question in regard to the influence of interest-taking on the deplorable condition of the greater part of mankind, really is, we must set up once more that ancient lamp of burnished gold, the Catholic doctrine of usury, not only in the sacred precincts of the church, but in the market place, and in the halls of the money-changers as well. With Father Belliot, O.F.M., we find in the modern system of loans for interest "the principal economic scourge of civilization," the all-pervading means of accumulating wealth in the hands of a few capitalists, their secret of drawing the small savings of the millions of laborers and artisans into their absolute control, to be used, as St. Jerome so pointedly says, "*ut possideant pecunia pauperem*," "that by virtue of their money they gain possession of the poor";—not only of his property, but also of his person. For what else but enslavement of the workingman can you find in the practice of the capitalistic classes to treat labor as a commodity and purchase it at the lowest price, irrespective of the needs and the just claims of the laborer? The practice of loaning money on interest tends to create capital; the old practice of loaning without interest tended to create a strong middle class, in which the workman was the owner, or, at

least, had prospects of becoming an owner in due time.

Often enough we hear bitter outcries against Wall Street and the railway magnates and the capitalists in general; yet these very persons and millions of their kind make these hated slave-drivers possible by the blind support they give to the system of loans for interest, thus putting into their hands that "principal economic scourge of civilization." We must go deeper than the surface if we wish to bring about anything like industrial peace. By lopping off the sprouts springing up around the stump of the deadly upas-tree of modern economic conditions, we shall but help to produce a double crop next spring. It is only by digging up the root that we shall succeed in clearing the ground for the tree of noble human life for the poor as well as for the wealthy. The root of the deadly tree is the practice of taking interest. There let us strike our best strokes.

J. E. R.

Saint Paul's

By Charles J. Quirk, S. J.

What have we here 'neath this great poised dome?

The ancient glory of God's sacrifice,
Which links for e'er the earth to Paradise?
Alas! not here, 't is but Fame's hall—a
Tomb—

A Monument proclaiming England's doom,
Who cast aside the holy Faith of Rome!

Ubiquity

By Charles J. Quirk, S. J.

He would not take God's offered pain, but
tried

By pleasure to ignore it and deride;
Still in his joys fulfillment was denied,
And Pain once more walked closely by his
side.

Dangerous Tendencies in Catholic Exegesis

(Conclusion)

Father Rose, O. P., is also in bad company when he follows non-Catholic scholars and uses the phrase "funeral feast" when speaking of the institution of the Holy Eucharist. According to this writer the words used at this feast have a "wealth of symbolism." In his "Studies on the Gospels" (p. 250) he says: "The simple elements, the bread, the cup of wine, by an audacity of comparison warranted only by His omnipotence and prescience, are instituted as symbols of His body about to be immolated, and of His Blood, which is to be poured out. Everything is now the figure and prediction of that death, its moment, its significance, and its benefits.... The Saviour, in order to pre-figure His body to be broken, His blood to be poured out, takes eatable and drinkable elements... Undoubtedly, in the first place, the Saviour wished to announce His death by presenting successively the symbols figuring His body and His blood."

Father Rose moreover wrongly interprets St. John, into whose Gospel he reads "higher meanings, consequent upon the long indulged theological meditations of the Apostle; and almost transformed into new meanings."

Msgr. Batiffol, a lecturer and critic at the Institut Catholique of Paris, likewise follows Protestant commentators and untrustworthy Catholic scholars. Thus, in a lecture (later published as "Six Leçons sur les Évangiles") delivered before a class of young ladies, he proposes as authorities, Weiz-

säcker, Harnack, Renan, Resch, and Jülicher, who "reach not the kernel of Holy Writ but only gnaw at its husk." His selection of Catholic writers is unfortunate also; he proposes Msgr. Duchesne and P. Calmes. The former's "Histoire Ancienne de l'Église" was condemned by the Holy Office. Duchesne, according to Father Drum, "solves the Johannine problem by a theory which is dangerously like to that of the Modernistic distinction between the Christ of history and the Christ of the Christian conscience."

Batiffol errs not only in interpreting the discourses of Jesus as Johannine translations of cryptic sayings, but also by breaking up these discourses into sayings of Jesus, which fade away almost imperceptibly in meditations of the evangelist. Thus, when Jesus speaks to Nicodemus, without any gap in the dialogue, abstract explanations of a sort with the prologue are introduced; then, of a sudden, the dialogue ends, and the explanations go on. These explanations carry on the thought of Jesus, yet are spoken to Nicodemus. They are addressed to disciples "who are not there to hear, but are merely the readers of the Gospel. May we not say that we have here a conversation between Jesus and Nicodemus, which has been paraphrased by the evangelist?" (See Rose, "Studies on the Gospels," pp. 129—130). Father Drum answers: "Most emphatically, we may not! To say that John targumed the sayings which he reported Jeus to have

uttered, is to give the lie to an evangelist, to belittle an inspired historian, and to fly in the face of God, the Author of Scripture. This targum-theory of Monsignor Batiffol is merely a covert introduction of John's meditations into the discourses of Jesus, and spells ruin to the historical worth of anything that John reports in these discourses. If we give up the historical worth of anything that John reports Jesus to have said, we logically degrade the Johannine discourses of Jesus to a Modernistic contemplation of the Gospel, a mere evolution of the Christian conscience."

Fr. Drum concludes his article with the following words: "The Gospels would be of no historical worth whatsoever, either human or divine, were they merely such records of a kernel of fact, round about which was gathered a husk of fancy,—the evolution of the Christian conscience. Pope Benedict XV, in 'Spiritus Paraclitus,' has explicitly condemned this theory of the evolution of the Gospels. Not so did Jerome, Augustine, and the other Doctors of the Church understand the historical trustworthiness of the Gospels." (See *Acta Apostolicae Sedis*, 15 Sept. 1920, p. 397).

Transubstantiation and the Real Presence

The Rev. Martin J. Scott, S. J., says in his otherwise excellent book, "The Hand of God: A Theology for the People" (p. 45): "Reject the dogma of Transubstantiation and you have no sacrificing priesthood, no divine offering to make to God."

This is a very common error, and hence Father Ernest R. Hull's criticism of the passage in the *Examiner* (Vol. 70, No. 18) is worthy of reproduction for the benefit of a larger audience.

Transubstantiation, says Fr. Hull, concerns the *mode and manner* of Christ's real presence, and not the real presence itself. The Eastern churches are at least indefinite and vague about Transubstantiation, and yet they believe definitely in the real presence. The High Anglicans reject Transubstantiation, and yet they believe in the real presence. The Lutherans reject Transubstantiation, but they believe in the real presence, and teach consubstantiation in its

place. Transubstantiation means that the substance of the bread ceases to exist as such, and *becomes* the body of Christ instead; whereas "consubstantiation" means that the substance of the bread remains, but is *penetrated* by the substance of Christ. In our doctrine Christ is there only, and the bread is not there; in their doctrine Christ is there, but the bread is there also.

Denial of Transubstantiation merely means denial of a certain explanation as to the *manner* in which Christ underlies the accidental species. It does not militate against the reality of His presence. Hence the denial does not carry with it the denial of the sacrifice of Christ, nor does it deny the sacerdotal character of the priesthood. The denial of a sacrificing priesthood stands altogether on other grounds. The Zwinglians denied the real presence of Christ, while the Calvinists allowed Christ's presence only in the act

of communion. They both got rid of the idea that Christ was in the Eucharist as the divine victim of a real sacrifice. The Eucharist became a sacrifice of praise and thanksgiving of the symbolic or metaphorical order, the sacred species being merely symbols. In England the real presence and the real sacrificial character of the Eucharist were both denied. It was in consequence of that denial, and not of the denial of Transubstantiation, that the sacrificial nature of the ministry was denied, and all references to it were carefully expunged from the liturgy and from the ordination service.

Hence the passage quoted needs to be rectified, as well as the statement on the same page that "the dogma of Transubstantiation is *fundamental of Christianity*." Belief in Transubstantiation is necessary because it is one of the doctrines of the Church; for no doctrine of the Church can be denied without implicitly rejecting the authority of the Church in matters of dogma. But in the organic scheme you cannot say that Transubstantiation is a fundamental doctrine. The fundamental doctrines of Christianity (after the natural truths about God, creation, etc.), are the Fall, the Incarnation, the Redemption, the system of grace, and the supernatural sonship. All other doctrines, though integral to the system, are accessory and superstructural. Transubstantiation, being merely an explanation of the mode of Christ's presence, cannot therefore be called fundamental. To say that Transubstantiation is a *crucial test-question* between the Church and the sects is of course quite a different thing.

That K. of C. History

The Knights of Columbus have voted a million dollars for a history of the U. S. that will not in any way be tainted with prejudice. We are not told what form the history is to take. The *Catholic Transcript* (Vol. XXIV, No. 10) presumes that a text-book for school use is contemplated, and asks:

"In what schools is the text-book to be used?.....No history prepared by the K. of C. will be received by the authorities that sponsor the public schools. The publishers of the textbooks already in the field will have something to say, and what is said will not favor the production of the Knights of Columbus. Is the history to be prepared for exclusive use in parochial schools?.....In this assumption, it is needless to say that the new history must be so far superior to existing textbooks as to warrant the scrapping of the ancient volumes. The old authors will feel that their pioneer work was not duly appreciated, and the ambition of prospective historians will be quenched. The best histories, we fancy, grow out of the ambition of specialists who know their field, who delight to browse in its pastures, and who take up the task as a labor of love. The improvised historian, with guarantee of financial success, may, or may not, rise to the occasion. We are inclined to think, however, that the chances are mainly the other way."

We share this view, especially since that avatar of prejudice, Maurice Francis Egan, is to be one of the editors of the new history.

The Definability of the Assumption

Dr. Toner contributes to the *Irish Theological Quarterly* an article on the definability of the doctrine of the corporeal assumption of the B. V. Mary into Heaven. He contends that the doctrine is implicitly contained in the revealed dogma of her divine maternity and intimately connected with that of her Immaculate Conception. Besides this implicit testimony we have the explicit assertion of Mary's Assumption in the celebration of the feast (which antedates that of the Immaculate Conception) and in the universal belief of the early Church. Moreover, some Scriptural texts, in the light of Patristic interpretation, seem to furnish as much prophetic evidence as do similar texts usually appealed to in favor of the Immaculate Conception.

* * *

In connection with Dr. Toner's article the *Ecclesiastical Review* (LXV, 3) calls attention to a somewhat different attitude assumed in the *Theologische Quartalschrift* of Linz by Dr. J. Ernst, who endeavors to prove that the dogma of the Immaculate Conception does not necessarily postulate the doctrine of the Assumption. Mary's immunity from original sin, he contends, did not place her in the state of original justice and, therefore, despite her complete sinlessness, she was not exempt from the universal law of death and corruption.

Dr. Ernst admits that from the dogma of the Immaculate Conception we can draw arguments of congruity for the Assumption, but says these are not sufficient to furnish theological certainty.

The Case of Mrs. Bergdoll

There is an oft-recited poem by Kipling, telling of a mother's devotion. It begins like this:

"If I were hanged on the highest hill
Mother o' mine, Mother o' mine
I know whose love would follow me still
Mother o' mine, Mother o'mine."

Most of us have considered this poem as complimentary to mothers in general, as it was once supposed to be truthful. Most of us would, at one time, have had little patience with an effort to brand this mother's trait as traitorous, to penalize it through court process, or to try to wipe it out with drastic measures. But that time has passed. We now know that when the hue and cry is raised against any man, it is his mother's duty to join in it. If she fails to do so it is good Americanism to denounce her. If she intends to help or shield her son, good 100 per cent Americans will hound her into prison and take from her all her property. She may be but one woman against a nation of a hundred million, but national honor, patriotism, sound Americanism, etc., require a united and courageous attack by the brave 100,000,000 upon the one woman so mean, contemptible, and cowardly as to brave their wrath for the sake of her son.

So it turns out to be in the case of one mother of this kind, a Mrs. Bergdoll of Philadelphia. All mothers will take note of the well deserved fate of this wicked woman and rid themselves of any inclination to harbor that silly and pernicious sentiment known as "maternal love."

"ALL'S WELL"

—If you do not bind your REVIEW, hand the copies to others after you have read them.

Darwinism and Catholic Orthodoxy

In a recently published volume, Chanoine Henri de Dordolot, a distinguished scientist and professor of paleontology in the University of Louvain, deals with the ever burning question of the origin of species,—exclusive of man, of which latter he intends to treat in another volume. With the approbation of the Rector of the University and of the Archbishop of Malines, Prof. de Dordolot maintains that the theory of natural evolution in the way it was stated by Charles Darwin is in no wise contrary to Catholic orthodoxy. He brings forward proofs to show (1) that certain Fathers and Doctors of the Church, notably St. Gregory of Nyssa and St. Augustine, were very favorable to a doctrine of evolution; (2) that the well-ascertained facts of geology, considered in the light of Catholic tradition and philosophy, raise the conviction of the naturalist concerning the origin of species by evolution to a high degree of certainty.

A more detailed review of the book by the Rev. Aidan Erlington, O. P., will be found in No. 3161 of the London Catholic *Universe*, to which we must refer our readers.

Education for Military Efficiency

Dr. J. J. Tigert, U. S. Commissioner of Education, in a recent address urged the need of an efficient fighting force as an argument for the extension of educational activities. The argument does not appeal to the editor of the *Freeman*, who says (Vol. III, No. 17): "At the height of pre-war navalism in England, and militarism in Germany, the paternal and impe-

rial governments of these two countries were scrubbing, vaccinating, and educating the masses of the people, and generally conditioning them for the economic contest, and the military contest that came out of it. The 'life of service' was emphasized out of all proportion, and the war was as systematically prepared for as any fat-stock show." Like the *Freeman*, we are not at all interested in education for military efficiency.

The Religion That People Want

Silas K. Hocking, an English novelist, says in the London *Daily Express*: "People want a religion which is in touch with life."

He probably means that people shun religion when it conflicts with the kind of life they prefer to lead. They want nothing that puts a check upon their freedom to do as they please and to regulate their conduct according to their inclination.

This and similar utterances are samples of what the *Universe* aptly calls "the topsy-turvy concept of religion," which is increasingly taking hold of the minds of many. "To such," adds our contemporary (No. 3163), "religion is a sentiment which must accommodate itself to man's ephemeral theories and natural tendencies, not an objective rule imposed by the Creator on the human mind and will, and demanding compliance. Yet if religion means anything at all, it implies a *duty* of service in accord with the Divine Will, and the servant who stipulates that the manner of his service shall be according to his own preference, is no servant of the Master at all, but an unwarranted dictator to Him."

The New Code on Interest-Taking

Two of our contributors have lately quoted in the original Latin canon 1543 of the new Code of Canon Law, which deals with the subject of interest, and we are asked what that canon really means.

The text says, in plain English, that "if a usable thing is given to anyone so as to be his, and he is later to return a like amount of the same thing, then no interest may be received on account of this contract; but in lending a usable thing, it is not in itself wrong to bargain for the legal rate of interest, unless this be clearly excessive or even for a higher rate of interest, if there be a just and adequate reason for claiming it."

As to the meaning of this canon Fr. Augustine says, while no interest may be demanded for the use of *res fungibiles* (*i. e.*, things that can be replaced in kind), if given in such a way that the borrower becomes the owner, and if restored in kind to the same amount, interest on loans is permitted according to the usual and legal rate, not precisely by reason of the contract, but by reason of the risk incurred and other circumstances.

Digging for the Holy Grail

Apropos of the seven hundredth anniversary of the death of Wolfram von Eschenbach, the author of "Parsival," new interest in the Holy Grail has manifested itself in various ways and different places.

England is excavating at the spot where, according to one legend, the Grail once was, or was left. Germany has come forth, however, with the assurance that

Montsalvatsch, the stronghold in which the Grail was buried, is located at the Ettal Monastery in Bavaria.

This monastery was ordered built by Ludwig of Bavaria in 1328. Ludwig is said to have been personally acquainted with Albrecht von Scharfenbrecht and to have intrusted him with the delicate and difficult task of completing Wolfram's "Titurel."

The affair is exceedingly complicated. Reliable "finds" will hardly be made. "It is nevertheless better", says the *N. Y. Literary Review* (Vol. I, No. 51), "to dig for the Grail than to engage in many other enterprises that have been known to prove seductive to men," especially, we may add, if the symbolic meaning of the Grail is duly attended to.

In America, as some of our readers may not yet be aware, we have a Catholic monthly magazine called *The Grail*. It is published by the Benedictine Fathers of St. Meinrad, Ind., and devoted mainly to furthering the cult of the Blessed Sacrament.

—Dr. James J. Walsh, in a paper contributed to *The Queen's Work* (Vol. XIII, No. 9), quotes an old English writer as saying: "There are three great arguments for atheism—health and wealth and friends. When we have these we do not need God, and it is comparatively easy to persuade ourselves of His non-existence. Should we lose our health and lose our wealth, and therefore, of course, lose our friends, we are almost sure to come into a state of mind in which we know that there must be a God." This, says Dr. Walsh, is after all only a direct personal way of putting the best explanation we have of the mystery of suffering and of evil in the world.

Notes and Gleanings

—"Move to Make Schools Human," is the title over a news item in one of the daily papers. Are we to suppose that heretofore our (public) schools have been inhuman?

—Fr. Herbert Thurston, S.J., begins in the September *Month* a series of papers on "The Problem of Anne Catherine Emmerich," which we shall review after their completion.

—Dr. James J. Walsh holds that one need not be thin to be ascetic. "I think," he says in a paper contributed to the September issue of *The Queen's Work*, "that it probably would be quite surprising to find how many of the saints who accomplished some of the world's best work were rather a little overweight than underweight."

—In several cities it is planned to feed the hungry school children, of which Detroit, for example, is said to have no less than 10,000. A good many of these children also lack decent homes. Why not provide dormitories for them? We are on the way to "socialize" the children, *i.e.*, make them the wards of the commune or State; yet we profess to be horrified by some of the things the Bolsheviks have been doing in Russia.

—The *American Monthly* for September reports a record long-distance radio-communication. The station situated at Nauen held a communication with the Brazilian Steamer, "Bahia Blanca" on the Southern Atlantic, at a distance of 4340 kilometers. Only untoward atmospheric conditions prevented the continuation of the test next day at an even greater distance. This highly remarkable experiment warrants the expectation that it will soon be possible to communicate between Nauen and New York. Not long ago the German radio station at Königswusterhausen communicated by wireless telephone not only with all the cities of Germany, but with all the capitals of Europe as well, and the auditors were able to hear an opera distinctly by wireless!

—A controversy has been going on in the *Detroit Journal* of late regarding married women as school teachers. One married teacher is quoted as saying that modern conditions make it difficult to have large families and, consequently, married women have ample time to teach. It is a strange philosophy that women who have no children, and probably want none, should teach the offspring of honorable Christian mothers who bear the burden of raising a large family. Some of us are old-fashioned enough to think that married women have no business in school, but should attend to their homes.

—The *London Times*, which itself is not above accepting a fictitious story in furtherance of its purposes, has done good service by exposing the provenance of the ridiculous "Protocols of the Elders of Sion," which have been exploited in many languages for the purpose of showing that there was a Jewish plot to overthrow Christian civilization. These supposed revelations, fabricated by the Russian police and first published in 1905, are conclusively shown to be a plagiarism of a French attack on Napoleon III, produced in Paris in 1865. The *Times* articles are available in a brochure entitled "The Truth About the Protocols: A Literary Forgery," which can be had from the publishers, Printing House Square, London, E. C. 4, for 1s. 2d.

—Now that Captain Patzig and Lieutenants Dithmer and Boldt have been convicted and sentenced at Leipsic for inhuman conduct in attacking the hospital-ship *Landover Castle*, it would not be amiss to have an accounting from the other nations engaged in the late war. Or is it that the inhumanity of war breeds crime in the hearts of "the enemy" only? Professor Gallinger's "Gegenrechnung" and the "Liste der Grausamkeiten gegen deutsche Gefangene," compiled by Count Reventlow, record matters that make the Dithmer crime pale into insignificance. Here are innumerable instances of long-drawn out torture visited upon defence-

less German prisoners with all the brutality of primitive savages. In strict justice these matters should be recorded and the world should know that Mars is an impartial distributor of deviltry among his clients.

—Apropos of two new books designed to prepare students for newspaper work, a writer in the *New Republic* (No. 350) observes: "The technique of the newspaper man's job is not so difficult to learn. Many have learned it without attending schools of journalism. The school of journalism, if it is to be a serious, significant, and permanent division of the university, has got to consider itself a servant, not of the students who attend it, not of the newspapers that employ its graduates, but of the public, which reads the newspapers and is dependent largely upon them for the information essential to dependable democratic government. The editorial writer of course must know how to write. But if he has not unyielding honesty, a thorough sense of fairness and justice, and a wide knowledge in subjects of public concern, it were better for the public that he were illiterate."

—On July 28, the corner stone was laid for the new library of the University of Louvain. Naturally this event was exploited to the full by all those possessing that peculiar bent of mind which makes them see but one side of any event. What was not advertised was the significant fact that the "Einkaufsgesellschaft Löwen," organized in Leipsic, had, up to the end of February, 1921, gathered 44,791 volumes, worth nearly five million marks, which it sent to Louvain. This was followed by a large collection of manuscripts, some of them very rare and valuable, including volumes of manuscripts acquired at the auction of the monastery library of St. Jacques at Liège. The German government cooperated in this noble work of restoration by contributing a large sum in cash and a great number of library treasures. Since all this work was done under the direction of scholars and experts, and with a

peculiar regard for the needs of Belgium, Louvain will soon again have a very valuable library, for which it will be largely indebted to the "Huns."

—Msgr. Bickerstaffe-Drew, in his "First Impressions of America," just published, among a variety of other things comments briefly on prohibition. After sketching the reasons that led to its adoption, he points out that its effect is precisely that with which its promoters are accused by their opponents—a general irritation, further acerbation of the poor against the rich whose wealth enables them to evade so much of its weight. He can understand the objections to the saloon system and the determination to get rid of it, but he adds: "A legislation powerful enough to impose universal prohibition would certainly be powerful enough to reform its saloon system drastically and effectually." It has been and still is our opinion that prohibition will not stand as such, but within a few years lead to a system of strict regulation of the liquor traffic which will do away with whiskey as a beverage but permit light wines and beer under certain restrictions.

—In connection with certain articles on the question of interest-taking that have recently appeared in the *F. R.*, the *Buffalo Echo* (Vol. VII, No. 33) calls attention to an article in the *Theologische Quartalschrift* of Linz, 1915, Heft 1, pp. 28 sqq. The writer says that some of the foremost theologians of our time have not hesitated to present the unadulterated teaching of the Church on the subject of usury, but showed a tendency to discover some kind of reason for recognizing as justified in practice that which they rejected in theory. "As faithful sons of the Church they do not wish to run counter to her pronouncements, but the fear of some energetic action that might possibly lead to a violent overthrow of prevailing conditions prompts them to advance the most diverse reasons for giving a semblance of justification to the present universal economic system, because they accept it as per-

manent. On the other hand there is evidently a disposition to avoid jeopardizing the great economic developments which have attended the past one hundred years; there is an apprehension—based on a misconception of actual conditions—of making common cause with the Socialists, or even with the 'rigorists'."

Forty Years of Missionary Life in Arkansas

By the Rev. JOHN EUGENE WEIBEL, V.F.

(*Thirty-seventh Installment*)

I was always glad to have a visit from Fr. Furlong, and he came often and hardly ever missed a profession or other solemnity. And his immense treasury of anecdotes was always sure to please the company. The priests of Arkansas regarded him as one of their own, although he belonged to the Archdiocese of St. Louis. Albeit he was very kind and extremely easy with everybody, indulgent to a fault, he nevertheless deserved to be called a kind of "John the Baptist" in the wilderness, preparing the people for the acceptance of the Gospel.

After Easter (1893) Father Fürst and I changed places. I returned for a time as pastor to Pocahontas. On Easter Sunday a terrible tragedy happened near Jonesboro. A Spaniard, of very dark complexion, had bought a place near town and was living there. On account of his complexion, people took him for a negro and wrote threatening letters, commanding him to leave. He paid no attention to the threats, but remained. Thereupon a gang of young men, under the guidance of a lawyer, all belonging to the "Ku Klux Klan", went to drive the man out. However, this was not an easy task; the Spaniard resisted and killed several men before he was killed himself. The leader was wounded, but did not die, and later was condemned to several years in the penitentiary. In those days they tried to keep negroes out of the towns and the county. Once quite a number of negroes came from Mississippi to locate at Jonesboro. The people collected money to pay their way to Brinkley. But they kept on coming and it was impossible to make up the money so often. The prejudice gradually waned and at present numerous colored people live as peacefully in Jonesboro as anywhere else. The same change took place with regard to the Catholics and especially to St. Bernard's Hospital. Once the whole staff of physicians, except Dr. Lutterloh, quit because I allowed negroes in the operating room, and I received letters threatening arson. I did not pay any attention to this outbreak of prejudice, but offered part of the hospital for the

care of the colored people. To-day the doctors are as willing to look after the colored as the whites, and no one would think it right if the Sisters should refuse to receive negroes into the hospital.

It was the same way when I had the Sisters start a school for the colored children at Jonesboro. I received anonymous letters threatening to burn our church and school if I persisted. I paid no attention to them, and after a while everyone was satisfied. I am sorry the school could not be continued for want of teachers. A great deal could be accomplished by an intelligent religious training of the colored people. The negroes are naturally religious, and if well instructed make good Christians. They are to be pitied rather than censured for their emotional aberrations. I remember how many years ago in Pocahontas a colored woman, black as ebony, would at times "get religion" at a revival, and after the excitement would be like dead for two or three days. On one occasion, when she "got religion", she began to shout and jump. She had filled all her pockets with coffee beans from the house where she worked. While jumping the coffee was scattered all over the floor of the church. Had she not been in earnest, she certainly would not have jumped, thereby letting it be known how much coffee she had stolen. With the colored people educated and grounded in the fear and knowledge of God, our government would have a most reliable and faithful auxiliary in keeping up order and law. But if not raised in the fear of God and treated like second-hand citizens, we should not wonder if those millions would be effectually used by some cunning leaders against the government and the present order of things. He who sows wind shall reap the whirlwind.

There was so much malaria in Arkansas in those days, especially in the northeastern lowlands, that the daily greeting used to be: "Did you miss your chill?" or "Did you have fever to-day?" A farmer, when asked how his family were getting along, would answer: "They are just about up; Ma had a chill yesterday, and Johnny and Pete were chilling to-day, and I am just tolerable." On the mantle-piece you would generally see a bottle with quinine. Even Bishop Fitzgerald had a quinine bottle in his dining-room. As capsules were not yet in general use, the quinine was mostly taken from the point of a table knife and washed down with a little whiskey or toddy. Of course there was much more whiskey drunk in those days than at present. However, even then, the more refined people did not drink, or at least did not let people know if they did. Many a ridiculous incident occurred in that line. Once on a very rough day I came to Bald Knob and was hospitably received by a family. Soon after my arrival the gentleman sent his wife into the kitchen. After she had gone, he

brought out a jug and remarked: "Father, this is such bad weather, you ought to take a drink, lest you get a chill. I always keep some on hand, but don't want her to know it; she might take to drinking." After some time the wife came back and said: "Steve, you must go to the barn and look after the horses; they have not been fed." After he was gone, she opened a closet and brought me a drink. She always kept some whiskey for sickness and special occasions, she said, but did not wish Stephen to know it, lest he should become a drunkard.

There were places where they had so-called moonshine whiskey—surreptitiously made in caverns and mountain recesses. There was a very heavy penalty for making it. Many a life was lost among government officers and moonshiners in hunting down those places. Sometimes farmers were caught making a little "moonshine" for their own use, and when that fact was evident the judge was usually lenient.

This year (1893) the certificate of the reception of the Sisters into the Congregation of Mt. Olive was received from the Most Rev'd. General Maria Seriola, O. S. B. After the yearly retreat given by the Rev. P. Eustace, O. S. F., they renewed their vows in conformity with those of the Olivetans. Their statutes were revised by the general chapter of the abbots of that congregation, and the union was approved by Bishop Fitzgerald.

On the 27th of August was celebrated the 25th anniversary of the opening of the Catholic missions in Northeastern Arkansas, with Pocahontas as headquarters. Due and grateful mention was made of the lamented first missionary, Father James O'Kean. After high Mass the whole congregation took dinner under the trees near the church; it was a love feast, reminding one of the *agape* of the early Christians. An address of thanks, signed by all the men of the congregation, was sent to the beloved Ordinary. Pastor and congregation remained together

in joyful celebration until vespers, when all repaired to church once more. After vespers benediction of the Blessed Sacrament crowned the day. In the morning of the same day five candidates had received the habit of St. Benedict.

(To be continued)

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Literary Briefs

—Jos. F. Wagner, Inc., present the second volume of the Dogmatic Series of "A Parochial Course of Doctrinal Instructions for all Sundays and Holydays, based on the Teachings of the Catechism of Trent and Harmonized with the Gospels and Epistles of the Sundays and Feasts," prepared and arranged by the Rev. Charles J. Callan, O.P., and the Rev. John A. McHugh, O.P. The first pages of this volume reproduce in facsimile a high commendation of the programme of the series from the Holy Father through Cardinal Gasparri. This commendation will strike every careful reader as well deserved. Volume two, like its predecessor, very conscientiously follows the plan of popularizing the Roman Catechism, and the selection of sermons made by the editors is excellent. Among the contributors are such celebrated preachers as Bishop John S. Vaughan, Bishop Alex. McDonald, the Rev. P. Hehel, S.J., the V. Rev. Bede Jarrett, O.S.B., the Rev. Thos. J. Gerrard, the Rev. C. Bruehl, D.D., the V. Rev. P. A. Sheehan, D.D., Bishop Wm. Schneider, the Rev. Jos. McSorley, C.S.P., and many others. When completed, this collection will be one of the best of its kind in English. We cordially recommend it to the reverend clergy.

Books Received

- High School Catechism; or the Baltimore Catechism Explained in Accordance with Holy Scripture, the Decisions of Holy Church, the Teachings of the Fathers and of the Doctors of the Church, particularly St. Thomas Aquinas and St. Alphonsus de Liguori.* By Msgr. P. J. Stockman, Chaplain Immaculate Heart College, Hollywood (Los Angeles), Cal. 828 pp. 8vo. Published for the Author by the America Press, St. Louis, Mo.
- Signals from the Bay Tree.* By Henry S. Spalding, S.J. 208 pp. 12mo. Benziger Bros. \$1.50 net.
- Die Schriftlehre vom Sakrament der Firmung.* Eine biblisch-dogmatische Studie von Joh. B. Umberg S.J. xii & 217 pp. 8vo. B. Herder Book Co., \$2 net.
- Vademecum Theologiae Moralis.* In Usum Examinandorum et Confessariorum. Auctore Dom. Prümmer O. P., Prof. in Univ. Friburgi Helv. xxiii & 593 pp. 16mo. B. Herder Book Co. \$2.50 net.
- Pope Pius IX.* By J. Herbert Williams. 48 pp. 12mo. Sands & Co. and B. Herder Book Co. 60 cts. net.
- Gildersleeves.* [A Novel]. By E. M. Wiltmot Buxton. 349 pp. 12mo. Sands & Co. and B. Herder Book Co. \$2 net.

The Religion of the Scriptures. Papers from the Catholic Bible Congress Held at Cambridge, July 16-19, 1921. Edited by the Rev. C. Lattey, S.J. viii & 106 pp. 12mo. B. Herder Book Co. 75 cts. net. (Wrapper).

The Formation of Character. By Ernest R. Hull, S.J., Editor of the *Bombay Examiner*. With a Preface by the Bishop of Salford. B. Herder Book Co. 50 cts. net. (Wrapper).

The Church and Eugenics. By the Rev. Thomas J. Gerrard. Third Edition, Revised and Enlarged. 64 pp. 12mo. The Catholic Social Guild and B. Herder Book Co. 20 cts. net. (Wrapper).

Report of the Diocesan School Board of the Diocese of Leavenworth, Kansas, August, 1921. 44 pp. 12mo. Atchison, Kas.: The Abbey Student Press. (Wrapper).

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 Oct. 1st, 1921.

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, Eleanor Preuss, 5851 Etzel Ave.

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 St., 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 Sept. 1921.

(Seal)

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Notes on Secret Societies

The White Rabbits.

We read in the *St. Louis Post-Dispatch* of May 27: "Incorporation papers have been granted to a fraternal society to be known as the White Rabbits, which includes 200 former members of the Order of Owls, who have withdrawn from that body and instituted lodges, under the new title, in Missouri, Illinois, Kansas and Ohio. C. J. Abeln of 3928 South Broadway is supreme organizer of the new body.

The National Grange.

The National Grange was organized at Fredonia, N. Y., in 1868 and now has branches in thirty-three States, chiefly in the North. Its total membership approximates 750,000. S. J. Lowell, "Master of the Grange," admits in a recent report that the Grange "is a secret order," but asserts it is "non-sectarian and non-political and wholly devoted to agriculture and agricultural pursuits." (See the *Christian Cynosure*, Vol. LIV, No. 1).

The Degree of Honor Protective Association.

Carl S. Mundinger, of Walker, Minn., presumably a Protestant preacher, contributes an article on this organization to the May number (Vol. LIV, No. 1) of the *Christian Cynosure*. He bases his statements on information received from Mrs. Lois A. Geiser, Grand President of the Minnesota branch. The Degree of Honor, according to him, is a fraternal life insurance society organized in 1916, with branches in every State of the Union. In Minnesota alone it has 18,000 members. The business of the lodge is conducted entirely by women. "Talitha cumi" is the motto. The meetings are opened with prayer. The (Protestant) Bible is open on the altar in the centre of the room. The name Jesus is never mentioned. The lodge claims to be "Christian in its teachings without being sectarian," and to have for its "fundamental principle the Golden Rule." The burial service is objectionable from the Christian point of view.

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The Fortnightly Review

VOL. XXVIII, NO. 20

ST. LOUIS, MISSOURI

October 15, 1921

Catholic Leaders in Ethnology

In No. 5 of the current volume of the *Frankfurter Zeitgemässe Broschüren* Dr. Wm. Oehl, of the University of Fribourg, Switzerland, gives a brief account (23 pp. 8vo) of the life and work of Father Wilhelm Schmidt, S.V.D., whom he justly calls one of the leaders in modern linguistics and ethnology.

Fr. Schmidt was born in 1868 at Hörde in Westfalia and entered the Mission House of the Society of the Divine Word at Steyl at the tender age of seven. In 1892 he was ordained to the priesthood. The founder and general superior of the Society subsequently sent him to Berlin to study natural science, but he soon turned his attention to the Oriental languages, especially Hebrew, Aramaic, and Arabic. In 1895 he was appointed professor in the mission seminary of St. Gabriel near Vienna, where he still teaches ethnology and linguistics. About the middle of the nineties he began to study the languages of the primitive peoples, in which vast and difficult field he is to-day regarded as one of the greatest living authorities. He is more or less familiar with all of these languages, but his specialty are those of Australia and Oceania. In 1899 he published a treatise on "The Relation of the Melanesian to the Polynesian Tongues." Since then he has published two or three new treatises on kindred

subjects almost every year. His greatest feat was the systematic grouping of the languages of Australia and the invention of the "Anthropos alphabet," so called because first published in the *Anthropos* magazine, of which Fr. Schmidt is the founder and editor-in-chief. This alphabet, because of its simplicity and clearness, marks a great step in advance and may possibly supersede all its competitors.

Fr. Schmidt is not only a great linguist, he is also an eminent authority in the field of ethnology, which he entered about the year 1900. His studies in this domain led to the publication of his *opus classicum*, "Der Ursprung der Gottesidee" (On the Origin of the Idea of God), which appeared serially in the *Anthropos* from 1908 to 1912, and of which a French translation is available under the title, "L'Origine de l'Idée de Dieu." The gist of his argument is that monotheism, the belief in one God, is the oldest religion of the human race. The argument is broadened and fortified in the author's book, "Die Stellung der Pygmäenvölker in der Entwicklungsgeschichte des Menschen" (1910), which has proved a veritable débâcle for the evolution theory. Together with Dr. Graebner, Fr. Schmidt introduced the historico-critical method into ethnology, thereby rescu-

ing that science from the unmethodic chaos into which it had fallen and placing it upon a truly rational and historical basis. This new theory is of incalculable value both from the standpoint of the history of civilization and from that of apologetics. Fr. Schmidt will demonstrate its manifold and important bearings in the third volume of his great work, "Der Mensch aller Zeiten," which is to bear the subtitle, "Völker und Kulturen." A precursor of it is "Die ethnologische Wirtschaftsforschung," by Fr. Wm. Koppers, S.V.D., one of Fr. Schmidt's ablest pupils and colaborers, who is at present in this country and whose recent collection of popular lectures on "Die Anfänge des menschlichen Gemeinschaftslebens im Spiegel der neueren Völkerkunde" (M. Gladbach, 1921) has been recommended in a recent issue of the F. R.

The immense mass of linguistic and ethnological material gathered by Fr. Schmidt and his collaborators in all parts of the world led to the foundation, in 1906, of the *Anthropos*, *International Review of Ethnology and Linguistics*, which quickly became the leading ethnological magazine of the world. It is international in the best sense of the word, and even during the world war published papers in English, French, Italian, etc., by Catholic missionaries and other contributors of various nationalities. In the conduct of this learned publication Fr. Schmidt is ably assisted by Fr. Koppers, Fr. D. Kreichgauer, and Fr. Biallas, all members of the Society of the Divine Word. The latest *heft* of the *Anthropos* that has reached us has 638 pages and contains con-

tributions in German, English, French, Spanish, on such subjects as Death and Funeral Customs among the Katchins of Burmah, the Polynesian Languages in Melanesia, the Paleolithic and Epipaleolithic Age in Spain, the Origin of Tribal Names, an Expedition to the Kágaba Indians (Colombia), the Problem of Totemism, etc., by such eminent scholars as P. Schmidt himself, Dr. Hugo Obermaier, Sidney H. Ray, Dr. Rud. Schuller, and others.

An undertaking of this kind, because of the paucity of subscribers on which it can count and the great expense of publication, cannot be made self-supporting, but must depend largely on the aid of learned societies and liberal patrons. Before the war the *Anthropos* was assisted by the Austrian Leogesellschaft and the Görres Society of Germany; but this aid at present does not amount to much, and consequently Fr. Schmidt and his associates are looking to America for new subscribers and generous patrons to keep the magazine afloat, for its discontinuation would be little less than a calamity both for the cause of science and that of Catholicity. We cordially recommend this worthy cause to our readers. Additional information and copies of the *Anthropos* can be obtained from the Rev. Fr. Bruno Hagspiel, S.V.D., Techny, Ill.

Unpublished Letters of Charles Dickens

Some fresh letters of Dickens are to be available in 1925, and will be eagerly scrutinized. His writings, as known to the world, are not fully representative of his career as a man of letters. For instance, a "Life of Christ" which he wrote for his children has never been published.

Expecting Too Much from the Knights of Columbus

The editor of the *Ave Maria*, who is usually quite discerning, puts the following observation before his readers (No. 11):

"In the closing year of the last century it was a common prediction of Catholic churchmen that 'the twentieth century will be the century of the layman.' The meaning of the prediction was, of course, that laymen would, from 1901 onwards, take a much larger share in the work of the Church than had been the case for several hundreds of years. So far as the United States is concerned, the prophecy is certainly proving true. The typical Catholic layman in this country is the Knight of Columbus; and his activities during recent years have marked him out as an exceptionally commendable son of Mother Church, not less than a thoroughly exemplary citizen of the Republic. His civic and religious virtues have been appreciatively and repeatedly acclaimed by the President in Washington and the Sovereign Pontiff in Rome. That the latter has requested the Knights to lend their active coöperation in checking the sectarian American proselytism in Italy, is an honor of which any organization might well feel proud; and the effective manner in which, in our own country, this society of Catholic laymen is holding up the hands of the hierarchy and furthering the aims of the National Catholic Welfare Council, is convincing evidence that, at last, the laity are taking their due part in the Church's task of restoring all things in Christ.

"As love of God and love of

country are twin sentiments in the soul of the perfect citizen; as, in the words of the present Chief Justice of the United States, the 'better the Catholic, the better the American', it is not surprising to learn that the latest 'gesture' of the Knights is the offering of an annual reward for the most patriotic word or deed of the year in the United States. In all probability the prize will be awarded, as happens in the case of a similar prize in France, to some one who has had no thought of being a competitor."

We confess to a little surprise at this outburst of what Sir Arthur Quiller-Couch would call "jargon," from the editor of the *Ave Maria*. The Catholic cause in America will never be helped by such flappedoodle. The Knights of Columbus are a large and, to a certain extent, an unwieldy organization. Competent leadership, one would suppose, under such circumstances, would heartily welcome well-meant criticism. The fact that the K. of C. have not, in the past, accepted criticism in good grace, seems to us to be an indication of a very serious defect in their make-up.

For the sake of brevity and clearness let us sum up the "argument" of the *Ave Maria* writer in a syllogism:

The laity (in America) are taking their due part in the Church's task of "restoring all things in Christ;"

But the laity are typified by the Knights of Columbus;

Therefore, the Knights of Columbus are taking their due part

in the Church's task of "restoring all things in Christ."

Nego majorem totaliter, we respond. Catholic life in America is at present lacking that vitality which can only come from the "laity taking their due part in the task of restoring all things in Christ." How could our national life be so corrupt, so like a "whitened sepulchre filled with dead men's bones," if the Catholic laity were even moderately active. How would it be possible that society were threatened with disruption, revolution, and chaos, if the Catholic body were healthy and vigorous, and, finally, why is the Catholic press, why are Catholic organizations and activities in general non-existent or moribund, if the average Catholic did his duty in public as well as private life?

Now, if the editor of the *Ave Maria* can take any consolation from the fact that, as he believes, "the typical Catholic layman in this country is the Knight of Columbus," we will not deprive him of the pleasure. It clearly follows from his own argument that the Knights of Columbus, as Knights of Columbus, do not take "their due part in the Church's task of restoring all things in Christ."

In matter of fact we do not believe that the Knights of Columbus, as an organization, was ever intended for that purpose; or if it was, wrong means were chosen. Much of the criticism directed against the Knights, it seems to us, has never taken this fact duly into account. For who expects a fraternal mutual benefit organization, with numbers in view and therefore an open house to all, to accomplish anything of public con-

sequence except spasmodically and by accident?

It is true that the K. of C. have laid themselves open to criticism on this point by boldly entering all fields and forums. Being improperly accoutred for the fray, because they are essentially but a fraternal society, they have essayed much, but accomplished little. We therefore believe that they should be criticized, if at all, not so much for what they do not do, or do wrongly, as for attempting so many things beyond their purview and professed purpose.

The Knights of Columbus have been to American Catholic life much what the advertising manager is to a business concern. In the current acceptance of the duties of the latter there is included no little flamboyancy, exaggeration, and hyperbole. To those who believe that the Catholic Church in America requires such "boosting," the K. of C. may appear to be a necessity; but those who believe that a modern fraternal benefit organization, with little or no discrimination in its acceptance of members and no discrimination in the choice of its leaders, can have a permanent effect upon the serious problems confronting society, will not expect any worthwhile results for Church or State. In our opinion the K. of C. can be made to serve a useful purpose in a limited way; but they will never be effective in helping to "restore all things in Christ."

H. A. F.

—It is a matter of great self-abasement, and full proof of the depravity of human nature, that sin, the only thing which God hates, we hate so little.

A Serious Menace to Our Catholic Universities

In 1914, Thomas W. Churchill, President of the Board of Education of New York City, said at the commencement exercises of Manhattan College:

"The [Carnegie] Foundation has deliberately and conspicuously made a mark of the religious colleges—particularly of the small institutions which in their own field carried on a great Samaritan work with limited equipment but a splendid spirit, and, one after another, many of the religious colleges have been seduced by great wealth to give up the independence that should be found in a college if nowhere else, and to forsake the faith of their founders. If education is not free, it will soon be formalized and dead, and I deem it my duty to enter a protest against the standardization which the Foundation attempts to secure and against its interference with religious education. It makes one boil with shame to think that in this generation and in this republic any body of men would so brazenly employ the tremendous power of great wealth as to permit it to buy the abandonment of religion."

* * *

The report of the U. S. Industrial Commission to President Wilson says:

"The money with which the Rockefeller Foundation was created and is maintained, consists of the wages of workers in American industries. These wages are withheld by means of economic pressure, violation of law, cunning, and violence practiced over a series of years by the founder and

certain of his business associates. Under the law, as it now exists, it is impossible to recover this money and pay it over to the equitable owners. We therefore recommend that appropriate legislation be passed by Congress, putting an end to the activities of this Foundation wherever the federal law can be made effective, that the charter granted by the State be revoked, and that if the founders have parted with the title to the money, as they claim they have, and under the law the same would revert to the State, it be taken over and used by the State for the creation and maintenance of public work that will minimize the deplorable evil of unemployment, for the establishment of employment agencies and the distribution of labor, for the creation of sickness and accident funds for the workers, and for other legitimate purposes of a social nature, directly beneficial to the laborers who really contributed the funds." ("Dynastic America," by H. H. Klein, pp. 146—147).

* * *

Chairman Walsh of the U. S. Industrial Commission, in summing up his report on the Rockefeller Foundation, said:

"The Foundation is entirely outside and above the government. The power it exercises is practically unlimited. I asked Mr. Rockefeller if the funds of the Foundation could be used to establish a strike-breaking agency, and he said that they could. It was shown by the testimony of Mr. Rockefeller and his son, and by that of the secretary and trustees of the

Foundation, that there is hardly anything to which the enormous power of the money it employs cannot be applied if Mr. Rockefeller deems it proper to apply it. I say Mr. Rockefeller, because Mr. Rockefeller is the Foundation. The testimony shows that the trustees exercised no authority that did not come from him. It showed that the directors were also the directors of the corporations from which the Foundation obtained its funds." ("Dynastic America," pp. 144—145).

* * *

In the New York *Globe* of March 28, 1919, Dr. W. J. Spillman, former chief of Federal farm management under the Secretary of Agriculture, wrote:

"Nine years ago I was approached by an agent of Mr. Rockefeller with the statement that his object in establishing the General Education Board was to gain control of the educational institutions of the country, so that all men employed in them might be 'right'. I was then informed that the Board had been successful with the smaller institutions, but that the larger institutions had refused to accept the Rockefeller money with strings tied to it. My informant said that Mr. Rockefeller was going to add \$100,000,000 to the foundation for the express purpose of forcing his money into the big institutions."

The Rockefeller Foundation report for 1919 shows a total fund of \$185,000,000, which includes a gift of \$50,000,000 on Dec. 18th of that year—ten million dollars in excess of all Mr. Rockefeller's other gifts. The securities in the fund include bonds at a cash price

of \$36,279,537 and stocks valued at \$139,335,997. Some of the stocks were at low valuation. Lands and unappropriated funds make up the difference.

No additional funds were given to the Foundation in 1920, but in that year Mr. Rockefeller created the Laura Spelman Memorial in memory of his wife, with an endowment of \$64,000,000.

"It is evident, from the Foundation reports," comments Mr. Klein (*op. cit.*, p. 144), "that its funds were not disbursed as lavishly as persistent publicity by hired press agents made it appear. According to this publicity most of the principal would seem to have been given away, when in actual fact not even the income has been disbursed."

* * *

We bring these facts to the attention of our readers for two important reasons:

(1) To make clear the actual and potential influence exerted upon American education by these enormous legacies of wealth, concentrated in the hands of a few men, who at the same time to a great extent rule our present industrial kingdom. Is it any wonder that our secular colleges and universities are hopelessly capitalistic in their outlook and rigorously maintain the *status quo* in all its phases?

(2) We wish to point out the danger to American Catholic institutions of learning in accepting aid from these foundations. We learn that several Catholic universities have already received such aid. We do not believe that the harmful influence has been felt directly as yet, though that will

surely come to pass. What we have in mind is this. Those departments of our Catholic universities which have in any way to deal with the social and economic questions of the day—and they are neither unimportant nor few—are already dominated by the prevailing capitalistic spirit, which has for the most part been engrafted upon them by the society and times in which we live and by the influence of the smaller charities that have come from Catholic and non-Catholic sources and which are, of course, capitalistic in their influence. But the dangerous influence of these foundations comes from the fact that when the Catholic awakening in these matters does come—and may God speed the day—our institutions of learning will find themselves bound hand and foot to a system which they must reprobate.

For these reasons we believe it the duty of all who have to do with Catholic higher education in this country, to look well to the invisible cords that bind their hands in the acceptance of financial assistance from these deleterious and dangerous Foundations.

Wiggle and Wobble

The cul-de-sac into which we can get ourselves if we attempt to justify the present capitalistic system on purely moral and ethical grounds, is unwittingly brought to the surface in an article by the Rev. F. Rawlinson in the *Christian Democrat* for September. The article is entitled "The Living Wage and the Claims of Capital." The section we have reference to reads as follows:

"The moral position of the capitalist-worker is that he is not bound to pay a full living-wage if to do so would deprive him and his family of a decent livelihood. He has an equal right with the worker to a living, and on the principle of true charity he can prefer himself to his neighbor on a question of goods of the same order of importance. But he could not lawfully take a larger income in order to indulge in luxuries beyond the common conveniences of his station in life. Further, the capitalist-worker can pay interest on loan-capital before giving a living wage. In fact, he is forced to do so, for the money will be withdrawn if he does not. Can the loan-capitalist justly take such interest? Yes: he is under no obligation to leave money in the concern. If he does, he is depriving himself of the fixed interest he can get elsewhere. As he has no share in the profits of the business, he has not undertaken any responsibility in the concern."

Here is a wiggle and wobble that would satisfy the heart of Wilson himself. It is a complete justification of the capitalist position, and if the wage-slave can cull any hope from it, we are certain that, in the end, he will get no more. As long as we try to justify the capitalistic regime, we shall get into just such difficulties as the writer in question. There have been a lot of useless pages written by Catholics in just the same tone, both here and in England, and we sincerely hope that the Workers' College to be opened at Oxford under Catholic auspices will not add to the confusion.

An Honest Day's Work

A copy of a circular letter from the Secretary of a certain Metal Trades and Founders Association to the members of the same recently came to our notice. It ran as follows:

"An eastern manufacturer found it necessary to make a 10% cut in production. The company took the conventional course in such cases. They laid off one man in ten. By all of the theoretical rules of the game, this action should have brought about the desired decrease. But it didn't. The factory, operating with 10% less men, showed an increase in production of 18%. Again the company cut down its man-power, and still the production sheet failed to show a marked decrease. In the end it was necessary to make a total reduction of 30% in man-power in order to show a 10% cut in production."

The writer asks the question: "How can we keep this efficiency when business becomes normal?" He proposes a remedy by asking the following question: "Is not now the time, when business is quiet and your employees are limited, to establish a figure that represents an honest day's work on each lathe, planer, drill press, and in fact the whole shop?"

But the question that immediately arises is, what is an honest day's work? Who will determine it, when and how? Is that an honest day's work when men are pressed by the fear of unemployment, when they see their fellow-workmen out of work, when the dread images of hungry mouths hover before their eyes? Shall this be

taken as the standard of an honest day of toil?

And even in the so-called "normal" times, how is the norm to be determined? Let us not forget that at no time under the present system of industry do men have even the approach to an adequate incentive. Their work is by no means of vital interest in their lives. They must simply work in order to live. Work is a something to be endured,—that is all. The real joy of work, the craftsman's love of creating something, is absolutely lacking. Now, under these conditions, how shall the measure of the day's toil be determined? We leave this question to be answered by the pseudo-reformers, by those who persist in believing that the present capitalistic regime can be jacked up and kept from tumbling down and burying us all beneath its debris.

The plain fact is that there is no norm at present by which we can determine what an honest day's work consists in. Not until conditions are such that the workmen have, by the very constitution of industrial society, an all-impelling interest in their labor, can we hope to determine this much-talked-of standard.

But there is brought out in the above letter another interesting phase of our prevailing society which we wish to call to the attention of those who persist in repeating the nonsense of the liberal-political school. Is it not strikingly strange that our industrial order is so constituted that men will not work efficiently unless impelled by the fear of lacking the

very necessities of life for themselves and those whom they love? Why is it that in the only too representative case cited above it was necessary to make a reduction of 30% in the working force in order to obtain a 10% reduction? The unions under their present blind leadership deny this for the greater part. Did they but know what they are about, they would not only admit this patent fact, but give it the prominence it deserves as a telling argument against the present system.

The inefficiency of the employer-employee regime is appalling. Everyone knows it is, everyone has seen it time and again in such striking instances as in the present railroad debacle in this country. Modern industry is the very antithesis of efficiency. It is inherently, essentially, fundamentally inefficient. It cannot be otherwise so long as men approach their work with the spirit of galley-slaves, and they will do so as long as they remain mere wage-earners. For this reason, and for no other, is it necessary in times like the present to reduce the working force 30% for a 10% reduction in production.

Raising Money for Church and Charity Purposes

Mr. Leslie Wells recently contributed the following thought-provoking comment to the *Catholic Herald of India*:

“Why have we those gambling bouts at the different churches every year, and in some church compounds twice a year? Because it is the easiest known way to make a fortune; and again it offers a chance, to those who pa-

tronize it, of ample compensation for the loss of a rupee. The organizers are generally pious old men who have lost the vigor of youth with that confidence in God peculiar to all the saints, particularly to those engaged in works of charity. They have more worldly shrewdness than that childlike trust in Providence which should be the leading characteristic in all charitable work. With dismay they see the hand of God shut tight and His arm contracting, so that they have no hope of ever seeing it near enough to them to get any substantial assistance. On the other hand they see hundreds of poor to be relieved, children to be fed, widows to be housed, etc.; and in despair they plan out a campaign of relief, the success of which will depend upon the attractions, chances, enticements, inducements, and enjoyments set out before a people in whose charity they have lost confidence. The show is an exhibition of weak faith, hope, and charity. I believe, and I saw it done in Ireland with amazing success, that if five good representative ladies divided the city among them, and told the people what they wanted and why, they would get far more than they do at present by gambling, juggling, and disedifying small boys and shocking big ones, and becoming a snare and temptation to older people.”

The criticism applies as well to America as it does to India. Here, too, many strange and unbecoming methods are adopted in order to “raise money.”

—We are always ready to furnish such back numbers of the F. R. as we have in stock.

The Ku Klux Klan

"Wizard" Simmons, head of the Klu Klux Klan, declares that publicity is bringing in 5,000 new members a day. The *New York World* reports that the "Klan" has grown from 34 charter members to a membership of more than 500,000 within five years.

Its "domains" and "realms" and "klans" have been extended until they embrace every state in the union but Montana, Utah, and New Hampshire. It practices censorship of private conduct behind the midnight anonymity of mask and robe, and with the weapons of tar and feathers.

Its members are not initiated but "naturalized" by a ceremony, which includes "an approximation of the Christian ceremony of baptism."

The phenomenal growth of such an organization is a sad commentary upon the condition of the public intelligence in the United States.

Let Us Sweep Before Our Own Door First!

The *Christian Democrat* for September prints an article signed "Peter the Hermit," which exposes the vaporings of a radical rag called the *Communist*. Mr. and Mrs. Paul, writing in the latter on "Revolutionary Education," declared that the efforts of the Worker's Educational Association and Ruskin College are futile, and that what they present to their students "is a diluted bourgeois culture."

We know nothing of the merits of the controversy, but it has been our experience that there has been much destructive anti-red

flag waving among us. Not that criticism is entirely futile, but the counter proposals made by the critics are worthless. What is needed, more than anything else, is bold and fearless criticism of the prevailing college and university teaching. That teaching, for the greater part, is hopelessly reactionary. Nowhere, we regret to say, have the terrible evils of the capitalistic system received more protection and shelter than in our Catholic college and university class-rooms. Is it not about time that we ignore the feeble efforts of the "Reds" and begin to clean up the dangerous mess in our own front-yard? F.

"Ptomaine Poisoning"

Modern civilization is intimately connected with canned foods, but these are always open to suspicion. They frequently decompose, and when the cans burst through the action of the gases evolved, they have to be destroyed in large quantities; or, when the process has not advanced so far, they are eaten and, it is said, poison those who eat them.

This alleged poisoning has been ascribed to products of decomposition called ptomaines. So easy is this explanation that "ptomaine poisoning" has become a household word, and it will be almost a shock to many to learn from Dr. W. G. Savage that there is no such thing. He points out in the *British Journal of Hygiene* (Vol. XX, No. 1), that many uncivilized races habitually consume putrid food, and that even civilized man "prefers his game high"; further, that the so-called ptomaines are the final products of putrefaction,

produced only when the food has long passed a stage in which it could be eaten; finally, that the evidence for their poisonous nature depends on injection experiments and not on feeding experiments. He himself proves by experiment that such food can be eaten without ill effects. The ill effects that do arise in ordinary life are assigned by him to special bacteria, for which the decomposing food forms a convenient home.

Dr. Savage is therefore far from suggesting that we should lightly consume decomposing food, but he is right in saying that the danger is more readily combated when the true cause of decomposition is known.

Legalized Suicide

"Legalized suicide" is plain English for what is disguised under the name of "Euthanasia" (see Koch-Preuss, "*A Handbook of Moral Theology*," Vol. III, pp. 91, St. Louis, 1920). In one of Msgr. Benson's novels we have word-pictures of this hope of the new paganism in actual operation—an aeroplane accident, with doctors and nurses rushing, not to help the victim, but to put him out of his pain by death—a "nursing home" where a lady escapes from her troubles by seeking painless death with the help of an ingenious scientific apparatus.

Some cranks in Boston are now agitating for the introduction of this new pagan horror. They advertise that there are thousands of men and women longing for death; that there are numbers of "tragic suicides", "involving danger to the public," and they propose the legalized foundation of a "House of Eternal Rest," i. e., a house equipped for suicide.

"It is one more illustration of the fact," says the *Catholic Times* (No. 2815), "that when 'progress' takes the form of throwing aside elementary Christian principles, there is a rapid reversion to the worst features of pre-Christian heathenism."

Correspondence

Usury in the Early Church

To the Editor:—

That the sin of usury is at the bottom of most of our present day social ills can hardly be denied, and any Catholic sociologist who does not shrink from "*sentire cum ecclesia*" will admit that we cannot follow the modern trend in this respect without running the risk of overstepping the lines drawn by the age-long teachings of the Church. But where, in our capitalistic era, do we find this "feeling with the Church" in her teachings regarding interest-taking? Looking at the general attitude among our own co-religionists it would appear that we all are too much imbued with the spirit of the modern system—some consciously and others without giving the matter any thought—to be able to conceive at first glance the fundamental wrongs contained in it and practiced under it day by day. Living in this atmosphere from our earliest boyhood days and, in many cases, benefitting from this state of affairs, it is most difficult for us to gain a clear vision in the matter. It requires serious study and a strong moral effort to get down on *terra firma* and see conditions in the true light.

For this reason the recent articles on usury in your valued journal should be welcomed by all well-meaning Catholics who have the reform of our economic conditions at heart, for these articles will induce many to pay a little more attention to this canker in our social organism.

With your kind permission, I wish to add a few remarks on the subject under discussion. In the light of the

early Christian teaching it would seem that J. E. R. is defending the correct Catholic standpoint. I refer to the early Christian centuries for the reason that I just happened to run across some quotations on usury dating from those days. In his "Storia Sociale della Chiesa" (Vol. I, p. 372) Msgr. U. Benigni says: "All [early Christian writers] are agreed that anatocism (compound interest-taking) and usury in general in its proper sense (*l'usura propriamente detta*) is prohibited. In Peter's vision of the inferno in the Apocalypse we read: 'In another swamp full of scalding hot puss and blood and mud reaching up to their knees men and women are standing: they were those who lent money and asked interest from interest.'" According to the same author, Commodian declares in his "Instructiones" that the usurer who, in order to compensate for his sin, donates a certain sum for a good cause (at the same time continuing his usurious practices) need not hope that his donation will be accepted by God ("*omnipotens tales operas omnino recusat*").

Msgr. Benigni further states that in the fourth century nothing definite had been decided about taking interest for a loan. Owing to the influence of the Hebrew tradition and the reaction against the terrible usury practiced in the pagan world, opinions varied. Some Fathers held that it was absolutely prohibited, while others thought that it was only prohibited among Christians. Having referred to Deut. XXIII, 19-20: "Thou shalt not lend to thy brother money to usury," etc., Benigni calls attention to the fact that St. Cyprian defended the idea of a general and absolute prohibition, arguing that for a Christian everybody is a brother. Opposed to this was, according to the same author, Clement of Alexandria, who observed: The Law prohibits the lending for interest to a brother, calling a brother not only one who is born from the same progenitor, but also those who are of the same tribe, the same doctrine and who participate in

the same Word ("Strom.," II, XVIII). Further, the Council of Nicaea (325) only condemns the taking of interest by the clergy (canon XVII), which leads Benigni to believe that it was not considered absolutely prohibited for laymen, as long as the interest taken was "honest" (p. 374). Benigni thinks there should be another distinction, however, *viz.*: between the needy and the well-to-do. There seems to be a moral foundation for this distinction, for to help the needy without asking any remuneration should always be the practice of a Christian, while there might possibly be an excuse for interest-taking from the rich man who uses a loan to increase his fortune.

Possibly these quotations will serve in some way to add to J. E. R.'s valuable elucidations on the attitude of the Church in this matter or they will at least induce others to help throw some new light on the question. The colossal fortunes of America in the hands of a comparatively few stand as proof for the contention that our country, more than any other, through the application of the capitalistic doctrine, has closely approached ancient heathen conditions, notwithstanding the fact that here and there a Christian spirit of helpfulness is manifested.

CORNELIUS SITTARD

St. Paul, Minn.

Caruso's Irish Ancestry (?)

To the Editor:—

I see that the Catholic press is widely reprinting from an Irish paper the statement that the late Enrico Caruso, the world-famous tenor, had an Irish mother whose name was Jessie Donaghue of Sligo.

This may or may not be true, but in the sketch of Caruso in "Who's Who in America" the information is that he was the son of "Marcellus and Anna (Baldini) Caruso." As the information given in "Who's Who" is furnished usually by the subject of the sketch, it is very likely authentic. "Baldini" does not at all look or sound like "Donaghue."

Aside altogether from this case, I may say that Irish newspapers are somewhat given to inventing Irish ancestors for famous men. At the time of the Spanish war I remember reading in a Tipperary paper that Admiral Dewey was really a man named Dehey from around Slievenamon. Irish journalists relieve the monotony of life with a little joke once in a while. Our papers here seem to have taken the Caruso affair too seriously.

It is true that another famous Italian, Marconi, had an Irish mother. She was an O'Brien, but she was not a Catholic. Neither is Marconi a Catholic, although one finds his name once in a while in lists of "celebrated Catholic scientists" compiled for popular controversy by Catholics who do not examine statements carefully. The habit of looking things up would save us from a lot of trouble.

DENIS A. MCCARTHY

Boston, Mass.

The Question of Interest-Taking

To the Editor:—

In your No. 19 J. E. R. dignifies my brief communication on "The Question of Interest-Taking" with a lengthy notice. The immediate point at issue was, in my mind: Is it a *sin* to exact interest, or is it permissible?

J. E. R. avows that ecclesiastical authority has declared: "*Tolerari potest*," and "*Non sunt inquietandi*." How are those answers to be interpreted? He thinks: "*tolerari non potest*," and "*sunt inquietandi*." He is glad with St. Paul if his disquiet is unto justice. Only St. Paul had not interest-taking in mind when he penned that particular passage, but something quite different. If it is sin, the Church could not tolerate and must needs rouse conscience. Whether reputable theologians, among whom I reckon Noldin, succeed in establishing a title for interest-taking; whether their demarcation line between usury and interest-taking is effective, is beyond me to decide. But that their viewpoint suffices for a norm of thinking and acting in regard to interest-taking can-

not, I imagine, be denied. That was my point.

But let the discussion proceed. May be the stirring of stagnant waters will call attention to an economic blunder. I have no doubt that those theologians who write and teach with approval on this question know of Benedict XIV's "*Vix Pervenit*" and of the censures issued against usurers. In the meanwhile they afford a practical solution of a mooted question.

(Rev.) JOS. SELINGER

What Is Wrong?

To the Editor:—

Your references in recent issues of the F. R. to the lack of vitality in many of our so-called Catholic universities received first-hand corroboration during the Conference of National Catholic Charities, held in Milwaukee from Sept. 19th to 24th.

As is well known, Milwaukee contains one of the largest Catholic universities in America. It was but natural to expect that the coöperation of such an institution with a gathering like the Catholic Charities Conference would have been close and vital. Yet, strangely enough, it was conspicuous by its complete absence. So marked was this lack of co-operation that the present writer heard it commented upon not a little.

The university in question has been conspicuous in other activities, such as war-drives, the Irish question, and many local civic matters. But in a strictly Catholic gathering like the Charities Conference this Catholic university was absent.

This is all the more remarkable, when we stop to consider that Milwaukee is one of the largest industrial centers in the United States, with labor problems in proportion. An industrial survey of conditions in this city would surely have been the least that a large Catholic university could have undertaken. Particularly is this true at the present moment, when the city has so large an army of unemployed.

Whatever the reason,—and I do not propose to sit in judgment, but merely to call attention to a strange state of affairs,—the sad fact is that even in normal times there is no adequate coöperation between our Catholic universities and the industrial world; and this holds not only for Milwaukee but for other places as well. Is it possible that there is a connection between the spirit of the Carnegie and Rockefeller foundations and an honest-to-goodness interest, on the part of universities, in the industrial situation? Some of our Catholic schools, I understand, are already receiving help from that quarter, and more have applied for it.

MILWAUKEEAN

Notes and Gleanings

—A learned writer (he prefixes "Very Rev." and affixes "D.D." and "Ph.D." to his name) in the *Irish Ecclesiastical Record* (No. 645) makes the egregious blunder of citing Pius IX's letter to the Archbishop of Monacen and Frisencen on the 11th Dec. 1862." The addressee of that important document is, of course, the metropolitan of München-Freising in Bavaria.

—Mr. H. L. Mencken writes: "If I have to go to hell for it, I must here set down my conviction that much of the 'Divine Comedy' is piffle." Well, he ought to go to hell—to Dante's hell. In the cold prose of Norton or John Carlyle, where the melody is necessarily lost, there may be some passages in which an alert modern reader cannot find great interest; but the number of lines of "piffle" in the "Divina Commedia" is exactly none.

—Dr. C. H. Mayo, in the *Journal of Theological Studies* (Vol. XXII, No. 88), contends that the commentators on St. Peter's denial and on the Lord's prediction of it, in interpreting the cock-crowing as referring to the act of a living bird awaking from its slumber to salute the approach of morning, are mistaken, and that the token given by Christ and recognized by St. Peter,

when he heard it, was not the crowing of a domestic cock aroused from sleep, but the *gallicinium*, the signal given on the *buccina* at the close of the third night-watch, and the change of guard." Dr. Mayo supports his interpretation with considerable skill.

—Mr. Somerville, in *Studies* (Vol. X, 39) pleads for a Catholic labor college. He expresses his belief that institutions like Ruskin College and the classes of the Workers' Educational Association have been steady elements in the British labor movement outweighing the influence of the extremists, and suggests that "a Catholic Workers' College" be established in England, "much on the same lines as Ruskin College at Oxford or the Labour College at London." Everywhere enlightened Catholics are perceiving the need of training the Catholic workmen in the principles of social justice and Christian Solidarism, so that they may become a leaven by means of which the whole body may be penetrated and gained for the cause of true reform.

—F. W. and D. N. Twort are continuing their investigations on influenza along entirely new lines, which, though sometimes leading to negative results, occasionally suggest further promising inquiries. In a paper contributed to Vol. XX, No. 1 of the *British Journal of Hygiene* (Cambridge University Press), the two doctors confirm the view that influenza is caused by a special bacillus, and that pneumococci and certain streptococci are the most important agents of secondary infections. It is generally held that the hæmoglobin of the blood is essential for the cultivation of *B. influenzae*, but they find that it will grow on media containing no blood if associated with certain spirilla obtained from grass and some extremely minute bacteria isolated from garden soil. With these organisms the bacillus seems to enter into symbiosis, and may thus survive for an indefinite period outside the human body. This important observation suggests further experiment.

—The modern city, if you have the discernment, is as mystical a thing to contemplate as Dante's "Inferno." It is so crowded with grotesque, ironic, evilly fantastic things that all the "reach of reeky Hell" fades by comparison. A "New Inferno" was once attempted by the poet Stephen Phillips. But a "New Inferno" of the modern city has never been penned or even typewritten. In it a powerful imagination could find the fullest play—for verily nothing is too terrible, absurd, or sublime to happen in London, Paris, New York or Chicago. The palette is prepared with every conceivable color for the master painter.

—It is remarkable the way the *Homiletic and Pastoral Review* (Jos. F. Wagner, Inc.) is forging to the front of late. The October issue is the best ever published. Its contributors (Dr. Chas. Bruehl, Fr. Walter Drum, S.J., Dom S. Louismet, O.S.B., Fr. Stanislaus Woywod, O.F.M., Fr. Hugh Pope, O.P., etc.) are nearly all writers of international repute, and they give of their very best. We are glad to see that the articles are for the most part short and pithy, and that the *practical* note dominates throughout. We know of no better magazine for the average clergyman, especially the busy pastor, than the *Homiletic and Pastoral Review*.

—Dr. Paget Toynbee, in his book, "Britain's Tribute to Dante in Literature and Art," finds that since 1802 the "Divina Commedia" as a whole has been translated into English about once every four years. He excludes from his record American translators and critics. Why did Dr. Toynbee make this commemorative volume so narrowly insular? English and American scholarship is one institution. And American Dantists have done good work. Though it is the fashion to scorn the Yankee bards and seers, Lowell's essay and the translations by Longfellow, Norton, and Parsons are important in the history of Dante in English, not British, literature. These men had literary gifts, they knew Ita-

lian, and they were able to appreciate a universal mind.

—"The establishment of the Catholic Worker's College will be the crowning evidence of Catholic keenness for knowledge. The culture that the college will impart, to use the phrase of Eden and Cedar Paul, will be a Catholic culture, and scientifically and educationally it will not merely be better than the stultifying Marxism of the Plebs, but it will be equal to the best standards of the Universities." Thus we read in an English paper. *Ut nam sic eveniat!* If such an announcement were made in America we should harbor more than an honest doubt whether the, so-called Catholic culture would not be watered down 90 per cent with capitalistic culture. Our leaders at present will brook no teaching that attacks the "established order."

—On the subject of evolution and the Bible one of the speakers at the recent Catholic Bible Congress at Cambridge said (see "The Religion of the Scriptures," p. 16): "If ever the theory of evolution should cease to be the mere theory it is now, and be scientifically proven, no Catholic biblical scholar will claim that of itself the biblical account of man's creation makes an application of evolution to man's body impossible. The soul is the immediate creation of God, for the Church teaches so; the biblical account of the origin of man's body is certainly partially metaphorical, for God has no physical breath to breathe into the human form He made. How far the metaphor goes, the Bible itself does not decide." Not all Catholic scripturists agree with this view.

—U. S. Senator Knox, on his arrival in Paris, said that our next war, a war of commercial competition with England, has already begun. It is reassuring to hear from one in our public life a frank statement of the true situation. Most people seem to imagine that the war is over; the fact is, however, as Senator Knox says, it has only just begun. The war of blood and iron was a mere episode, which had only the effect

of shifting the world's centre of economic rivalry. It has put the U. S. in the place of Germany as England's chief economic competitor. The sooner we all become aware of this, the better. There is precious little importance attaching to opinions about "the next war"; the important thing is that we are in it at this very moment, up to our necks, and can not possibly get out until one side or the other succumbs to a good sound whaling—or the present system of privilege and exploitation is blown to atoms.

—A Catholic publication runs an advertisement by The Brann Publishers Inc., recommending the writings of Brann, the original editor and publisher of *The Iconoclast*. After the usual fan-faronade, the statement is made in large type that "He Fought and Died for Catholicism"! This is hardly the truth; for while Brann fought courageously the A. P. A. attacks against the Church in America, the immediate cause of his death was the murderous anger aroused by an attack against the evils flourishing in a Baptist College in Waco, Texas. He was not a Catholic, either in fact or in spirit, though his word battles at times made it appear that he stood on the side of Catholicism. The good which he accomplished can hardly be questioned, though it is only fair to state that in the accomplishment of it he oftentimes violated that good taste which always distinguishes the man of culture and refinement. Nor would we recommend Brann as a "Master of our Language." He was a word-spinner and juggler of a tremendous vocabulary. His native genius was untutored and unrefined, with much adhering dross. Withal he lacked that philosophical training which makes an

editor a sure guide for his readers. His works should not be advertised in a Catholic publication.

Forty Years of Missionary Life in Arkansas

By the Rev. JOHN EUGENE WEIBEL, V.F.

(*Thirty-eighth Installment*)

The following day the whole congregation repaired to church again, as on Sunday, to assist at a requiem for all the departed members, benefactors, and friends of St. Paul's Church and the mission of North-eastern Arkansas.

After this feast, Rev. Father Fürst returned as pastor to Pocahontas, whilst I went back to Jonesboro and its missions.

After my return to Jonesboro, in September, 1893, the work for the missions received a new impetus. Father McQuaid attended Paragould and the missions around it. Father Fürst was again in Pocahontas, working hard to build up the neighboring mission of Engelberg. The distance from Pocahontas to Engelberg was about eight miles, over very rough roads, and before reaching the settlement the Fauchee had to be crossed. During high water this was often impossible, as there was no bridge over the treacherous stream, and a person risked his life if he attempted to cross. Nevertheless Father Fürst went very often to visit those settlers. It is small wonder that even to this day he is held in grateful remembrance by the old parishioners of St. John's Church in Engelberg.

In the eighties, when Ravenden was first discovered, a certain Joseph Jerger induced me to go with him to visit that place. Mr. Jerger had been one of the pioneers of Southern Indiana, and was for years in the service of V. Rev. Father Kundig, V. G., founder and pastor of Jasper and many other parishes in Southern Indiana. Mr. Jerger had lost in one week six children and his wife and mother through the cholera in Jasper, Ind. As they carried out his mother he was left alone, being down himself with the same disease. He heard the neighbors say: "He will be next." There was a bottle of medicine left, of which his wife had taken a spoonful at a time. He said to himself: "If I am to be the next, I risk little by try-

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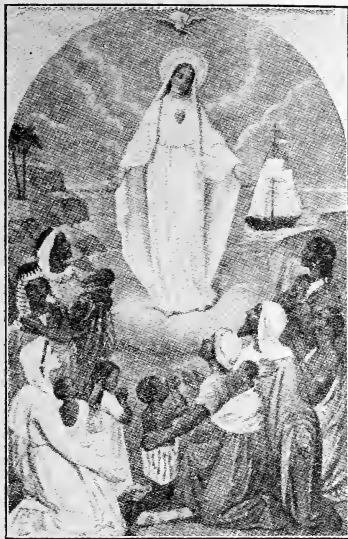
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ing anything. If there is any virtue in this medicine, I'll get it," and he emptied the whole bottle. When the doctor returned, he found Mr. Jerger cured. However, from that time on he had to be extremely careful in eating and drinking, as the strong medicine had nearly ruined his stomach. The water of Ravenden Springs was said to be good for stomach trouble, and all went well until we came to the "Eleven Point River," which we had to ford, as there was no bridge. In the river our horse sank and our buggy floated down stream. We cried for help with all our might, and luckily a native came to our rescue.

That saviour of our lives rode a horse that could swim, our horse would not move until that man blindfolded him and whipped him up; then we got safely to the other side. It may be interesting to learn that Mr. Jerger was greatly benefitted by the water from the very start. He ate a heartier supper that night than any time since his sickness and no inconvenience followed. After that he always kept a barrel of the water at his home for drinking. He died over eighty-six years old.

Many years after I crossed that river again at the same place with Father Schlatterer, now pastor of Stuttgart, Arkansas. Knowing the treacherous character of the stream, I asked Father Schlatterer to let me drive over the river. As soon as we were in the water, I whipped up the horse, so that it almost flew through the river. I had taken along a suit-case with clothes, linen and some refreshments. As the water had come up to our necks in the river, and we were quite wet, I told Father Schlatterer that we had better take some refreshments to ward off a possible chill. But when I looked for my suit-case, I found that the water had torn open the latches and the suit-case had been carried away, towards Newport. We thanked God that it was only the suit-case, and we had come out alive.

Another time I had a sick call in the so-called "Irish Wilderness," in Ripley County, Mo., about forty miles from Pocahontas. Returning, I was informed I could take a better and shorter road by fording the Current River. A man volunteered to show me the way. He accompanied me as far as the place where I had to ford the river, but there stopped, telling me he did not know himself how to get across. In my anxiety to return home I tried it, but instead of going northward about half a mile, I went straight through. Happily my horse was a good swimmer. I got my legs out of the stirrups to be ready for a fall off the animal, of whom I saw no more than the head, but I clung to his neck, and we happily reached the other side. On another occasion I tried to cross Mill Creek in a boat which was leaking, and it began to sink. I jumped into the water and swam ashore. The farmer, a

Swiss, Joseph Meyer, lent me his clothes, but within a year he himself was drowned in the same place.

The congregation at Jonesboro grew rapidly at that time. The school was well attended and the church got all together too small. Therefore the necessity of enlarging it was evident to everyone. The first money was raised in May by the school children performing a beautiful operetta and a comedy, first in Jonesboro and then in Walnut Ridge. During the summer the grown-up young people rehearsed the drama "Cecilia," by Myron A. Cooney. About fifty persons participated, and they played in Jonesboro and Paragould. On September 2, 1894, the first and last meeting was held concerning the building. \$500 was signed and the building began. A bazaar in November brought, like the previous one, \$200. In December the church was finished. The subscription list of the church was: Rt. Rev. Ed. Fitzgerald, of Little Rock, \$100; Charles Wylie, \$50; David Dupwe, \$40; John Riga, \$40; Ben Morris, \$20; Pat. Maher, \$30; Frank McNut, \$30; Charles High, \$20; Superintendent of the Cotton Belt, McGowan, \$10; George Harrington, \$10; E. Bodie, \$10; Mr. Desbonnes, \$20; E. Martin, \$10; Fr. Schmuck, \$10; Florence Rose, \$5; Mike Ormond, \$30; Roadmaster Shields, \$10; John Stack, \$10; Peter Wald, \$15; John Schächtel, \$5; Mrs. Kilebrew, \$3; Mrs. Mary Teall, \$12.50; Mrs. Katherine Higgins, \$25; Andrew O'Donnell, \$10; Caspar Sprungli, \$35; C. H. Wöerland, \$25; Master-Mechanic MacAdoo, \$10; Mrs. M. Rose, \$10; and some smaller amounts.

(To be continued)

Books Received

- The Divine Motherhood.* By Anscar Vonier, O.S.B., Abbot of Buckfast. viii + 104 pp. 12mo. B. Herder Book Co. \$1.00 net.
- Homer und Babylon.* Ein Lösungsversuch der homerischen Frage vom orientalischen Standpunkte aus. Von Dr. Hermann v. 11th, Gymnasialprofessor in Freiburg i. B. XII + 235 pp. 8vo. B. Herder Book Co. \$1.75. (Wrapper).
- Commentarius in Oden Primam Quinti Horatii Flacci ad Macconatem.* Complectens Paraphrasim quum Brevem tum Uberiorem, adornatus Adnotationibus Grammaticis, Etymologicis, Historicis, Geographicis, Mythologicis opera P. Hermanni, O.S.B. 14 pp. 12mo. Atchison, Kas.: Abbey Press. (Wrapper). 25 cts.
- Fest-Schrift zum 75-jährigen Jubiläum der St. Marien-Gemeinde zu Friderichsburg, Texas.* Eine Entwicklungs-Geschichte der Gemeinde von 1846 bis 1921 mit Illustrationen, seinen Pfarrkindern gewidmet von Rev. H. Gerlach, Pfarrer. 82 pp. large 8vo. illustrated. Standard Printing Co., San Antonio, Tex.

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Contents of October Issue, 1921

PASTORALIA. By the Rev. Charles Bruehl, D.D.
BIBLICAL STUDIES: David's Dirge Over Jonathan. By the Rev. Walter Drum, S.J.
PRACTICAL ASCETICAL NOTES FOR PRIESTS: "A Good Priest." By Dom S. Louismet, O.S.B.
COPARTNERSHIP AND COOPERATION. By the Rev. Joseph Husslein, S. J. Ph. D.
THE SACRAMENT OF PENANCE IN THE NEW CODE. By the Rev. Stanislaus Woywod, O.F.M.
CASUS MORALIS: Sunday Observance. By the Rev. Gerald Murray, C.S.S.R.
LITURGICAL DOCUMENTS FOR THE MONTH: The Feast of the Holy Guardian Angels. By the Benedictine Monks.
ROMAN DOCUMENTS FOR THE MONTH. By the Rev. Stanislaus Woywod, O.F.M.
ANSWERS TO QUESTIONS

Faculties granted by the B'shop for the Hearing of Confessions are limited to Territory of Diocese.—Children leaving the Confessional before Priest can announce Absolution.—Talking about the Neighbor.—A Priest is free to send Mass Stipends outside the Diocese without the permission of the Bishop.—Candidates for the Priesthood having no proper Bishop.

HOMILETIC PART

SERMON MATTER FROM THE FATHERS. By the Very Rev. Hugh Pope, O. P., S. T. M.
SERMONS ON THE GOSPELS AND EPISTLES: All Saints' Day. The Saint—The True Christian. By the Rev. Michael A. Chapman.
 Twenty-fifth Sunday after Pentecost. Frequent Communion. By the Rev. T. Slater, S. J.
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Literary Briefs

A New Boys' Story by Father Finn

Father Francis J. Finn, S. J., has just come forth with a fascinating new story, entitled "Bobby in Movieland." It has an atmosphere of deep pathos and romance and an entirely new background, and is written with the kindly sympathy and thorough knowledge of human, especially boy nature for which the author is famous. (Benziger Bros.)

A Practical Method of Saying the Breviary

The "Practical Method of Reading the Breviary" by the Rev. John J. Murphy "has been written principally to help ecclesiastical students to learn, in a practical way and in a brief time, how to say their Office correctly." It will be found helpful also to parish priests who experience difficulty in arranging the Office, especially for the octave of their titulars. (Blaise Benziger & Co., Inc., New York).

The Dominican Lay Brother

"The Dominican Lay Brother," by the V. Rev. V. F. O'Daniel, O.P. is an attempt at a history of the part played by the lay Brothers in the Order of St. Dominic. It does not pretend to be complete, but is historically correct as far as it goes, and that is as far as its main source goes. That main source is the "Année Dominicaine," of Lyons, which comes down to the early 18th century. Only for the U. S. do the author's researches reach the present. The two professed objects of Fr. O'Daniel in compiling this booklet were: the instruction of the lay Brothers and the enlightenment of those inclined to enter the Dominican Order in that capacity. (New York: Bureau of the Holy Name, Lexington Ave. and 60th St.)

A Novel of Japanese Life

Among the most read recent novels in England, according to Shane Leslie (N. Y. *Literary Review*, Vol. I, No. 51), is "Kimono," by an anonymous author, understood to be a Foreign Office official with a wonderful knowledge of the Japanese tongue and morals. It describes how an English peer marries a Japanese girl whose family fortune is found to be based on the Geisha trade and supply. The insight into Geisha life is ghastly and depicted remorselessly. As an attack on the Japanese ethics the book was piquantly published at the time of the Japanese Crown Prince's visit. Mr. Leslie thinks "there are only three or four Occidentals who could have written 'Kimono,' including Lafcadio Hearn, had he been alive."

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The Fortnightly Review

VOL. XXVIII, NO. 21

ST. LOUIS, MISSOURI

November 1, 1921

Ignored Problems of Catholic Higher Education

By Ex-Magister

If the preliminary programme of the Catholic Educational Association as announced in its Bulletin (Vol. XVII, Nos. 2 and 3) is an indication of the actual proceedings, one wonders whether this organization has any real connection with Catholic educational problems or whether its meetings are so many other summer gatherings of Catholics. Is our higher education facing no serious difficulties? Can we turn to the future without alarm both as regards the internals and externals of advanced Catholic education? One wonders why a Catholic Educational Association representative of bishops and teaching orders does not discuss problems like the following:

1. The inadequate and haphazard financing of Catholic institutions of higher learning.

2. The lack of coöperation between the teaching congregations and the bishops, which has led to the aimless scattering of colleges and universities without regard for a proper and adequate geographical distribution.

3. The acceptance of modern educational methods and systems which has led to the abrogation, in many quarters, of the old Arts and Science or Humanities course. Following the lead of the secular trend in education, Greek has been discarded, so that there are now few places in this country where

Greek is required for the A. B. degree.

4. The erection of so-called universities, which are in reality nothing but poorly equipped professional schools. These latter are helping to kill the classical course and make of it but a *refugium peccatorum*—a vestibule for the medical and other courses, in compliance with the demands of this or that secular association which has set itself up as the final judge in matters educational.

5. The dominating influence of our capitalistic society over higher Catholic education. This, to the mind of the present writer, is the most subtle and yet the most deteriorating influence of all upon our higher education. The extent of this influence can be judged by a very simple test. It has become absolutely impossible to teach the least bit of doctrine subversive of the present order, or even slightly detrimental to its unholy nature, without incurring the disfavor of so-called benefactors and consequently endangering the financial future of our institutions. Unfortunately, the majority of our educational leaders see eye to eye with the representatives of the established order, but even if they were in full accord with true Catholic tradition in economic matters, they would not, under present circumstances, dare to allow such teaching to become part

of the philosophical and economic curricula. Educationally we are bound hand and foot, so much so that our courses of philosophy, economics, sociology, law, etc., have become hopelessly inadequate and futile. We are constrained to repeat parrot-like the ideas and sentiments of those who sit in the high places of the world. We must be concerned, not about teaching our pupils to think independently, but to mimic the platitudes of a mechanical society. It is surprising, in this connection, that the essential detriment of accepting money from the Rockefeller Foundation, for example, is so seldom perceived. How long would such support be forthcoming if a school of sociology or commerce and finance should suddenly become truly and traditionally Catholic in its teaching? In other words, as long as such assistance is relied upon, we must be forever careful to cram into our disciples the principles of a pagan industrial society.

6. The centralization of educational authority. This is not yet an accomplished fact, but the tendency is growing stronger each day to have all our colleges and universities directed from the Catholic University at Washington. This criticism is, of course, entirely aside from any ecclesiastical direction in the matter of doctrine touching faith and morals. But if the present tendency is allowed to run its course, we shall be obliged to think and act in all matters with an ecclesiastical committee sitting in Washington. The nature of true education is absolute freedom and liberty. The course of the present day

is the mania for "methods," "systems," etc., than which there has been nothing more deleterious to real thinking. We would be regulated to the *n*th degree once we allowed the centralization to take place in the Catholic University. This latest trend showed itself plainly not so long ago, when the new Smith-Towner Bill received official ecclesiastical commendation. Once this secular centralization is allowed, there will be all the more reason for the same process in Catholic circles.

Catholic higher education in America is in a bad way. Of real university education we have but very little. And it is certain that the ostrich-policy of our educational leaders will only help to make matters worse. Why not recognize the fact that there is no coöperation between the various teaching orders and the bishops and that the obvious result heretofore has been chaos and disorder? There is no definite plan of action; each and every college president, acting on his own initiative and with a perfectly natural eye to his own reputation and the good of his order or congregation, has built and expanded and planned for the future as he saw fit. But each teaching community is in an air-tight compartment of its own. There can be only one result,—in fact there has been only one result. It has certainly been little conducive to the real interests of education.

Until these externals are dealt with fearlessly and sensibly, we can not expect that the internal features of the educational problem will be taken care of. As regards the latter we are running

into a situation which must sooner or later be met, for it is a fact beyond cavil—at least to the unprejudiced—that our university

education has been secularized and dominated by the established order to such an extent that it has become almost useless.

The Nature of Electricity

When a high-tension current is sent through a gas, at very low pressure, a series of streamers can be observed stretching out in parallel lines from the cathode or electrode attached to the negative pole of the battery.

Sir William Crookes came to the conclusion that the cathode rays consisted of a hitherto unknown manifestation of matter, which he called "radiant matter."

In 1895, Sir J. J. Thomson proved that the cathode rays consisted of negatively charged particles. These came to be called "electrons." They were found to exist in every kind of matter, to have a mass only about 1/1800 of that of an atom of hydrogen, and to have the smallest known charge of electricity.

Thus electricity came to be regarded as atomic in structure.

The only known properties of electrons are their mass and their electric charge. But the whole apparent mass of the electron seemed to be owing to its electric charge; and thus in ultimate analysis electricity, although particulate, came to be regarded as immaterial.

Soon after Röntgen discovered X-rays, in 1895, it was observed that gases, which are usually insulators of electricity, became partly conducting in the vicinity of an active X-ray bulb. This conductivity came about by the formation of carriers of electricity in the gas.

These, known as "gaseous ions," were found to consist of molecules of the gas with the addition or subtraction of electrons. The ions could be rendered visible and photographed by the deposition of water on them.

The next stage was the discovery of the existence of radio-active substances, naturally emitting rays which had an ionizing effect on gases. Each of these was a definite chemical element and owed its activity to a spontaneous disintegration of the radio-active atom into atoms of smaller weight, the process taking place according to definite laws.

The inference seems justified that the atoms of the various chemical elements are not essentially different in kind, but are complex systems built up out of one or two elementary forms according to definite laws. If the elementary forms were electrons, then we should be driven to the conclusion that matter itself is immaterial.

These modern views, with their stupendous implications, are fully described by Dr. James A. Crowther in his latest book, "Ions, Electrons, and Ionizing Radiations" (London: Arnold). The exposition is clear and simple, and should assist not only students of physics, but every one who wishes to understand present views of the nature of electricity and of the physical universe.

Some Instructive Figures

The "History of the Archdiocese of Cincinnati, 1821—1921," by Rev. John H. Lamott, under the heading "Appendix," gives a number of tables, some of which show which nations are entitled to the special gratitude of the Catholics living in that part of Ohio. We learn there that the Cincinnati archdiocese can boast of thirty bishops or archbishops that are or have been in and of the archdiocese. According to birth, these line up as follows: United States, 9; France, 6; Germany, 6; Ireland, 4; Bohemia, 1; Illyria, 1; Scotland, 1; Spain, 1; Switzerland, 1.

The deceased diocesan priests are distributed as follows: Germany, 115; United States, 97; Ireland, 80; France, 36; Austria, 10; Belgium, 10; England, 6; Poland, 5; Switzerland, 5; Holland, 4; Italy, 3; Bohemia, 2; the following countries one each: Canada, Hungary, Liechtenstein, Lithuania, Moravia, Russia, Spain; unclassified, 28.

The living diocesan priests are lined up in the following order: United States, 223; Germany, 27; Ireland, 8; Poland, 3; Hungary, 2; the following countries one each: Canada, England, France, Lithuania, Mt. Libanon; unclassified, 2.

Here is the line-up for the deceased priests that were members of religious orders or congregations and at one time or another held a diocesan charge: United States, 107; Germany, 69; Austria, 32; Belgium, 27; France, 21; Italy, 19; Switzerland, 15; Holland, 14; Canada, 4; Spain, 4; Luxemburg, 3; Bohemia, 2; England, 2; Argen-

tine, 1; Liechtenstein, 1; Poland, 1; unclassified, 4.

Lastly, the priests now living, belonging to religious orders or congregations: United States, 128; Germany, 63; Austria, 5; Ireland, 5; Switzerland, 4; Canada, 3; Italy, 3; France, 2; the following one each: Belgium, Holland, Liechtenstein, Luxemburg; others, 2.

The "unspeakable Hun" does not make such a very poor showing in the above statistics. If the "Huns" had stayed at home, it would be interesting to calculate what Ohio Catholicism would be to-day.

It may also be of interest to see how the different religious orders and congregations (of priests) compare in point of numbers of members that have held or now hold charges in the archdiocese. The figures are:

Deceased: Society of Jesus, 100; Congregation of the Most Precious Blood, 73; Order of Friars Minor and Order of Friars Preacher, 69 each; Congregation of the Most Holy Cross and the Passion, 24; Congregation of the Holy Ghost, Congregation of the Most Holy Redeemer, Society of Mary (priests), 7 each; Congregation of St. Charles Borromeo, 6; Congregation of the Mission, 3; Order of St. Benedict and Institute of Charity, 1 each.

Living: Order of Friars Minor, 92; Congregation of the Most Precious Blood, 69; Society of Jesus and Congregation of the Most Holy Cross and the Passion, 22; Order of St. Benedict, 9; Society of Mary (priests), 4; Congregation of St. Charles, 2.

What Is Poetry?

By the Rev. J. E. Rothensteiner

A strange bit of news comes to us from the blustery North: "The University of Michigan has engaged the services of Robert Frost, New England poet, at the nowise meager salary of \$5000 a year. Nor will his duties involve any great tax upon his faculties. While at Ann Arbor next year he will have no classes and no scheduled duties beyond the drawing of the five thousand. But he will be obliged to mingle among the students and promote poetry."

Professors of poetry there have been in plenty heretofore, men who taught the intricacies of poetic metres and metaphors, or who lectured on the history of poetry from the days of Arion to the days of A. Ryan, or, finally, who dissected the finest specimens of poetry in order to find the soul that seemed to live within the fragile form and found nothing but words, words, words. Professors of poetry we had in abundance, but a Promotor of Poetry at \$5000 per year, with no chair to occupy, is something we never heard of before. "Nihil novi sub sole," nothing new under the sun, is now exploded. Hail to Robert Frost, of Ann Arbor, Michigan, the first official Promotor of Poetry!

But what is poetry? The old, yet ever new question comes up again. Poetry is a string of words generally arranged in lines of equal length and bound together, either regularly or irregularly, by rhyming end-syllables, to form a stanza or a canto or an epic, treating of a sentiment, or fact, or doctrine, about which no one but the poet cares a rap, and even he only be-

cause it shows forth his poetic talent. This is the view which nine-tenths of the mass of modern educated humanity have in mind, when the familiar word poetry is pronounced in their presence. Of the remaining tenth about three-fourths regard poetry as a kind of occult art, the secret of which is dangerous, as leading to insanity, and, therefore, mentioned only with bated breath of fear, lest the poet should start to read his epic of fifty thousand lines, or his sonnet on "Cosmic Consciousness" or "To My Dog Zipp."

But there is a small percentage of cultivated men and women who regard poetry as true art, in fact, as the *ars artium*, the very highest expression of the artistic temperament of man. And their judgment, though but of a minority, counts even to-day. The great poets of a nation, a Homer, Virgil, Dante, Shakespeare, Goethe, are counted among its foremost glories. And the common herd of readers shows its appreciation of this fact by reading, if not the works of the poets, at least the words of the critics about them.

But what is poetry? It is much easier to say what is and what is not poetical, than to give a general definition or even a description of poetry.

In the first place, words are but the outward form, rhythm and rhyme are but the music and motion of the body of poetry, the soul of poetry, the spirit that lives in the music and motion of the verse, is something hidden, something mysterious, that wells up from the very depths of the poet's soul. No

poet can fashion a song upon anything that he does not love as a part of his being. Verses he may make in unending sequence according to the measure of his *copia verborum*, on anything and everything under the sun; but there will be hardly a passing gleam of poetry in the barren waste of his verse, much less anything of that light which was never seen on land or sea. "There is as much difference between good poetry and fine verses as between the odors of a flower-garden and of a perfumer's shop," says one who knew whereof he spoke.

True poetry is the concentrated essence of a thousand impressions of sight and sounds, perhaps long forgotten, but treasured up in the subconscious depths of the soul and coming out in moments of calm forgetfulness of self, like the stars emerging one by one from the depths of tranquil night. Every good poem must have a central idea: but this idea must be transfused by the poetic mind into a feeling, light and graceful and instinct with undying beauty. The true poet is, as Shelley says:

"Hidden in the light of thought,
Singing hymns unbidden,
Till the world is wrought
To sympathy with hopes and fears it
heeded not."

This is poetry in the best sense of the term: the deepest and truest expression of the heart of man.

In its purity and strength it comes nearest to holiness of life. It is, as Wordsworth puts it, the breath and finer spirit of all knowledge: it is the impassioned expression, which is the countenance of all science."

Poetry is the royal apparel in

which truth asserts its divine origin, and whatever is but slightly touched by its mantle's fold, is henceforth endowed with immortality. The philosophical systems of former days, the creations of the great warriors and statesmen, have passed away and are passing away like morning-clouds; but the Psalms of David, the songs of Homer and Virgil, and the dramas of Sophocles, the lyrics of Sappho, Catullus and Horace, the hymns of the Church are as fresh and charming to-day as they were two or three thousand years ago. What preserved them, not as mere historical monuments, but as fountains of perennial joy, is their "truth dwelling in beauty," in a word, their flawless poetry.

We will conclude our article with the parting advice of the writer whose words were the occasion of our remarks: "It would do no harm for many students, as well as older people, to know better what poetry really is. This may have been the conviction of President Burton in bringing Mr. Frost to Michigan University. The ultimate success of the experiment will depend as much upon the man as upon his poetry."

—There are numerous cross-currents in the ebb and flow of Christian Science affairs. The *Nation* reports that the circulation of the sect's daily newspaper, the *Monitor*, has fallen to something like 20,000, from a figure nearly five times as great. The decline is attributed partly to a change in the policy of the paper, by which the local edition for Boston was discontinued, but mainly to internal dissensions. Perhaps, too, the *Monitor's* pro-British bias, lately attacked by the Hearst press, has had something to do with the paper's decline in circulation.

A Study in Exegesis (Deut. XIV, 21)

This passage of Holy Writ, which occurs twice also in Exodus (XXIII, 19, and XXXIV, 26), has been a stumbling-block to critics. Sir James G. Frazer in his very strange new book: "Folklore in the Old Testament" (Macmillan) thinks that this law "may probably be referred to sympathetic magic, based, in the interests of the milch animals of a pastoral people, on the sympathy between a mother animal and its milk." (Compare R. C. Temple in the *Journal of the Royal Asiatic Society of Great Britain and Ireland*, 1919 p. 74).

S. R. Driver ("A Critical and Exegetical Commentary on Deuteronomy," Edinburgh, 1896, 2nd ed. p. 166) holds that this prohibition may have been aimed against the practice of using milk thus prepared as a charm for rendering fields and orchards more productive. But he gives no reasons for his opinion.

What St. Augustine, St. Chrysostom, and other Catholic Fathers have thought about this passage, may be seen in Migne *Scripturae S. Cursus Completus*, (VI, 200), where Cornelius à Lapide discusses the ideas of many exegetes on this subject.

Fr. Hummelauer (on Ex. XIX, 23) quotes first Theodoretus as saying that this prohibition was due to the fact that otherwise the mother animal would, as it were, be cooked with her young, which implies impropriety and cruelty, and then cites Bonfrerius, who said that the law is aimed at cruelty in general, and that in this particular case, the cruelty lies in turning into a condiment of the killed young animal what nature intend-

ed as its nutriment. Yet Fr. Hummelauer himself prefers quite another translation of the passage, viz.: "Thou shalt not cook a kid in its mother's fat"—a rendering which according to the consonantal text of the original Hebrew is at least possible. One of the reasons why he prefers this translation is his belief that the custom of seething kids in their mothers' milk was not in vogue among the Arabs or other Semites. Yet, an American Protestant minister, W. M. Thomson, who was for many years a missionary in Palestine, in his well-known work "The Land and the Book" (new ed., London, 1911, pp. 75 and 76) describes this practice as quite customary among the Arab tribes. His explanation of the prohibition given to the Israelites is quite plausible. Speaking of this favorite dish of the Arabs he says: "They select a young kid, fat and tender, dress it carefully, and then stew it in milk, generally sour, mixed with onions and hot spices such as they relish. They call it —*lebn immû*—'kid in its mother's milk.' The Jews, however, will not eat it. They say that Moses specifically forbade it in the precept, 'Thou shalt not seethe a kid in his mother's milk,' which he repeated three several times, and with special emphasis. They further maintain that it is unnatural and barbarous to cook a poor kid in that from which it derives its life. This may have been one reason for the prohibition—many of the Mosaic precepts are evidently designed to cultivate gentle and humane feelings,—but 'kid in his mother's milk' is a gross, unwholesome dish, calculated also to kindle

animal and ferocious passions, and on these accounts Moses may have forbidden it. Besides, it is even yet associated with immoderate feasting; and originally, I suspect, was connected with idolatrous sacrifices. A great deal of learning has been spent upon this passage, to ascertain what the lawgiver referred to; but after seeing the dish actually prepared, and hearing the very name given to it which Moses employs, we have the whole mystery explained. . . .”

Others think that there was question of sacrifice. Whatever it may be, the explanation just given seems to be very reasonable, and there is no necessity of exchanging ‘milk’ for ‘fat’, though also in that case the admonition intended would remain in force. (Compare also J. Doeller, “Die Reinheits- und Speisegesetze des A. T.,” 1917, in *Alttestamentl. Abhandlungen*, VII, 2—3). M.

The Question of Usury

A striking article in *Blackfriars* for May of this year, by Father Austin Barker, O.P., conveyed a grave warning to investors by emphasizing the fact that, unless the three extrinsic justifying titles are present, restitution is due for taking interest on money lent, and appositely quoting St. Thomas to the effect that, since money is not a commodity but a mere instrument of exchange, therefore “to take payment for the use of money (which payment is known as usury) is by its very nature unlawful.”

“In the entire absence of the extrinsic titles,” observes *The Month* (No. 687), “this doctrine is undoubtedly sound and is ac-

knowledged by all Christian economists, though men like Bentham and Hume held that payment might be exacted because of the service rendered to the borrower; in other words, that you might exploit your neighbor’s need or convenience. But what Father Barker seems to deny is that, with the rise of the capitalist system, money has ceased to be a mere *res fungibilis*, a medium of exchange: that in that system it is virtually productive, that is to say, it carries with it as a matter of course one or more of the three justifying titles, which thus become in a sense intrinsic to it. In this he is defending a position not generally occupied by Catholic economists, who do not regard Capitalism as essentially immoral. In their view the sin of usury, so long as the capitalist system lasts, merely consists in exacting more interest than the risk, loss or sacrifice undergone by the lender justify. The time may come, and many are striving for its advent, when this present equivalence of money to capital, which is so terribly abused to the injury of the State, shall be destroyed, but, meanwhile, regarding those who may become troubled by the fact that they are living on ‘money lent,’ *i. e.*, on a reasonable percentage of their capital, the answer of the Roman Congregations is surely the wise one—*non esse inquietandos*. The common practice of Catholics from the Pope downwards, which is equivalent in this case to an exercise of the *magisterium ordinarium* of the Church, is enough to justify them, and it is expressly sanctioned in the new Codex of Canon Law.”

In Memory of Father De Smet

One hundred years ago in the United States began a life of missionary labor which rivals that of St. Paul in Judea and neighboring lands. The *Ave Maria* remarks truly of Father P. J. De Smet, the heroic Belgian Jesuit, that the words of the great Apostle of the Gentiles could more truthfully be applied to this Indian missionary than, perhaps, to any other American priest: "In journeys often, in perils of rivers, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils of the city, in perils in the wilderness, in perils in the sea."

Archbishop Ryan, who preached the funeral sermon for Father De Smet, said of him that "there was such fascination about the man that it was sufficient for him to present himself, for the attraction to be instantly established. This attraction, we are told, was felt by all sorts of people,—savage and civilized, princely and plebeian; military men and civilians; Indian agents and trappers; Mormons and Forty-niners, and Oregon settlers. They all had absolute confidence in him. Among the Indians especially, his influence was almost marvellous. He could walk into the midst of thousands of infuriated savages, all ready to massacre the whites, and could calm them at once. They would conduct him in triumph, side by side with their big chiefs and multitudes of warriors in feathers and war paint, who forgot their thirst for blood and rushed forward to greet him. Sitting Bull and Black Moon would roll themselves in their buffalo skins and sleep beside him, with their tomahawks ready to

brain any one who might attempt to harm him."

Father De Smet was a great missionary, and American Catholics will do well to hold in honor the memory of him and of those other zealous missionaries who came to this country in the early days of the last century, when the Catholic Church of America was in her infancy. To such as Father De Smet must we attribute under God whatever we have at the present moment. This Belgian priest made more than a dozen voyages to Europe—in those days an exacting performance—for the sole purpose of bringing back with him the priests and religious necessary to carry on the great work which he had started and which has so wonderfully prospered.



Catholicity at Oxford

The establishment of Catholic colleges at Oxford within recent years recalls the memorable words of Newman:

"There are those who, having felt the influence of this ancient School, and being smit with its splendor and its sweetness, ask wistfully, if never again it is to be Catholic, or whether at least some footing for Catholicity may not be found there. All honor and merit to the charitable and zealous hearts who so inquire! Nor can we dare to tell what in time to come may be the inscrutable purposes of that grace which is ever more comprehensive than human hope and aspiration."

The change that has come over Oxford since the death of Cardinal Newman has been the result main-

ly of the high intellectual standing which English Catholicism received through the life and work of the Cardinal. That "comprehensive grace" of which he spoke is on the way to fulfilling his most cherished hopes and aspirations.

The Dantean Terza Rima in English

The *terza rima* has never been quite naturalized in our language. It remains artificial and foreign, peculiarly Italian and more peculiarly Dantean. Dante made it his own and moved at ease in its exacting rigidities.

In order to show the *terza rima* in English and to suggest (not to solve!) the problem of translation, Prof. John Macy in a paper in the *Literary Review* quotes three versions of the last ten lines of the fifth canto of the "Inferno," the story of Paolo and Francesca. Francesca is speaking and tells how she and her lover read the story of Lancelot and Guinevere.

First, Norton's clear, deliberately uninspired prose:

"When we read of the longed-for smile being kissed by such a lover, this one, who never shall be divided from me, kissed my mouth all trembling. Gallehaut was the book, and he who wrote it. That day we read no farther in it!"

While the one spirit said this, the other was so weeping that through pity I swooned as if I had been dying, and fell as a dead body falls.

Then Longfellow in traditional verse:

"Whenas we read of the much longed-for smile

Being by such a noble lover kissed,
This one, who ne'er from me shall be divided,

Kissed me upon the mouth all palpitating.
Galeotto was the book and he who wrote it.

That day no farther did we read therein."
And all the while one spirit uttered this,

The other one did weep so that, for pity,
I swooned away as if I had been dying,
And fell, even as a dead body falls.

Finally, Arensberg in *terza rima*:

"When we had read how one so amorous
Had kissed the smile that he was longing for,
This one, who always must be by me thus,
Kissed me upon the mouth, trembling all
o'er;

Galeot the book, and he 'twas written by!
Upon that day in it we read no more."

So sorely did the other spirit cry,
While the one spoke, that for the very dread
I swooned as if I were about to die,
And I fell down even as a man falls dead.

The last-quoted version is no doubt the best. Why could not the whole of the "Divina Commedia" be translated in the same way, retaining the peculiarly Dantean *terza rima*?

The Real Discoverers of America

That America was discovered by Norse explorers, five centuries before Columbus, is generally known. But even among scholars the course and scope of the Norsemen's voyages is still keenly debated. One of the greatest of modern Norse explorers, Dr. Nansen, has taken the lead in ascribing to legendary contamination all but the bare fact of the voyages; while many have hitherto confined the regions discovered to Greenland and Labrador, which for modern apprehension hardly count as America at all. Similarly the natives encountered with perilous consequences on one coast have been assumed to be merely Eskimos.

Mr. Gathorne-Hardy in his monograph "The Norse Discoverers of America" (Oxford: Clarendon Press), builds up by a careful examination of all the evidence a view which, though suggested before, has never been so cogently supported.

The original saga-narratives tell not of Arctic climate and "icy

mountains," but of temperate air, pleasant wooded coasts, and meadow lands of wild corn, and even vines. The Norsemen even called the land where they found these southern products: "Vineland." It will not do to explain that they took for grapes a kind of berry such as grows in Iceland, for why should they have given it another name? New England and Newfoundland were certainly touched, and Mr. Gathorne-Hardy shows good reason for holding that one of the explorers traversed what he took to be the "fjord" between Long Island and the American mainland, and in fact touched, before the Norman conquest of England, the site of New York; and he makes it extremely probable that the "savages" encountered were no other than Red Indians.

The monograph is a very complete and sane handling of the whole matter.

Correspondence

Some Truths About the Farmer

To the Editor:—

I have enjoyed reading the articles by Mr. J. M. Sevenich in recent numbers of the FORTNIGHTLY REVIEW. Living in a country town, surrounded by farmers, I know that the assertions of Mr. Sevenich are substantially correct. Among the reasons why farmers' organizations usually break down, he should have mentioned the lack of unity among the tillers of the soil. I fear the Farm Bureau will never succeed precisely because of this fault. I have been invited a number of times by non-Catholic farmers to address their community clubs on agrarian problems, the Non-Partisan League, etc., and on such occasions always insisted on telling them that in unity is their strength, but to no avail. Mr. Sevenich says that justice

must be the watchword of every farmers' organization. This is well enough; but I have found that, while farmers desire and demand a full measure of justice for themselves, they are very little concerned about justice to others. They want to sell their products at top price and buy their necessities as cheaply as possible. Hence the immense volume of business which is transacted throughout the year between the farmers and the big metropolitan mail order houses.

In church matters I have more than one wealthy farmer in my parish who retains all the meat and gives the scraped bones to the Lord. Exceptions granted, it is a fact that the laborer in the city is more liberal towards the church than the average farmer.

The farmer is, like the rest of men, selfish, unless the places where I have been stationed are exceptional in this respect. They care little, for instance, in this time of general depression, if everyone else has to suffer, as long as they themselves escape, oblivious of the fact that, as all classes of the commonwealth prospered together, so they now must suffer together.

Indeed, the farmer is in a sad plight, but, after all, he is better off by far than most city laborers in their tenement hovels. I often advised my people to go and take a good look at conditions in congested industrial centers, because I know if they did so, they would cheerfully return to the country, thanking God for what they have.

Are the times so very hard? I fear the people have not yet learned the lesson. A few months ago the American Legion blessed this place with a wrestling match, and seats were purchased at from \$3 to \$5 by scores of poor farmers, who, when it comes to doing something good, have nothing to give.

That's the situation,—a bad one, which threatens to become worse. Justice for the farmer is right. But let the farmer remember that, besides himself, there are others who have a claim on justice and fair play.

FR. A. B.

Notes and Gleanings

—A returning tourist says that in Italy he found many signs reading "American Bar." That explains where the missing mahogany counters have gone.

—Father J. Brudermans of Spring Green, Wis., writes: In a recent note you quote Horace's *Epistulae* in reference to the decay of poetry as a result of prohibition. You ought also to have cited *Lib. I, O. XVIII*:

*"Siccis omnia nam dura deus proposuit,
neque
Mordaces aliter diffugiunt sollicitudines."*

—The *Pathfinder* (Washington, D. C., Oct. 8, p. 8) reports that "at the annual session of the supreme council of Scottish Rite Masons, President Harding was elected to receive the 33rd degree in Freemasonry. This is the highest honor that can be conferred on a Mason. The formal presentation and initiation will not take place until the next annual meeting of the council."

—From a letter addressed to us by a careful reader: "You quote Fr. Drum, S. J., as speaking of Vincent Rose in connection with *Catholic* exegesis. Rose apostatized a good many years ago, and Fr. Drum ought to let him in his bad company. Also from Fr. Drum's remarks one might conclude that Msgr. Batiffol was a lecturer at the Institut Catholique de Paris. To my knowledge he is still rector of the Institut Catholique de Toulouse."

—Father A. Kotouc, of St. Leo, Minn., kindly calls our attention to the fact that an important contribution to the problem of interest-taking can be found in Fr. Bernard Duhr's "*Geschichte der Jesuiten in den Ländern deutscher Zunge*," Vol. I, Ch. XX. "In those days," writes our correspondent, "the question had a highly practical bearing, and anyone who wants to study it intelligently, ought to make use of the materials gathered by Fr. Duhr."

—A pastor writes: "In *Our Sunday Visitor* I read: 'Catholics themselves never called their church the Roman Catholic Church.' Pius IX was a Cath-

olic, and yet he said in defining the Immaculate Conception: '*Itaque... in basilica Vaticana ingenti sanctae Romanae Ecclesiae Patrum Cardinalium et Episcoporum... adstante coetu...*' I have a friend in Canada who is as good a Catholic as I am, yet he would not call himself a Roman Catholic, since he is the bishop of the Ruthenians."

—"Nous avons des évêques, mais nous n'avons pas d'épiscopat" (we have bishops, but we have no episcopate) a well-known French religious used to say. He deplored the lack of co-öperation among the bishops of France, the consequences of which are patent to all. But what about Catholic America? We are something like 20,000,000 strong in these United States, yet what impression do we make in public life? Bishop Drossaerts of San Antonio lately said that Catholic influence in American public life is nil. We need unity and organization to make ourselves felt. The existing parochialism and provincialism is a detriment to the Church.

—The "new woman," says a recent writer, is the child, not of feminist propaganda, but of the change in popular ethics. This is but too true. We no longer live under a written constitution of duties. We are, for the most part, Epicureans in our theory of life, and we believe heartily in the right to enjoy ourselves. Our grandfathers and grandmothers may have enjoyed themselves, but at least they believed that there was an unpleasant thing called "duty" to which good men and women should resign themselves. "Duty" is a word that the modern man feels shy of using, because he has lost the corresponding concept and sense of obligation.

—Why give to eye and ear all the fine experiences? Why not do something for the poor, slovenly mind? The truth is that we are lazy. In a stage full of shimmering beauty, in a concert of chamber music, in a fine building or an admirable sketch, others do the work, we only gaze or listen in order to pluck some, at least, of the fruits of art. But fine novels must be read; essays must

be pondered; poetry requires fine feeling. We balk at the effort, and, like the audience at the movies, ask the eye to take an easier way for us. The average American reader still faintly suggests the Fiji Islander, who wears a silk hat and patent leathers on a tattooed naked body.

—That there is dissatisfaction with the results of Catholic higher education even among the clergy may be judged by a letter from Father Raymond Vernimont, who writes to the F. R.: "We are informed that many Catholic schools and colleges are becoming too small. These institutions make expert clerks, typewriters, bankers, etc., out of

their pupils, but have we not a right to expect more? Clerks, typewriters, bankers, etc., we have in abundance. Can the same be said of thinkers? Catholics should take the lead in the settlement of all live issues, since they have God's word to guide them. Are our Catholic young men trained to be leaders of thought in the things which are valuable in the sight of God? Are we Catholics less tainted than others by the crass materialism which is the curse of this age? Let us hope that in future our young men will be more thoroughly imbued with the spirit of Christ than has been the case heretofore!"

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—A subscriber of the *New Republic* writes to that journal: "I always read the *New Republic* with interest, because I am so rarely in accord with its reasoning, for I find that those with whom I disagree are more stimulating than those with whom I agree." We trust this is the attitude of our readers also. Unfortunately, in our busy, workaday life many of us have come to insist, perhaps unconsciously, perhaps instinctively, as an expression of our "freedom," that our editors furnish us acceptable reading matter—that is, the opinions and ideas that are already our own. This is not the attitude of one who is intellectually free and willing to learn, as all men should be.

—Not because we wish to favor a certain advertiser in this issue, but for the benefit of those who are entrusted with the selection of plays for the Catholic stage, we call attention to the fact that there are available at least a limited number of good plays that can be safely produced in Catholic schools and parish halls and we need not, therefore, resort to plays of a more or less doubtful character, published by firms that do not care whether or not their plays are suited to Catholic audiences, especially of young people, or whether they contribute to the elevation of the stage or to its debasement. We recommend Mr. Berning's list to our readers. Some of his plays are very good, and we have no doubt that all, or nearly all of them are worthy of a trial.

—The benevolent souls who gently deprecate "frightfulness" in warfare, will find food for reflection in a recent address by Sir William Pope, the eminent chemist. He stated that, at the time of the armistice, the Allies had discovered a new gas against which respirators would be useless, and the presence of which in the atmosphere, in the proportion of one part in five millions, would suffice to stop a man. So we know what to expect in the next war. That is what we are preparing for ourselves, if we continue to put our trust solely in Leagues of Nations and simi-

lar futilities. To meet the present world-situation with mere political incantations of this kind is on a level with fighting plagues by means of literary essays, while ignoring such grossly material considerations as drains.

—We are glad to see the Benedictine Fathers who conduct the Studio of Christian Art at St. Anselm's College, Manchester, N. H., making progress in their valiant effort to enlist the Catholics of this country in cultivating a taste for, and interest in, Catholic art activities through the "Catholic Federation of Arts," which employs lectures, exhibitions, and conferences for this purpose. We have been appealed to once again to aid the movement, and we cheerfully recommend it anew to our readers, though we cannot suppress the wish that some more pleasing specimens of Christian art were submitted to prospective members than the crude copy of a painting of the "Immaculate Conception, the Patroness of the United States," enclosed in the circular letter sent to this office. Let us teach not only by word, but also and above all by example.

—The *Columbia*, official organ of the Knights of Columbus, in its October number recommends Mr. Nicholas Goner for persisting in publishing a Catholic daily at Dubuque. The item continues: "Being among those who realize the vast impracticability of a metropolitan Catholic daily, which in cities like New York, seems unavoidable, destined to defeat its own end, etc." It seems to T. A. T. in the *Southwestern Catholic* (Vol. I, No. 2) that "this is quite a delectable morsel coming from a Catholic journal of the standing of *Columbia* at this particular time, when there seems to be a high tide running in favor of the establishment of Catholic dailies in Detroit, Cincinnati, and elsewhere." Yet the passage from the *Columbia* correctly describes the attitude not only of a portion of the laity, but of a number of priests and some bishops as well. Catholic opposition and apathy are the greatest enemies of the Catholic press.

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—The British press has cited many specific instances where, after paying taxes, large estates have become a financial burden to their owners. The Duke of Bedford lately submitted to the *Times* a sworn statement, proving that in 1920 his estate of 16,000 acres showed a deficit of £2518. Sir Rider Haggard, who is regarded as an authority on land problems, has issued a warning to the effect that "few, if any, landed properties are now capable even of paying their way, and therefore no one who has not other resources, or who is not able to earn money in some fashion, can continue to live upon them." He asserts further that this state of affairs extends also to small land owners who work their own property, and especially to those who have paid for it with borrowed capital,—which is equally true of many a farmer in our own agricultural States, who bought his farm with borrowed money at the prices demanded for such property during and since the war.

—The Central Bureau, the social propaganda and social service headquarters of the Catholic Central Society, hitherto located at 201 Temple Bldg., St. Louis, will occupy its own building on or about Nov. 10th. Permission having been granted by the general convention held at Fort Wayne last August to purchase suitable quarters, a local committee has recently bought a residence located at 3835 Westminster Place, about three blocks from the St. Louis University. The Bureau hopes to continue all the activities hitherto engaged in and to extend, if possible, its field of social endeavor. Special classes and courses are to be held in the new building presently. This Bureau under the capable direction of Mr. F. P. Kenkel, K.S.G., is the only Catholic agency doing worth-while social reform work in the U. S., and we hope it will receive the support necessary to enable it to extend its activities.

—Mr. St. John Ervine in a letter to the press, says it is useless to rail against the Ulstermen for bigotry. "What is the good," he writes, "of

charging a man with being a bigot when his retort is, 'Well, what about it?'" What is the use of asking a man if he preserves the feeling of patriotism which nature has implanted in the heart of every man? Sir Walter Scott, when he wrote, "Breathes there a man with soul so dead that he has never felt the impulse of patriotism?" should have visited Ulster, where he would have heard: "Well, what of it?" Mr. Ervine goes on to quote Lord Carson: "I believe that Ulster can be won for national government in Ireland, but it has got to be won." And adds: "The Ulsterman honestly disbelieves in the capacity of Catholic Irishmen to govern efficiently, and he will furnish you with proofs of his disbelief, ranging in territory from Sligo to New York." What Mr. Ervine takes for proofs are nothing but prejudices. Both in Ireland and America Irish Catholics have championed all progressive measures, whereas the Orangeman has been nothing but a reactionary.

—Dr. James J. Walsh concludes an article on Health and Holiness in the September *Queen's Work* with the statement that "Health and holiness have many surprising relations, and some of them contradict current notions; but it must not be forgotten that they are really coördinate functions. For while we talk about the influence of the mind on the body and the body on the mind, we must not forget that these two constitute one being, and that there is quite literally no idea which does not make itself felt in the body and no emotion which does not make itself felt in the mind. Cardinal Mercier has emphasized this for us again, as it needed to be emphasized. Wholeness of body and soul—that is, health and holiness—work together for good in that mysterious compound we know as man." These are true words, which need emphasis at the present time when so many people suffer from nervous disorders peculiar to our day and age. At bottom the difficulty would seem to be the prevailing mode of life, which superinduces neglect of both health and holiness.

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Books Received

A General Introduction to the Bible. By the Rt. Rev. Chas. P. Grannan, D.D., Ph.D. In four volumes. B. Herder Book Co. \$8 net.

The Dreamer. A Novel by Katharine Tynan Hinkson. 259 pp. 8vo. Benziger Bros. \$2 net. Postage 15 cts.

The Stylistic Influence of the Second Sophistic on the Panegyric Sermons of St. John Chrysostom. A Study in Greek Rhetoric. Dissertation... by Rev. Thomas E. Ameringer, O.F.M., M.A., of the Province of St John Baptist, Cincinnati, O. 103 pp. 8vo. Catholic University of America.

Der ehrwürdige Kardinal Robert Bellarmin, S.J., ein Vorkämpfer für Kirche und Papsttum, 1542—1621. Von Emmerich Raitz v. Frentz, S. J. Mit 7 Bildern. XIII & 229 pp. 12mo. B. Herder Book Co. \$1.65 net.

Die Leidensbraut. Geschichte eines Sühnelebens von Anna Freiin von Krane. (Neue Lebensbeschreibung der Seherin von Dülmén: Anna Katharina Emmerich). 211 pp. 12mo. Cologne: J. P. Bachem; American agents: B. Herder Book Co. \$1 net.

"*They Also Serve.*" An Appeal for Brothers, who, following the Brother Saints, render an intimate service to their Divine Lord. By Alexander J. Cody, S.J. 47 pp. 16mo. Huntington, Ind.: Our Sunday Visitor Press. 15 cts. per copy; \$7 per 100. (Paper).

Forty Years of Missionary Life in Arkansas

By the Rev. JOHN EUGENE WEIBEL, V.F.
(*Thirty-eighth Installment*)

From the Cotton Belt men Mrs. Swift collected \$100 for a memorial window. These amounts may look small now, but they were large in those days and circumstances, and the addition was a beautiful structure. A dollar went much farther then than now, and for several months David Dupwe, whose family had become Catholic in 1886, worked on the church without taking any pay. The greater part of the lumber and other material and the work were donated. In those days the people of Jonesboro were proud to do something for their church and school. With the new addition the church had the form of a cross, and the transept increased the seating capacity threefold. All felt proud of the new church. On December 9th, 1894, the Very Rev. Francis Moening, O. S. F., Praeses of the Franciscan Convent in Memphis, began a mission in the new church, lasting until December 16th. It was most successful, and many a wayward son was brought back to the fold, and a number of converts were received. It was the last mission given by the zealous Franciscan, the founder of the large and famous St. Joseph's Hospital in Memphis. Early Christmas morning, after having celebrated Mass for his beloved children at St. Joseph's Hospital, he went into the basement of St. Mary's Church to look after the fire; blinded by the electric street light, he stepped into a vat of hot water and died a few days afterwards.

On December 27th, the Bishop blessed the new church, on which occasion Fr. Furlong, of New Madrid, Mo., preached the sermon.

During the previous years "Coxie's army" was wandering through the country and tramps and beggars abounded. I was frequently blamed for being "too easy" with poor tramps; once two tramps followed me along Main street, and I heard one say to the other: "Let us go to the priest; he is the most gullible man in town." Naturally they did not find me so gullible. On a rainy day after Mass a tramp knocked at my door, and being in good humor, I gave him something and told him to sit down and stay until the rain would let up. Pretty soon another one came, and still another, and when there were about half a dozen, I got up from my desk and sat among them, and they told me many interesting experiences. One began his story by telling that when he was in the penitentiary in Sherman, Texas, they used to chain their feet together before they went to bed, etc. I asked him: "Why were you in prison in Sherman?" He replied that they took him for the wrong man. One evening two Sisters were in the parlor and a servant

girl in the kitchen, when two tramps knocked at the kitchen door. The poor girl cried for help; the Sisters ran out into the garden; the tramps ran away, but the neighbors came from every side, and I found a whole crowd of excited people at my return. It is hard to tell who was more scared, the tramps or the Sisters.

At one time, whilst I attended Jonesboro from Pocahtontas, I came home with the early morning train, when it was bitter cold. I wondered whether there was any kindling wood at my house, so that I could quickly start a fire. I was pleasantly surprised when I found my room well heated. Some tramps had taken their night's rest in it. They had not disturbed the bed, but had spread newspapers on the carpet and slept on the floor. I found out that there are many kind people among these unfortunates. I had often been warned not to sleep in the rear rooms of the church in Hoxie, where tramps would congregate from Kansas City, Omaha, Chicago and St. Louis on their way south. One bright moonlit night there was a crowd of possibly thirty or forty of "Coxie's army" men sitting around a big fire they had started in an open field, and in the stillness of the night I could hear everything they said. Of course, they cursed the rich and the powers that were, but I heard them remark that nobody should steal anything from priests or Sisters: "When we cannot get a bite to eat anywhere, we are sure to get something at a convent or priest's house."

At any rate it is better to have given something to an unworthy man than to injure a worthy poor man, and true charity is personal and individual. I do not believe in methods which keep the rich from coming into personal contact with the poor and the miserable.

CHAPTER XIX

THE MISSION OF OSCEOLA—THE A. P. A.—TRICKY MERCHANTS—THE GREAT FIRE IN JONESBORO—RECONSTRUCTION OF CHURCH, SCHOOL, AND RECTORY—NEED OF A HOSPITAL.

In the spring of the year 1895, Father Ildelfonse, a French Benedictine, was sent to assist me. He had been my pupil in the Collège de St. Benoit, at Delle, France. His coming gave me a chance to take charge of the missions at Wynne and Forest City. In the beginning of 1895, I preached a mission in Paragould, at the end of which Bishop Fitzgerald gave Confirmation for the first time at that place. During the summer Branch 43 of the Catholic Knights and Ladies of America was organized in St. Roman's parish in Jonesboro. Father McQuaid procured neat church pews and a peal of three fine bells for St. Mary's Church, and Father Fürst built a house for

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the Sisters next to the church in Engelberg. In Wynne the Sisters opened a school with about thirty children. The new church building in Wynne was finished without any debt, and blessed by Bishop Fitzgerald, December 8th. The Jonesboro choir sang at the solemn high Mass, accompanied by the organ and a number of other instruments. It was a great and joyful day for the zealous Catholics of that city. If the congregation and school did not increase and develop since, as was expected, this was not the fault of the Catholics of that place, but owing to the scarcity of priests and Sisters.

In Knobel the Catholics were also active that year, preparing for the building of a church. Father McQuaid attended Knobel from Paragould. Services were held in the church at Peach Orchard, four miles south of Knobel.

A church had been built in Osceola, Mississippi County, Ark., in 1878. Being so far away from any other Arkansas mission, it was attended for several years in succession, first by the Dominican Fathers, and then by the Franciscans of Memphis. One of the chief families at that place is that of Capt. Semmes. From this family one of the boys went to study at the Franciscan College in Teutopolis, Ill., and later entered the Society of Jesus. During the late war he did splendid work among the sick in Camp Pike. When these communities did not wish to take care of that mission any longer, Father Furlong attended it for several years from New Madrid, until Osceola received its first resident priest and pastor from the Arkansas clergy in the person of Rev. Father Fürst, in 1890. Father Furlong used to go to Osceola on the Mississippi River boats. Whenever he went by land he came down about 100 miles on the Cotton Belt Ry. to see me, and then from Jonesboro went via the Frisco to Memphis, sixty-four miles, and from Memphis up the river to Osceola. All the time that he was pastor at New Madrid he helped out whenever and wherever he could in our missions, and we had hardly a festivity in which he did not take part.

Just as we were active in our church work, the "A. P. A.s" were active *against* the Church; they had a lodge with over 300 members in Jonesboro. In those days we had some curious experiences. Jonesboro has many Jews, and they are naturally of different kinds. A great French writer, Drumont, some forty years ago, in his "Testament d'un Antisémité," said that Catholics, even the clergy and the Brothers and Sisters, deal preferably with Jews, when buying their prayer books, crucifixes, rosaries, etc. It seems to be the same everywhere. One day a delegation of Catholics came to me to induce me not to buy any more clothes from the A. P. A. firm of Matthews & Co. They said even outsiders were scandalized at my conduct, and that the Jewish merchant with

whom they dealt had told them it was a disgrace to see the priest dealing with Matthews, who was a well-known A. P. A. I charged the ladies to tell that gentleman that Matthews, though a Baptist, had always treated me generously, and that he, as most Protestants, was only an artificial A. P. A., whilst I felt sure that their merchant was a born A. P. A.

On another occasion the ladies bought a carpet for my house from the Jewish merchant mentioned above. I refused to accept it. The ladies said it was all wool; I proved to them it was almost all cotton. When they returned it, the merchant told them he had shown them an all-wool carpet, but they had chosen another. It was so dark in the room that that was easily possible. However, he would not return the money, and gave them a rocking chair instead, but it was too narrow even for me, who certainly do not require an extraordinary size.

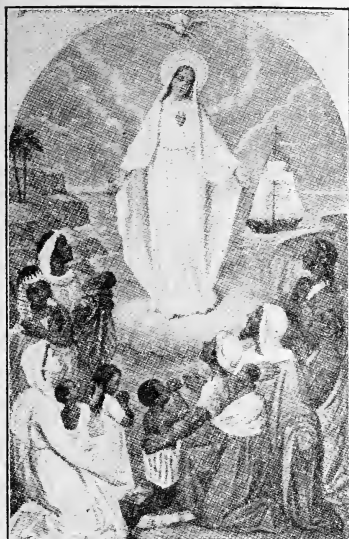
Once, when I had to buy mattresses, I picked out some very good ones at a fair price, and secretly marked them with chalk underneath. When I received the mattresses I declared they were not the ones I had bought. They assured me they were, but I went with the men to the place where they had stored their mattresses, showed them my marks, and got what I had bought.

In vain did I tell some of the Sisters that they had better pay a little more and deal with some one whom they could trust. They were so well treated in that establishment, and the prices were so much lower, that my advice counted as little with them as with the other Catholic ladies. But sooner or later they all "got caught." The worst was always the bankrupt sales. With the multitude of existing laws our government certainly could do something to protect the people against those frauds. Even in Russia, I am told, there was better protection under the Czars in this particular. For a bankrupt sale permission had first to be obtained. Experts then marked every article with its real value, and nothing was permitted to be sold at a higher price.

The lynching of the negroes in the South is bad, but what is almost worse, is the absolute helplessness of these poor people in many places. On the most distant plantations, in places where hardly any white man lives, the descendants of Abraham have stores and commission houses, and the poor, ignorant negro works year in, year out, almost exclusively for the storekeepers. It is true, however, that not all of these are Jews.

The year 1896 began very auspiciously. All the missions were well attended. The people of Wynne, who had built a church, were now giving their attention to the school, taught by Mother Mary Beatrice and Sr. Mary Benedicta. A Sisters' house was built in the spring of this year.

(To be continued)



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Literary Briefs

A New Book on the Apocalypse

"Blessed is he that readeth and heareth the words of this prophecy" (Apoc. 1, 3). Though St. John himself thus invites the faithful to the perusal of this prophetic book, many of those who read other portions of Scripture with delight and meditate on them with spiritual profit, are deterred from applying themselves to the Apocalypse, owing to the many difficulties and obscurities they encounter there. Nevertheless, what St. Paul says of the Scriptures in general, applies, also, to the Apocalypse: "What things soever were written, were written for our learning: that through patience and the comfort of the Scriptures, we might have hope" (Rom. 15, 4). Though the comfort of the Scriptures is always needed, we need it especially in the dark days of the present, when godlessness prevails everywhere, and many have grown timid and hopeless. For the Apocalypse assures us that the powers of darkness, though victorious for a time, will be utterly defeated by the Lamb. Father E. S. Berry, therefore, has done a useful and commendable work in offering a short and popular commentary on the Apocalypse to the Catholic public. By removing many of its difficulties, the author has succeeded in making this prophetic book more attractive and useful to the pious reader. Father Berry's intention was not to add another critical and scientific commentary on the Apocalypse to the great number already existing. All he intended was to offer a simple and pious commentary for the edification of the faithful. For this reason he contented himself with the text of the Douay Version, without recurring to the Greek original or even the Latin Vulgate. Moreover, he made no use of a critical and learned apparatus that might perplex the reader and deter him from the use of the commentary. ("The Apocalypse of St. John" by Rev. S. S. Berry; Columbus, O.: John W. Winterich, 59 E. Main Str.)

A Series of Booklets on Christian Archeology

We are not acquainted with the previous installments of the "Catholic Library," published by the Catholic Book Co., of Wheeling, W. Va., but presume, on the basis of a careful inspection of the "Archeology Series," recently submitted to us for criticism, that its chief aim is popular instruction. We seem to have here a series of extracts from the writings of Prof. Marucchi, made by the Rev. E. S. Berry and edited by Dr. MacEachen of the Catholic University, in five

small 16mo volumes, subtitled, respectively—The Roman Catacombs, Faith of the Early Christians, The First Popes, The Early Martyrs, The Ancient Christian Basilicas. The booklets are clearly printed in fine large type, on good paper, with appropriate illustrations, and will serve their purpose of popular instruction well, though the more educated reader will wish for a little less reliance upon doubtful old traditions and a little more criticism, with occasional references to such authors as Fr. H. Grisar, S. J., and Msgr. C. M. Kaufmann. Also more careful proofreading, for there are numerous and annoying typographical errors. Volume I has a commendatory preface by the Archbishop of New York.

A Treatise on Divorce

Fr. Ceslas Forest, O. P., has written, and Dr. J. K. Foran has translated into English, a treatise dealing with "Divorce"—first from the doctrinal and secondly from the juridical standpoint. The book contains some solid and timely thoughts, but its English dress is inadequate and there is no index. (Ottawa: The Ottawa Printing Co.).

An Introduction to Mysticism

Father Benedict Williamson's book, "Supernatural Mysticism," has an introduction by Cardinal Bourne and a foreword by the Bishop of Plymouth. This ought to be sufficient guaranty for its orthodoxy. The volume is evidently intended for women religious and can be cordially recommended to them for meditation. (Kegan Paul and B. Herder Book Co.).

De Ponte's "Dux Spiritualis"

The editor of Pustet's "Bibliotheca Ascetica" has rendered a valuable service to all who love solid spiritual reading by republishing, in three handy volumes, Ven. Luis de Lapuente's "Guia Espiritual," in the Latin translation of Fr. M. Trevinnius, S. J. This work, which treats of prayer, meditation, contemplation, of divine visits and extraordinary graces, of mortification and the heroic works accompanying it, is rightly regarded as a classic, and the editor recalls that no less a scholar and theologian than Cardinal Bellarmine in his old age confined his reading almost entirely to the spiritual writings of Lapuente (De Ponte). The "Dux Spiritualis" is a complete compendium of the things pertaining to the spiritual life. In this handy and well printed new edition the work will no doubt regain some of its former popularity. (Fr. Pustet Co., Inc., New York and Cincinnati).

The Holy Father Benedict XV. has favored this work with a special letter of recommendation

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Notes on Secret Societies

The Scandinavian-American Fraternity.

The *Christian Cynosure* for May (Vol. LIV, No. 1, pp. 6 sqq.) publishes the "Burial Ceremony" of the Scandinavian-American Fraternity, a rival to the Sons of Norway. This order was organized in 1893 and its Grand Lodge has its headquarters at Eau Claire, Wis. Only "Christians" of Scandinavian descent are eligible to membership. The society has a ritual and, in the opinion of the *Cynosure*, is "a real tail-feather of Masonry." The Rev. P. R. Syrdal, a minister of the Norwegian Lutheran Church of America, who belongs to the Fraternity, says that it has "vows" and "secrets," but "no religion." The "Burial Ceremony" expresses the same heathen sentiments that are common to all lodges.

Free and Accepted Americans

There has been talk lately of a possible revival of this secret political organization, which was formed about 1853 as a "native American patriotic secret society." Its founder was a man named William Patton and its first meeting was held in a stable, the second in Convention Hall, New York City. In 1885, there were fifty-nine "temples" in New York City and Kings County. The society was absorbed by the Know-nothing party and did not survive the Know-nothing movement. Its original name was "American Brethren." It was afterwards known as "Wide Awakes," but the most common name was the Templar's Order of the American Star, Free and Accepted Americans. The form of the name indicates that many of its members, or at least its founders, were Masons, but there is nothing to show that the organization itself was affiliated with the Masonic Order. McMaster in his *History of the United States*, repeatedly mentions the F. & A. Americans. (See *The Builder*, Masonic monthly, Anamosa, Ia., Vol. VII, No. 10, Oct. 1921).

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The Catholic Attitude Towards the Negro

The fact that a separate summer school had to be conducted for the Sisters of the colored orders leads an inquirer to write to *Our Colored Missions* (Vol. VII, No. 9): "Do the white Sisters even for so short a time refuse to mingle with the colored Sisters mainly because of their color? Can it be possible that the Catholic University particularly, that power of thought and influence on the entire nation for the upholding of the ideals of the Divine Teacher who said, 'Teach ye all nations,' before the American people, can it be that that great institution, in looking on the outward part, will not permit a more beautiful union and helpful understanding with hearts and souls filled with the same tender love and yearning for the crucified Christ who suffered and died for us all? And the Catholic Church tells us that there is no 'color line'."

In his reply the editor, Father D. J. Bustin, assistant director general of the Catholic Board for mission work among the colored people, says, *inter alia*: "We must always keep clearly distinct two things that enter into the question, *viz.*: the Church and her human representatives, lay and cleric... The Catholic Church was founded for the salvation of all men. She has always been true to her lofty commission. Her heart has ever

beaten in unison with the Divine Heart that 'willed not the death of the sinner but that he be converted and live.' She has pursued with prayerful, undying zeal not only the erring sinner but also 'the other sheep not of this fold' that by making herself 'all things to all men she may gain all.' This is the Church's mission, this has been her history.

"When we look to the material with which the Church works, the tools by which she accomplishes her purposes, the different races and individuals who are the objects of her solicitude, the picture changes. Christ left her to labor for humans, to propagate herself through men, and to even measure her successes by the fruit of human effort. As a result we find in every generation of the Church's history many saints, who lived up to every detail of the Church's ideal. At the same time we also find some criminals of the lowest type. The Church would have every Catholic a saint, but as a matter of fact there is every type of good and bad, lay and cleric, from the saint to the criminal. These imperfections of human nature hinder the Church's work at every point. Now it is the arrogance of rulers in Church or State who alienate the hearts of many of her children; again it is laxity in morals that prevents her graces from yielding fruit. Sloth, which

has its root in false prudence or in lazy imbecility, is another vice that destroys the Church's harvest at some time or place. In another, her work is retarded by the selfish desire of a few that wish to do all the thinking for everybody, thus creating caste and the distrust and stagnation which inevitably follow. These and many other human vices are the barnacles which, clinging to the outside of the Church's body but in no manner endangering her doctrines, her morals or her Sacraments, greatly hamper her progress in her divine work.

"In this country, race and national distrust and even hatred have retarded Catholic growth for a hundred years. It has forced overlapping of energy and expenditures in almost every diocese. It has stood in the way of centralization and efficiency in our whole educational system, from kindergarten to college. It may be called our 'national barnacle.' The Church is forced to take this human fault into account and to tolerate it for a time. You know the story of the cockle in the wheat...

"We do not believe that a single Sister in these United States ever uttered the unholy word of protest against a fellow nun attending class with her on account of the other's color. Our Sisters have too keen a perception of the Catholicity of the Church, and their personal sanctity is far too unselfish to lend credence to such an accusation against them.... The true cause of the exclusion of the colored Sisters must be found in the governing bodies of these schools,—the churchmen. Instead of taking a bold stand on Catholic

principles for Catholic democracy, these authorities have weakly yielded to fear of what some Mrs. Grundy might say. Knowing full well that the colored Sisters thus rudely excluded would never raise their voices in protest, ostrich-like they thought their uncatholic act would not be known to their discredit. If it has been published they have themselves only to blame for it. But God has made capital of this fault. Without it, the colored Sisters would be compelled to send their Sisters to a distant point at much expense and energy. To only a few could this opportunity be given by their communities. As a result of discrimination, these educational advantages are brought to their very doors where every nun from novice to professed Sister can enjoy these advantages.

'God works in a mysterious way His wonders to perform'."



—Father Herbert Thurston, S.J., is continuing his scholarly articles in the *Month* on "The Problem of Anne Catherine Emmerich." He has not yet stated his final conclusion, but as he proceeds, it is easy to see that that conclusion will not be favorable to the supernatural character of Anne Catherine's visions. Meanwhile Anna Freiin von Krane has published a new life of Anne Catherine Emmerich, titled "Die Leidensbraut: Geschichte eines Sühnelebens" (Bachem of Cologne and B. Herder Book Co.), which does not, however, bring the "problem" of her life and visions one step nearer to a satisfactory solution. A number of German Catholics, we see from the newspapers, lately held what they called an "Emmerich-Tag" at Dülmen and agreed to do what they could towards furthering the process of her beatification.

The Bell of San Miguel

By Benjamin M. Read

In the capital of the State of New Mexico there is an ancient chapel, built by Oñate at the time he founded the city of Santa Fe, in the year 1605-6. It is known as "San Miguel" and is now, and has been since the year 1859, used as the private chapel of St. Michael's College, under the charge of the Christian Brothers. In this chapel is to be seen a large bell—not in use now—the inscription of which has caused many erroneous impressions; that is, the impressions have not been caused by the figures on the bell but by its inscription having been misinterpreted by persons who have not hesitated to proclaim the bell as "the oldest bell in America," cast in Spain, in 1356. As a matter of fact the bell was cast in Santa Fe, in 1856. The inscription found on the bell is this: "San Jose Ruega por nosotros" (Saint Joseph, pray for us) and the figures "1856."

A few years ago some one gave out the statement that the year thus inscribed on the bell was "1356"; that the bell had been cast in Spain in 1356; that it was brought from Spain to Old Mexico, and from Old Mexico to New Mexico by one of the men that came with De Vargas in 1692--3.

This false report¹⁾ has for years been propagated broadcast; poets and essayists aided in spreading the story, thus giving

¹⁾ I have in my possession the testimony in writing, of unimpeachable witnesses who were present when the bell was being cast, as also when it was hoisted into the steeple of the San Miguel Chapel, in the early part of the year 1857.

it the appearance of a historical fact. Again and again has the report been refuted by well-known historians, students of history and students of archeology and chronology. A certain well-known historian called it a "silly lie." Still the misstatement is being persistently published to the world, the authors of the misrepresentation showing thereby their forgetfulness of the ancient history of Spain, and of the conquest of Mexico, as also of the fact that the Mission Inn at Riverside, California, has a much older bell, which was cast in Mexico in 1547, fifty-one years before the conquest of New Mexico by Oñate, and which, like the San Miguel bell of Santa Fe, had for many years been advertised to the world as having been cast in Spain in 1247, or 114 years prior to the date claimed for the San Miguel bell. In the California bell the figure "5" has been made to appear as a "2" because of the quaintness of the old style Spanish figure, "5" as used in the 14th, 15th, 16th, 17th, 18th, and 19th centuries, which made it possible for those not familiar with antiquated Spanish to misread that figure for a "2". But no such excuse can be found in our case—the bell of San Miguel.

In California those who wanted to know the truth about the bell, in 1913, referred the matter to Father Eugene Sugranes, C.M.F., to ascertain the truth of the story about the date, as also about the place of its casting. That bell is known as "Maria Jacobi Bell."

Father Sugranes in his report (published in the *Tidings* of Los Angeles, Feb. 19th) states that he accepted the honor and undertook the investigation "with might and main," but, distrusting his limited personal abilities in such matters, he consulted "an authority (in Europe) on these things."

Before stating the findings of Father Sugranes, it is proper to give the inscription of the "Maria Jacobi Bell," which is in the Latin language (not in modern Spanish like that on the San Miguel bell), and which reads thus: "MARIA JACOBI JESUS CHRISTUS, QUINTANA ET SALVATOR ME FECERUNT, ANNO DOMINI 1547."

Father Sugranes states that "the date of the casting of the bell cannot be 1247, as a casual glance at the inscription might suggest because in the thirteenth century such inscriptions were not in use." "From the beginning of the thirteenth century," he says, "the Gothic alphabet was exclusively used in Spain," the inscription on the San Miguel bell, alleged to have been cast in the XIVth century, is in Roman figures and in modern Spanish as shown in facsimiles of coins of the fourteenth century, minted by Kings Pedro (Peter) I and Enrique (Henry) II of Castile. In his condemnation of the falsehood, and in asserting that bells were cast in Mexico "in the first part of the 16th century," [the Aztecs, when conquered by Cortes, 1521, had many bells of their own make], the Spaniards having established in the City of Mexico "both a foundry of bells and a mint," Father Sugranes says that the "Maria Jacobi Bell" was probably "cast in Mexico."

He concludes: "I love California, the land of Heart's Desire, the land of golden thoughts, of golden hills; California of the white peaks of glory and sunset shores of dream. I love the Missions—alas! some of them far gone, like ancient ruined fanes—I love the story and romance that lingers about them; but still I love truth and historical accuracy more."

The California bell case being analogous to the San Miguel bell claim, the above statement of Father Sugranes is a fit answer to the misrepresentations given out as historical facts regarding the date and place of casting of the bell of San Miguel; but still I have further evidence, as above stated, that the San Miguel bell was cast in the City of Santa Fe in the year 1856.²)

In addition to the findings of Rev. Father Sugranes I want to say that it would be a preposterous assumption to aver that Spain cast a bell for Santa Fe 132 years before the discovery of America and 250 years before the founding of Santa Fe. There is not a particle of evidence, even inferential, that any bells of the size of our San Miguel bell, which weighs

²) The proof alluded to is contained in a written statement (now in my possession) made, at my request, by an army officer and prominent citizen of Santa Fe, whose father stood as sponsor at the blessing of the bell, two bells having been cast at the same time and at the same place. This man, then very young, accompanied his father to the place where the bells were cast. I also have in my possession the statement of another prominent citizen of San Fe, an ex-territorial official, who was present at the hoisting of the San Miguel bell into the tower of the Chapel of San Miguel, in 1857, and who states that at that time there was but one small bell in said chapel; this could not be used because it was cracked, which fact necessitated the making of a new bell.

more than six hundred pounds, were ever brought to New Mexico by the Spaniards or by the Franciscan Friars. The bells brought by the Friars to New Mexico, Arizona, and California were rather small. There was no necessity of bringing bells from Spain because the Aztecs had bells when Cortes conquered them.³) Cortes, after rebuilding Mexico (Tenochtitlan, 1521) established smelters, bell foundries, mints and factories in the city, having totally destroyed it before capturing Cuauhtemoc, the last of the Aztec emperors.

Let us then, paraphrasing Father Sugranes, say to the world that we love the story and romance that lingers about our church of San Miguel and its historic bell cast in the second oldest city in the United States, but we love the truth and historical accuracy more. We should not forget that Santa Fe enjoys the distinction of being the most historic spot in the United States and that without Santa Fe no complete history of the West and Southwest of the American Union can be written.

Santa Fe, N. M.

Prehistoric Man

M. Jacques de Morgan contributes to the "Bibliothèque de Synthèse Historique," which is designed to tell in 100 volumes all that is "scientifically and historically" known about the life of man, a volume on prehistoric man ("L'Humanité Préhistorique," Paris: La Renaissance du Livre). He has the double advantage of having

spent many years in the Orient investigating prehistoric remains and of proceeding with great caution. For example, in the matter of chronology he will hardly utter a hypothesis, and if he does, it is always restrained and economical; he does not dazzle us with centuries of millenniums, or weary our imagination with the spectacle of innumerable generations of stone-chippers. Again—to take a more specific instance—he says of the prehistoric monoliths that "none of the theories so far proposed with regard to them rests on a scientific basis."

He is still more severe to those who build ingenious theories to explain the great assemblies of stones, like those of Carnac and Stonehenge. "All the interpretations that have been given on this subject," he says, "belong to the domain of the imagination (sont du domaine de la fantaisie)."

Such a rigorous probity may take away something from the picturesqueness of a book like this, but it strengthens our faith in its accuracy. Indeed, the necessity for the most prudent reserve in these speculations on prehistory is shown by the little matter of the toothed stone implements, which look as if they had been saws, and were generally considered to be saws until Professor Flinders Petrie found in Egypt one still in its bone setting which proved beyond a doubt that the "saws" were really sickles.

—It was Burke who said that ambition can creep as well as soar, and it is a fact that the ambition that creeps usually lands more solidly than does that which strives to reach heights by the more rapid methods.

³) See my "Hernan Cortes and his Conquest of Mexico."

Compulsory and Elective Studies

By the Rev. F. Joseph Kelly

Each year our educational authorities come forward with something startling in order to direct people's attention to the fact that progress along educational lines keeps pace with the progress that is manifest in all human endeavors. Harvard University now demands that students who wish to choose courses in the field of modern or ancient languages must be examined in eight books of the Old and in four books of the New Testament, and in twelve plays of Shakespeare. These requirements are based on the assumption that the history of literature is continuous and that every well educated person should have a general acquaintance with the great masterpieces.

A great deal has been written lately about the elective system, particularly in high school studies. Each year witnesses some important branch of the high school curriculum taken from the compulsory list of studies and made elective. This year algebra meets with this fate in many of our institutions of learning.

Generally speaking, the whole story revolves about the question whether a pupil shall be permitted to take the easiest way to the end that he may get his proper amount of credits. There are many students who like and others who detest mathematics. Over and beyond some of the considerations which enter into the controversy between elective and compulsory studies is the profound knowledge that people of more mature years possess, that there are some essential things in the line of information that scholars ought to possess before they graduate. Mathe-

matics, for example, enters into practically every phase of human activity. Some students probably never would study mathematics beyond the first week of experience with the subject if they were allowed to drop it. The shifting of algebra to the elective class of studies is certainly not a wise move. It is doing a great injustice to students who later on wish to take up the study of science. A knowledge of algebra is an absolute necessity for the study of the sciences. The same unwisdom is displayed here as was displayed during the war, when the teaching of German was forbidden in our schools. In a short time the injustice done to students who aimed at a college or university career was realized and the study of the language was resumed in all our higher schools of learning. No doubt, the mistake in the case of algebra will also be realized after a while.

The tendency to transfer important branches of knowledge to the list of elective studies is a dangerous one. The student mind, after all, is much the same from decade to decade. These radical changes in our educational system are not at all necessary. If we are drifting toward a course of study made up entirely of elective subjects, there is danger that our whole educational system may go to smash. We shall be graduating young people without affording them much useful knowledge. It is to be earnestly hoped that our higher Catholic institutions of learning will refrain from following the example of secular institutions who sacrifice efficiency for popularity.

Developing an American Literature

The *Literary Review* (Vol. II, No. 7) calls attention to the unfriendly manner in which the "younger" American writers are being received in England. Thus H. L. Mencken is accused of every conceivable offence, from vulgarity to ignorance, and his attitude is likened to that of a child who puts its finger to its nose and makes "snoots on teacher." Sherwood Anderson is charged with poking a stick into an ant heap; Miss Dorothy Canfield is dull; Sinclair Lewis has been described as writing a half-baked book about half-baked people, or words to that effect. While appreciation is not altogether lacking, the tendency in the main is to give a hostile reception to the work of the younger school.

The situation thus presented is very much akin to that which prevails in this country among the anglo-maniac portion of the public. It is an instinctive resistance to what looks, and often is, a deliberate revolt against Anglo-Saxon traditions. With all that is exaggerated, and therefore false, in that revolt we have no need to be concerned. It will pass as surely as everything factitious passes out of literature and public memory, once the immediate circumstances have disappeared. Literary history is full of the records of these deliberate efforts of a group to impose an artificial standard.

The fact, however, remains that something like a national literature, an American, as distinct from an Anglo-Saxon, tradition is being built up in this country. Many of the most original works

of recent years are signed by names which have nothing British to recommend them. American letters, like American life, are the result of an experiment, which means the creation of a new race out of the separate elements of older nations. It is useless, therefore, to protest against the fact that our literature is beginning to reflect the racial conditions of this country. That process most certainly involves a radical modification of the British literary tradition. In this reaction of the English press against the younger American writers we seem to notice an obscure consciousness of this fact. Hence, the almost passionate indignation of certain critics, far in excess of what is required to dismiss a bad book.

We shall witness a great many more manifestations of this reluctance to accept a new phenomenon in the literature of English before we shall have a literature of our own.

—We are glad to see J. J. O'Shea's "The Two Kenricks" correctly described in the *Eccelesiastical Review* (Vol. LXV, No. 5) as a book which "is wholly inadequate as a true biography." That is what we said about it at the time of its publication, but the chorus of blind praise from incompetent or prejudiced reviewers drowned out the voice of the discriminating critic. Fortunately, Truth has a habit of coming back into her own after a while. A more important question is: Who shall give us an adequate and truthful life of the two Kenricks,—Francis Patrick and Peter Richard, one of whom graced the archiepiscopal see of Baltimore, the other that of St. Louis? Both were intellectual giants and pioneers of Catholicism in America, and their lives are well worth telling.

Bigotry Still Alive

A certain Catholic young lady, graduate of a Chicago conservatory of music, recently applied for a position as music teacher to the board of education of a city in Northern Iowa. She was told that, notwithstanding her good testimonials, she could not qualify because of her religion. And this in spite of our glorious war record and the superabundant patriotic demonstrations staged by the K. of C. and other organizations,—*e. g.*, the N. C. W. C.! So it is plain that the exhibition of 100% Americanism and the offering of patriotic prizes will not help us to overcome anti-Catholic prejudice. What's the use? We are Catholics, and that settles the matter with people whose minds are benighted by bigotry.

The board of education of this place told me that in the application for a position prospective school teachers are required to answer the question: "What church do you attend?" And in this section of "God's own country" the teachers, up to about three years ago, were compelled to sign a pledge not to dance,—which evidently shows Methodist domination.

Fair-minded Americans should realize that bigots can neither be good Christians nor good Americans.

Fr. A. B.

—Dr. Henry Van Dyke, in an exquisite home song poem, wrote that "marble floors and gilded walls can never make a home." Look around and see if that is not about as true as anything that was ever said. There is more home life in the average hovel than in the gilded palace.

Masonic History

A prominent Masonic historian, Mr. Ossian Lang, in a report lately made to the Grand Lodge of New York and reprinted in pamphlet form, refutes the contention which has so often been raised, *e. g.*, against our "Study in American Freemasonry", that no one can understand the history and character of Freemasonry without having had the benefit of the Masonic oral tradition. He says: "I do not mean to have you infer that thoughtful non-Masons could not possibly hit upon a right reading of the 'history.' A fine example of how the analytic mind of a scholarly non-Mason may discern the truth, may be found in the excellent article on Freemasonry contained in the Catholic Encyclopedia. The author of that article comes nearer interpreting the 'history' correctly, in my estimation, than any Masonic writer whose publications have appeared in the English language, so far at least as they have come to my notice."

This is a high compliment not only to the author of the Encyclopedia article, the Rev. Herman Gruber, S.J., but also to the whole school of anti-Masonic writers of which he is the head, and to which we consider it a privilege to belong.

Mr. Lang's lecture is on the subject of "Freemasonry and the Medieval Gilds," and he shows that Freemasonry was not derived from operative masonry, as is often asserted by Masonic writers.

—He who is false to present duty breaks a thread in the loom, and will find the flaw when he have forgotten its cause.

Correspondence

A Detriment to the Catholic Press

To the Editor:—

Laboring under financial stress, Catholic publications sometimes resort to questionable means of raising funds. They send out solicitors and collectors who work "on commission" and have no further interest in their task than the money they gather. Neither are they selected for their known honesty. Generally they have been "doing" other concerns, and, having been dismissed by them, are on the waiting list. They are cheap workers and glib talkers. They have been over the territory and know the tricks of the trade. These unscrupulous agents literally infest Catholic parishes. Theirs must be a paying business, if the frequency of their appearance or passage is any evidence. They do not blush under false pretenses. They "have seen the pastor" or "he sent them." They "know him" and have "a reliable list of parishioners." They distribute rosaries and medals as "premiums" to the publications for which they exact either full or part price of subscription. They will, if requested, give a receipt. Further than that there is in many cases no return.

Is there no release from this humbuggery? Are the managers of Catholic periodicals so hard put to it that they must employ such agents? There is a good deal of humbuggery, too, through the mails. There was a time when the Council of Baltimore was more rigidly adhered to in respect to its ruling on indulgenced articles and Mass promises than it is to-day, and the disregard of its prohibition has become a real scandal.

The good of the cause naturally suffers much from such methods. An impression is created that the support of Catholic literature is a matter of charity. The people lose their sense of duty, and having been fooled too often, grow suspicious of all Catholic publications. Every pastor could, I venture to assert, furnish examples of

this. The publishers of Catholic periodicals and promoters of Catholic enterprise ought to be as efficient and business-like as the "children of the world." We often blame the people where defective financing in the office is at fault.

In promoting and supporting Catholic literature, this phase of the issue is not sufficiently stressed. We have still much to learn in this matter from non-Catholics. The question is not only one of providing money, but of accumulating it out of business transactions, otherwise there never will be a surplus fund. Of course, patronage is never so extensive for Catholic as for non-descript, non-denominational reading matter. But our proportion is still large enough if Catholics hold together, as they ought to do.

(Rev.) JOS. SELINGER

Jefferson City, Mo.

Marquette University and the Charity Conference

To the Editor:—

In your issue of October 15th you published a letter from "Milwaukeean" entitled "What is wrong?" "Milwaukeean" has not all the data as to that "lack of coöperation" between the Milwaukee Catholic university and the Conference of Catholic Charities. The President of the University was a member of the advisory committee. Another member of the faculty was a member of the reception committee. Still another was on the executive committee. Another wrote the beautiful Charity Pageant, which filled the Auditorium with 8,000 people and sent away hundreds. Two members of the faculty were on the programme. Marquette alumni and students in large numbers contributed actively to the success of the conference. The splendid national publicity given the conference was largely due to graduates and members of the Marquette School of Journalism. A member of the faculty as spiritual director of the Archdiocesan Union of the Holy Name Society, saw to it that five hundred dollars in cash and many hundreds more of advertising were contributed

by the Society. The excellent programme for the Conference contained, it is true, no important speech by a member of the faculty; but no member of the faculty had been invited to speak. The Order to which the Milwaukee university belongs was well represented on the programme. Probably that seemed enough to its framers.

As for the "industrial survey," the University has a Sociological Department, but it was not asked to contribute data. A member of the faculty, however, attended the Conference and entered the sociological discussions when opportunity offered.

The Carnegie subsidy has lifted from the University an awkward financial burden without hampering the straightforward Catholic purposes of the University. Ampler opportunity to carry on its work has been afforded by the Carnegie moneys.

A. J. TALLMADGE, S.J.

Milwaukee, Nov. 2nd

The Trade Union

To the Editor:—

In the course of a splendid address given at a meeting in New College Hall, Oxford, August 15th, and reprinted in the *Christian Democrat* (No. 10), Mr. Alfred Winsborough, late N. U. R., remarked that, after becoming a member of the National Union of Railwaymen, he felt that the fiery atmosphere of these meetings was quite in keeping with his early ideas of social justice, or injustice, but soon perceived that something higher was necessary, that some definite principles of social reform were required. "I realized," he goes on to remark, "that trade unionism in itself, as it was constituted, would never bring about that revolution to which I had been taught to look forward from the first days of my membership in the N. U. R."

Mr. Winsborough is not the first to come to this realization. The present writer has had considerable experience as a member of a union and has long since come to the same conclusion. Though I have continually looked for-

ward to a day when Labor would come into its own, I have never been able to convince myself that the trade union movement would help in the least to speed that day.

It is my belief that the vast majority of the laboring men themselves feel the futility of trade union efforts, but knowing nothing better immediately to hand, they continue to follow the directions of their blind, if for the most part well-intentioned leaders. A quarter of a century of fruitless strife and effort have pretty generally convinced the members that the unions have little to expect.

It is true, of course, that the results have not been entirely nil. Working conditions have been bettered and, to some extent at least, this must be attributed to the efforts of organized labor. As a whole, however, the realization is gradually dawning, if it is not already clear, that wage-earners are in about the same relative position as they were at the beginning of the trade union movement. Catholic social reform leaders should make a careful inventory and ask themselves whether the trade union movement should be included in their list of panaceas. Perhaps it is necessary to use them for the present as stepping-stones to better things. Whether or not, is a matter to be determined by careful examination and survey. The important point is that we cannot allow ourselves to go off half-cocked in support of a movement that contains the seeds of its own destruction.

H. A. F.

—“It is to a German printer of Foligno, Johann Neumeister, from Mayence, that Italy owes the first edition of Dante’s ‘Divine Comedy,’ published in the year 1472; and it was a German also who printed the first edition with a commentary, which appeared in the year 1481.”—“History of the German People at the Close of the Middle Ages,” by Johannes Janssen, transl. by M. A. Mitchell and A. M. Christie, Vol. I, p. 13.

—Make no haste to be rich, if you would prosper.

Encourage Children to Read Good Books



"For readers aged 7 to 77"

IMAGINE! Alexandre Dumas' "Three Musketeers" considered one of the best sellers of the week for children, according to a Chicago daily paper. What a dearth of children's books there must be when children will read the works of an author who is on the index.

For the good of the children encourage proper reading. A copy of

MOSTLY MARY

by Clementia should be given to every child you know. It's a Dollar Book. The older people will also enjoy this book because it will bring back memories of their childhood days.

Clementia has so often been urged by the young people who have read her other stories ("Uncle Frank's Mary," "The Quest of Mary Selwyn" and "Bird-a-Lea") to tell us more about Berta and Beth, that she has decided to devote several books to Mary and those lovable, mischievous Selwyn Twins. Each book will be a story complete in itself. "Mostly Mary" is neatly bound in cloth with frontispiece and attractive cover. 160 pages. Postpaid \$1.00. Send in your Dollar today and receive your copy by return mail. For sale by all Catholic Booksellers and

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Notes and Gleanings

—It was Disraeli who made the well-known confession to Matthew Arnold: "You have heard me called a flatterer, and it is true. Everybody likes flattery, and when you come to royalty, you should lay it on with a trowel." Some of our Catholic papers find a shovel even more effective when dealing with prelates. It is disgusting.

—Some people think that Catholics do not take things seriously enough. Almost seventy-five per cent. of the things in this world should be taken with a little laughter. That is the serious way of taking them. The so-called serious way is absolutely grotesque; it is often the glorification of the commonplace and the canonization of the trivial.

—Now that the Holy See has solemnly declared that the Little Flower of Jesus, as the Venerable Sister Teresa

of the Infant Jesus is popularly styled, possessed in a heroic degree the fundamental virtues of the Christian life, it is to be expected that the cause of her beatification will not be delayed much longer. The "Little Flower" has many devotees in America.

—The *Builder*, a Masonic journal published at Anamosa, Ia., in its November number (Vol. VII, No. 11), prints the pictures of two curious crosses recently ploughed up near Tupelo, Miss. They are almost certainly of religious origin, and it is not unlikely that they may have been lost or cast away by the Spaniards under De Soto, who is supposed to have passed with his expedition through Lee County, formerly the western part of Pontotoc County, Mississippi.

—The Marquette School of Journalism is compiling a list of Catholic men and women employed on secular papers and magazines in the U. S. The *Cath-*

olic Citizen (Vol. 51, No. 51) thinks it would be "more to the point" to compile a "list of Catholic men and women who have had some experience in Catholic journalism, or a training in Catholic reading which fits for Catholic journalism." Why "more to the point"? What is the object of the compilation? Before that object is clearly established, it seems foolish to argue about the means of attaining it.

—Col. P. H. Callahan, of Louisville, reports that a representative of the "American Educational Association" called on him not long ago, fortified with letters of introduction from several leading employers. This Association, he says, publishes a bulletin, which it sends out to employees whose names it procures from the payrolls and through which it aims to educate the workers to be satisfied with the established order of things. That is all the "educational" activity it seems to engage in. This is but one of the many means unscrupulous capitalists employ to combat the cause of social justice.

—The *Homiletic and Pastoral Review*, in its November number, calls attention to a rare dispensation recently granted by the S. Consistorial Congregation. A young French seminarian, who had been obliged to go to war, had his right hand and wrist so badly wounded that they had to be amputated. His life in the army had been blameless and the diocese to which he belonged needed priests. For these and other reasons the Holy See granted the dispensation despite the fact that the loss of one hand has hitherto been considered an insuperable barrier to sacred orders. (*Acta Apostolicae Sedis*, Vol. XIII, p. 436).

—In his second paper on "The Problem of Anne Catherine Emmerich," in the *Month* (Oct.), Fr. Herbert Thurston, S.J., speaks of the alleged milk of the Blessed Virgin which was a common relic in the Middle Ages. In the 17th century a phial containing "Our Lady's milk" was preserved in a church at Naples and liquefied every year on the feast of the Assumption. M. de

Meley, however, in a valuable little monograph, has made it clear that what was called the milk of the Blessed Virgin was a chalky exudation from the walls of a cave which is believed to have sheltered the Holy Family on the flight to Egypt.

—The Rev. J. B. Culemans, Ph.D., contributes to the November *Ecclesiastical Review* a valuable and timely paper on "An Official Prayer Book for the Laity." He pleads for a uniform prayer book for general use in the American Church, which, he thinks would be "a real godsend, even if prescribed at first only for public devotions." To serve its purpose adequately, this official prayer book should be made up entirely, or almost entirely, from the liturgical books of the Church, especially the Roman Missal. Then it would comply with all of Dr. Culemans's just demands, namely, that it be sound in doctrine, sober in devotional practices, and full of unctio.

—The *Catholic Citizen* (Vol. 51, No. 51) says that the *Christian Science Monitor*, of Boston, one of the most ably conducted newspapers in the U. S., after twelve years of life admittedly has only 21,000 subscribers, and deduces therefrom the following lesson: "If a Catholic daily got going in some large Eastern city, say by the purchase of some existing but run down newspaper (which is the manner of launching such an enterprise without a million dollars), the fear is that under the stress of the game it would inevitably drift from its religious moorings, so that its Catholic subscribers would begin to say: 'I can't see much difference between The Sacred News and The Secular Times except that the latter is a bit spicier and up to date.'"

—Our learned friend Dr. Alexander N. DeMeil, in a letter to the *St. Louis Globe-Democrat*, now reprinted in pamphlet form, vindicates the memory of Marie Chouteau, wife of René Auguste Chouteau, one of the founders of St. Louis. Mrs. Chouteau left her husband in 1750, but returned to him in 1757. It has been asserted that she

lived in notorious adultery with Pierre Liguist Laclede, and that her five children, with the exception of the first, were illegitimate. Dr. DeMenil shows that Mrs. Chouteau gave birth to no children during the period she was away from her husband. The argument appears decisive, and we are glad to see Mrs. Chouteau rehabilitated because her alleged misconduct reflected upon a society which was Catholic, and her children were all baptized in the St. Louis cathedral.

—Col. P. H. Callahan is one of the few Catholic employers who perceive and do not hesitate to proclaim the truth that profit-sharing or any plan of co-partnership is in the nature of things sure to prove but a transition to a better and more equitable order of things. When we asked him for permission to quote this sentiment from a personal letter of his, Col. Callahan answered: "You may quote it, and you may add that, in my fight against religious prejudice, Protestants never criticized me to the extent that employ-

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ers do in my feeble fight to change from the wage system to something more equitable; and Catholic employers are often the worst." This experience again goes to show that in the advocacy of social justice Catholic reformers must begin *at home* if they expect to accomplish anything worth while.

—The Rev. Dr. Charles Bruehl, of Overbrook Seminary, who is not only a fine theologian, but also one of our ablest philosophers, contributes a welcome article on "The Literature of Psycho-Analysis" to the November *Ecclesiastical Review*. His conclusion, as was to be expected, is unfavorable. He says that psycho-analysis is extravagant in its claims, and that its literature, viewed in the light of these claims, is dull, uninviting, and often positively depressing. "To go through it is like wading through a slimy morass. Dante might have conceived the task of perusing it as the punishment for some particularly heinous crime. In course of time psycho-analysis may tone down its pretensions and become useful; its present unwarranted assumption must be severely rebuked. One will do well to adopt toward it an attitude of great reserve, even of cautious distrust."

—A correspondent of the Australian *Catholic Press* pleads for the inauguration of a crusade against what he calls "the free and easy method of hearing Mass" and in favor of the prayer book. The Church desires that her children, when attending Mass, should follow the sacred ceremonies intelligently and devoutly. This cannot ordinarily be done by reciting the rosary or saying some pet prayers. But it can and should be done by using a good prayer book, preferably an edition of the Roman Missal adapted to lay use. Unfortunately, here in America as in Australia, the prayer book is going out of use, to the detriment of true devotion and ultimately, it is to be feared, of the faith itself. For, as the writer in the *Catholic Press* truly says: "The children of to-day will be the men of to-morrow. If they are not taught to read the prayer-book in their youth,

they are not likely to adopt it when they grow to man's estate. Should we not sound a warning while yet there is time?"

—The metropolitan Sunday paper is getting to be more and more of an abomination. "Pages and pages," says a recent writer in describing one of these nasty sheets, "are dedicated to pictures of every kind, mostly of nude or half-clad women. Cartoons violating every law of art and good taste are prominent. Pages of sport and dirty details of divorce cases and the scourgings of the police court help to edify the modern pagan. Love stories, the movies, and automobiles fill up the balance of the weekly volume of rot." Is there no remedy for this terrible evil? The remedy rests with the sincere Christians of all denominations. If large numbers of them would refuse to buy these papers and protest, privately and in public, against the way they are conducted, the publishers would soon pay more regard to the Ten Commandments and the laws of good taste.

—The *Ecclesiastical Review* for November publishes an article on "The Apostolic Delegation at Washington," by the Rev. W. J. Lallou, who has gathered together much interesting information, though nothing hitherto unpublished, unless it be the fact that, in 1893 or thereabouts, Msgr. Satolli, owing to the difficulties of his position, petitioned the Pope to return him to his chair of dogmatic theology in Rome. We doubt the truth of this statement. At any rate, if the Holy Father refused to accept Satolli's resignation and expressed his "entire satisfaction with the able handling of delicate questions by his delegate to the U. S.," as Fr. Lallou asserts, this satisfaction was not shared by many bishops, priests, and laymen in America, who regarded and still regard Msgr. Satolli as the victim of a coterie of schemers who shamefully abused him. His successors, we are glad to say, were men of a higher type, and the present Delegate, Msgr. Bonzano, leaves nothing to be desired. The

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Forty Years of Missionary Life in Arkansas

By the Rev. JOHN EUGENE WEIBEL, V.F.

(40th Installment)

The Catholics of Newport built a church in 1806.

During Lent the Rt. Rev. Abbot Ignatius, of New Subiaco, preached two very successful missions, one in Jonesboro, and another in Paragould. Everything looked promising for the growth and development of Catholicity in Northeastern Arkansas.

On the 3rd of May, Rev. Alvin Kind, a cousin of Father Fürst, was ordained in Subiaco Abbey by Bishop Fitzgerald. The young priest was to help in the missions of Northeastern Arkansas. On May 14th, the Feast of the Ascension, he celebrated his first Mass in St. Paul's Church, Pocahontas. The Sunday before I invited the parishioners to go to Pocahontas for that day. A great many went. Father Henry B. Fürst acted as assistant priest, while Father McQuaid and Father Ildefonse, O.S.B., served as deacon and subdeacon respectively. The V. Rev. Fintan Kraemer, O.S.B., then rector of St. Edward's Church, Little Rock, preached an eloquent sermon in German, and I spoke in English. Father Fintan pointed out how Northeastern Arkansas had but nineteen Catholics in 1880; how the missions had grown so as to form three good-sized congregations, in Pocahontas, Jonesboro, and Paragould, and how the missions in Engelberg, Peach Orchard, Hoxie, and Wynne, thanks to better railroad facilities, were now regularly attended, and how the stations of Knobel, Newport, Hardy, Weiner, and Osceola were also full of promise, while the forty Sisters in the young convent of Maria-Stein were teaching about 500 children. At this celebration we had no idea of the coming trial, but I had a presentiment. We all,—Fathers Fürst, Fintan, Kind, and Ildefonse,—were at Hubert Peter's house Friday night when I remarked that I felt very uneasy,—as if something awful was happening at home. They all laughed about my superstitious fear, but I could not shake off the terrible feeling. Next morning, May 16th, Fathers Fintan, Kind, Ildefonse, and I left Pocahontas on the steamer Bragg. There was no railroad connection with Pocahontas in those days, but a small yacht, the "St. Augustine," made daily trips between Pocahontas and Black Rock on the Kansas City & Memphis Ry. In Black Rock we took the train. Arriving in Hoxie we heard that my church in Jonesboro had been

destroyed by fire. Fathers Fintan and Kind left us there for Little Rock. Father Ildefonse and I discussed the matter, but we could hardly believe the bad news, until, arriving at Jonesboro, I heard a negro boy remark: "That is the priest whose church burnt down this morning." Indeed, instead of the beautiful new church, the convent, the school and the priest's house, we found a big pile of bricks and smoking ashes; even the beautiful bells were molten into a heap, a sign of the intense heat. On every side we found members of the congregation weeping over the ruins of their beloved house of worship.

The night from the 15th to the 16th of May had been very stormy in Jonesboro. It was a season of severe cyclones, one of which destroyed part of St. Louis, Mo. The Sisters at the convent and many other people did not go to bed. A German family, Higi, across the street from the church, were kneeling in prayer, when the lightning struck the front tower of the church. It was about two o'clock in the morning. Some one immediately went to summon help by ringing the bells in the rear tower. Soon a great crowd assembled. The city having no fire department, and the fire being high up in the steeple, nobody could do anything to stay its progress. The hose from the nearby round-house might have been of good service, but it was locked up, and the man in charge had gone to Pine Bluff. By the time the people had broken into the round-house, and were ready for work, the flames had spread over the roofs of church and school, and had it not been for the hose, the surrounding buildings and the railroad shops would have been destroyed also.

Seeing that the church, the convent, and the school were doomed, the people began to salvage all they could of the contents. They saved most of the furniture, the safe with the deeds and church books, most of the library, a piano, three organs, almost all the vestments and the clothing and bedding. Three houses in front of the church were filled with saved articles, and the owners left to live in other houses. Everyone seemed anxious to help, and, according to the testimony of eye witnesses, it was almost a miracle that nobody was hurt, as men were literally running through the fire to get things out. Not only the Catholics worked; citizens without distinction of creed and race,—men, women and children, were all doing their best in one common effort to save what could be saved.

As already remarked, the A. P. A.'s were very active in those days. The rumor had spread that Catholics had ammunition and guns ready to kill all the Protestants in the country on a certain day. Notwithstanding the silliness of this rumor, many believed it. It was said that our church basement

was stocked with guns and ammunition. As many members of the A. P. A. society were zealously helping in the fire, our men teased them in the midst of the hard work, remarking that there would be an explosion whenever the fire would come in contact with the powder and ammunition kept in the basement. But they just laughed and thought as long as the Catholics were not afraid, they did not need to fear anything, and continued their heroic work.

Indirectly this fire did a great deal to destroy the prejudice against the Catholic Church in Jonesboro.

A person could easily imagine that here in America, where people constantly move and change about from place to place, one town or community was about like any other. However, that is not so. I never met with a more sociable and kindly people than in Jonesboro. In every calamity they helped one another as best they could.

(To be continued)

—If the FORTNIGHTLY REVIEW fails in stimulating its readers to think for themselves—even to the point of occasional disagreement with its utterances—its purpose is not attained.

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'First Steps for First Communicants'

This is the title of a useful brochure which has just appeared in a second edition. It was originally prepared by its author, the Rev. E. J. Rengel, for the purpose of aiding parents in instructing their children at home. It tells all a child needs to know about the mysteries of the Catholic faith, sin and its forgiveness, and the Ten Commandments, and explains how to make acts of faith, hope, and charity and how to appreciate the Sacraments, especially the Holy Eucharist. The catechetical form is used throughout, and the principal sections are set in fine large type. The brochure was printed by the Echo Press and bears the imprimatur of Bishop Turner, of Buffalo. Copies can be purchased from the author at St. Mary of the Angels Church, Olean, N. Y.

'A General Introduction to the Bible'

Under the above title Msgr. Charles P. Grannan, consultant to the Pontifical Biblical Commission and professor emeritus of the Catholic University of America, has just published what Archbishop Hayes, of New York, in a commendatory preface describes as "a clear, orderly exposition of Catholic tenets concerning Scripture." There are four volumes, of which the first deals with introductory notions, the history of the original languages, texts and ancient versions; the second with textual and higher criticism and Biblical archeology; the third with inspiration and the history of the canon, and the fourth with Biblical hermeneutics and exe-

gesis. The work is not sufficiently compact and up-to-date to be used as a textbook, but it will make good supplementary reading for the student. Particularly gratifying, as Msgr. Hayes points out, is the thoroughly Catholic tone of the work and its clear and interesting style of presentation. (B. Herder Book Co.)

A High School Catechism

The Rt. Rev. Msgr. P. J. Stockman has published a "High School Catechism," the character and scope of which is more definitely described by the subtitle, to wit: "The Baltimore Catechism Explained in Accordance with Holy Scripture, the Decisions of Holy Church, the Teachings of the Fathers, particularly St. Thomas Aquinas and St. Alphonsus de Liguori." The work is designed mainly as a text-book for teachers and for a three years' course in religion. The method followed is the catechetical one of alternate question and answer. There are appendices on revelation, the Bible, ecumenical councils, indulgences, and—strangely, Socialism. The latter chapter, we regret to say, is jejune and misleading. The matter of this volume is largely taken from Fr. Wilmers' Handbook of the Christian Religion, to which Msgr. Stockman makes grateful acknowledgment in a postscript. Orders should be sent to the author at Immaculate Heart College, Hollywood (Los Angeles), Cal.

History of a German Catholic Parish in Texas

One of the most interesting and valuable parish monographs that has reached us of late is V. Rev. Dean H. Gerlach's "Festschrift zum 75-jährigen Jubiläum der St. Marien-Gemeinde zu Friederichsburg, Texas." It shows how a small number of German Catholic immigrant families in the 40ties of the past century established a parish in the primeval forest of southern central Texas and built it up with great sacrifices, until to-day it is one of the most flourishing in the San Antonio Diocese, having even its own parochial high school. The volume is most interesting and illustrated with pictures that really elucidate the text. It is surprising how the German language has been able to retain its hold on these faithful descendants of German immigrants unto the third generation. Dean Gerlach has a parish of which he can be proud, and the history he has written of that parish will in turn carry its renown down to generations yet unborn.

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Books Received

- The Cloister.* A Dissertation submitted to the Faculty of Sacred Sciences of the Catholic University of America in partial Fulfilment of the Requirements for the Degree of Doctor of Canon Law. By Valentine Theodore Schaaf, O.F.M., of the Province of St. John Baptist, Cincinnati, O. vii & 179 pp. 8vo. Cincinnati, O.: St. Anthony Messenger.
- Life's Lessons.* Some Useful Teachings of Every Day. By Rev. Edward F. Garesché, S.J. 192 pp. 12mo. Benziger Bros. \$1.50 net.
- The Booster Trip.* Described by the Pilot. For the Benefit of Catholic Education in the Kentucky Mountains. 49 pp. 16mo. Corbin, Ky.: St. Camillus Circle. (Wrapper).
- Saint Bernardine of Siena—Sermons.* Selected and Edited by Don Nazareno Orlandi. Translated by Helen Josephine Robins. vii & 248 pp. 8vo. Siena: Tipografia Sociale. 1920. (Wrapper).
- His Reverence—His Day's Work.* By Rev. Cornelius J. Holland, S. T. L. 213 pp. 12mo. Blaise Benziger & Co., Inc. \$1.60 postpaid.
- The Saviour's Fountains.* A Book for Children on the Seven Sacraments. By Michael Andrew Chapman. With Illustrations by Father Raphael, O. S. B. 4 to, no pagination. Huntington, Ind.: Our Sunday Visitor. 50 cts. postpaid; in quantities, 30 cts., f.o.b. Huntington. (Wrapper).
- The Littlest Shepherd.* A Christmas Mystery Play after the Manner of the Olden Times by Brother Vincent Ferrer, O. P. T. (Michael Andrew Chapman). 8 pp. 12mo. Huntington, Ind.: Our Sunday Visitor. 10 cts. 30 copies, \$1 postpaid. (Paper).
- Madame Chouteau Vindicated.* By Alexander N. De Menil. 12 pp. 16mo. St. Louis: Mound City Press. (Paper).
- An Epitome of the Priestly Life.* By Canon Arvisenet. Adapted from the Latin Original (Memoriale Vitae Sacerdotalis) by Rev. F. J. O'Sullivan. x & 428 pp. 32mo. Benziger Bros. \$2.50 net.
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A Movement for the International Organization of Catholics

Fr. Herman Gruber, S.J., who has devoted much time and thought to the organization of a Catholic Internationale, reports on the progress of the movement in the October number of the *Stimmen der Zeit* (Vol. 102, Heft 1).

It is pretty generally admitted that some sort of international organization of Catholics is desirable, nay necessary, to combat the machinations of Freemasonry, Socialism and other hostile forces.

Four definite attempts have so far been made to solve the problem, *viz.*: (1) the Catholic Universal Peace League of Father Joseph Metzger in Graz, Austria; (2) the Catholic Esperantist League founded at the Hague; (3) the Apostolic League of Nations established by Fr. A. Philippe, C. SS. R., at Brussels, with branches at Paris and Lyons, and (4) the Catholic World League of the Dutch professor, Dr. Alphonse Steger. All of these efforts have met with the approval of the Holy See and have been received with sympathy everywhere except in France, where they have stirred up considerable opposition.

Fr. Gruber has tried hard to overcome this opposition, but though his efforts were supported by Marc Sangnier, René Johanet, Fr. de la Brière, S.J., Canon Beaupin, and a few other eminent Frenchmen, the idea of a Catholic

world league has not yet found much encouragement in France. At a congress of Catholic writers held in Paris, May 16th to 22nd, the plan was attacked by Msgr. Deploige, Paul Courcoural, Prince W. Ghika, and others. Msgr. Deploige, who is president of the Cours de l'Institut de Philosophie Supérieur at Louvain, declared that the Catholics of other nations could not possibly enter into amicable relations with the Catholics of Germany until the latter had disavowed the unjust invasion of Belgium and atoned for the atrocities committed in that unfortunate country. This attitude Fr. Gruber condemns as unjust and foolish. "The Catholics of Germany," he says, "are true brothers in the faith, accepted as such by the highest ecclesiastical authority. To set up the judgment of the League of Nations,—which is a purely secular body, controlled by non-Catholic powers and governed by Masonic principles,—instead of the competent judgment of the Holy See, is assuredly neither Catholic nor in accord with common sense."

Fr. Gruber, who is himself not a German, but a native of Tirol, that stalwart little Catholic country which has always enjoyed the sympathy and good will of French Catholics, in conclusion says that the opposition to the plan of internationally organizing the Catho-

lics of the world is gradually diminishing in France, and since the international congress of Catholic students in Freiburg (Switzerland) and the organized co-operation instituted between the Ligue Apostolique of Brussels and the Catholic Internationale of Dr. Metzger there is reason to hope that the four different bodies now working for the same object will soon unite their efforts and succeed in stamping out the hatred left over by the world war and in gathering the Catholics of all nations into one great international organization for the united defence of their religious interests against Freemasonry and other hostile powers.

Needless to add, the FORTNIGHTLY REVIEW shares this hope and promises its coöperation in the noble cause so valiantly championed by Father Gruber.

A Much-Misquoted Phrase

Mr. Lytton Strachey, in his widely-read book, "Eminent Victorians," ascribes a famous misquotation to James Anthony Froude, *viz.*: "This is all, and indeed rather more than all, that is known to man of the blessed St. Neot; but no more than is known to the angels in heaven." In reality, as Fr. W. H. Kent points out in the *Tablet*, the words so strangely misquoted by their recent reporter, do not occur in the writings of Froude, but are found in the life of St. Bettelin ("Lives of the English Saints," p. 72; London: James Toovey, 1844), and were written by J. H. Newman, in this form: "And this is all that is known, and more than all—yet nothing to what the

angels know—of the life of a servant of God, who sinned and repented, and did penance and washed out his sins, and became a saint, and reigns with Christ in heaven."

"The whole point of Mr. Strachey's jest at the expense of Froude," says Fr. Kent (*Tablet*, No. 4251), "lies in the incongruity of the sceptical conclusion coming as an anti-climax after a credulous account of portentous miracles. And this, it may be remarked, is a jest reserved for those who *haven't* read the life, or legend, for themselves. For at the very outset, the author of the life of St. Bettelin has an interesting discussion on the mixture of truth and falsehood in these old legends. He tells how fanatical violence has often scattered the relics of Saints, and mixed them with the dust of earth or the bones of sinful men. 'And what the malice of foes,' he adds, 'has done to the bodies of the Saints, the inadvertence or ignorance of friends has often done to their memories.'

"In the course of the introductory remarks, Newman quotes some wise words of Bollandus, and puts his readers on their guard against the opposite dangers of credulity and scepticism. 'These remarks,' he adds, 'apply among others to St. Bettelin, whose brief history is now to be given, *though miracles are not its characteristic.*' (The italics are ours.) From these last words the reader may see that the much misquoted phrase, 'and more than all,' besides being written by Newman, and not by Froude, and in the life of St. Bettelin and not of St. Neot, has little or no reference to preternatural marvels."

Looking Forward

Mr. H. G. Wells's latest essay on our social maladies ("The Salvaging of Civilization," Cassell), offers a brilliant display of verbal fireworks. Up to a certain point his vision is clear. His diagnosis of the trouble is sound in substance and, indeed, the danger is too grave for any exaggeration of it to be possible. Modern implements of destruction, as perfected towards and after the conclusion of the great war, are so formidable, and there is so widespread a disposition to make ruthless use of them, that civilization runs a real risk of perishing through its own inventions.

Mr. Wells thinks, too, that the League of Nations, as at present constituted, is a very inadequate instrument for coping with the danger. To expect it to keep the peace and save the world is altogether unreasonable, and may even prove a positively dangerous illusion. The enthusiasts who pin their faith to it—mainly "busy-bodies," in his judgment—seem to him no less frivolous than those triflers who allow their attention to be distracted from the threatened crisis by race-meetings, football matches, and moving picture shows.

What we need, Mr. Wells maintains, is not to league but to fuse the nations. The true parliament of man and federation of the world should be sought in a World State, in which France and Germany and Poland and Czechoslovakia and the rest, instead of having separate armies and frontiers and custom houses, would be organized as equal parts of a

great whole, comparable to the United States of America. And he pictures this happy and harmonious arrangement brought about "mainly by voluntary effort," and kept in being by a new and perfected system of education, in which biology will have the place it ought to have, and modern languages will be taught on scientific principles, and everybody will be brought up on a Bible substitute composed of an outline of history, a compendium of sexual information, an anthology of purple passages from the Hundred Best Books, and a Book of Forecasts, such as Mr. Wells himself once produced under the title of "Anticipations."

As long as he is dealing with present facts, says a critic, Mr. Wells is as sharp as a needle. No one would guess from his handling of them that he had ever been an imaginative novelist, addicted to inventing romances about wars of the worlds and journeys to the moon. When, however, he turns from criticism to construction, it is as if his pen had passed into the hands of another writer. The realist has suddenly become a romantic; and his treatment of history, sacred and profane, and his attempts to teach statesmen their business, rather suggest the picture of a child with a new toy, trying to invent a new game.

If one were to take his proposals seriously, nothing would be easier than to riddle them with objections. One objection is that, whereas the danger is immediate and imminent, the remedy would take hundreds of years to bring into

operation. Another is, that Mr. Wells presupposes infinitely plastic human material, whereas the practical man of affairs knows that he has to build his world, as best he can, out of rigid and jagged material. Moreover, many of his assumptions are based upon a misapprehension of the teachings of history. If Mr. Wells had studied history, instead of skimming it, he would recognize that those large political federations to which he looks for the maintenance of perpetual peace require, in many cases, to be cemented by blood and iron, and are not, even when they arise out of a pre-existing harmony, an infallible guarantee that the peace will continue to be kept. The American Civil War proves that. So does the War of the Sonderbund in Switzerland.

Moreover, the scheme, even if for the sake of argument we assume it to be feasible and adapted to its declared purpose, leaves untouched two of the most menacing problems which the twentieth century will have to solve, *viz.*: the problem of the "rising tide of color," and the problem of that class war which now cuts across and complicates all other conflicts.

**Good Catholic Doctrine from
Tom Watson**

Even those of us who believe that the plea of "personal liberty" has been rather overworked by the men who want their liquor in defiance of the eighteenth amendment to the Constitution, can not agree with Senator Jones' statement in the Senate, the other day, when, speaking on the work-

ing of said amendment, he said: "Mr. President, there is no such thing as personal liberty in a republic. Our right to do as we please is restricted in many different ways, and it is enough to say that no man in a republic has any right to do what the duly constituted majority declares shall not be done."

Strangely enough the only man in the Senate to question this astounding statement, which practically declares that no man has any inherent rights, and that each and every one of us must do violence to our conscience at the behest of the majority, was Tom Watson of Georgia. Mr. Watson said, taking Mr. Jones to task for his utterance: "There are some things which belong to the individual, as an individual, and belong to him in a democracy or republic more fully than anywhere else. It is not within the power of the majority to take away these personal liberties. I could cite so many instances in disproof of what the Senator alleged that he himself would admit that he made a statement he can not sustain."

That is good American doctrine, and good Catholic doctrine too—as most good American doctrine is.

I believe prohibition is a good thing, but it suffers badly when it is sought to be served by sweeping and unsound statements like that made by Senator Jones. His inept advocacy reminds me of the sort of thing we hear from certain Catholics opposing Socialism. They think to serve their cause by practically standing for all the injustices of the present social and industrial system, which is anything but ideally Catholic.

DENIS A. McCARTHY

The Truth About the German "Atrocities"

Gradually the world is beginning to learn the truth about the many accusations of cruelty heaped upon a noble people in order to stir up an intense hatred, which was thought to be necessary in our conduct of the war. English propaganda was ever busy inflaming the minds of our people, and no report was too terrible to gain the end intended. Nearly all the daily papers in this country, during the period of the great war, contained harrowing details of atrocities committed by the German armies in the occupied parts of Belgium. All of us remember how widespread was the accusation that young Belgian children had their hands cut off and were otherwise mutilated by the German soldiers. It was even asserted that these things were done at the express command of officers high in authority. The idea that these reports could be untrue, or at least exaggerated, was scouted by almost everyone who read our daily papers, so tight was the grip of English propaganda on the throats of the American people.

In a lecture given some time ago by Irvin Cobb, a newspaper correspondent who followed in the wake of the German army on the march from Berlin to Belgium into France, he gave the lie to almost every accusation of cruelty raised against the German soldiers in their treatment of the people of the occupied regions. He gave a most interesting account of his experiences. The following question was put to him by some one in the audience: "Did you see any of the atrocities committed

by the Germans?" "No," he answered, "in spite of all the accounts sent out by irresponsible English reporters, who were not on the scene at all, to their papers, which were anxious for sensational news, I could not locate one single instance, although I looked for them in the places indicated." Here was a man who was with the German armies all through the war, and who had every opportunity to observe any gross infractions of the rules of war, if they were as common and as terrible as we were made to believe, and this man says: "I could not locate one single instance, although I looked for them in the places indicated. No, not one atrocity."

In the reminiscences of Colonel Repington, the military reporter of the *London Times*, he recalls a visit with Cardinal Gasquet and Father Langdon. The Colonel, being an Englishman, can hardly be said to be favorably inclined towards anything German. He says: "I was told that the Pope promised to make a great protest to the world if a single case could be proved of the violation of Belgian nuns, or the cutting off of children's hands. An inquiry was instituted and many cases examined with the help of Cardinal Mercier, who was here. *Not one case could be proved.* One handless child was found, but the evidence pointed to the mother's having amputated the child's hand for the purpose of begging."

Here we have the assertions of two men who were on the scene and who could in no way be prejudiced in favor of the German

armies. Yet in the experience of these two men, not one atrocity of the many said to have been committed by the German armies in the occupied parts of Belgium can be proved. In their experience they "could not locate a single instance." Is not this remarkable in the face of all that we have heard? Is it not a proof that unscrupulous men will go to the extreme to gain their ends, even so far as to fasten upon a people whom all the world has always admired for their civilizing influence, crimes that would disgrace savages?

The aftermath of the war will probably bring many other things to light, which will surprise us no less than the untruthfulness of the reports of the so-called atrocities.

(REV.) F. J. KELLY

The Catholic Social Guild

One should not think it possible, yet it is a fact that the Catholic Social Guild of England has been handicapped by its name, because of the association of the word "social" with "Socialism" in the minds of many. Cardinal Gasquet lately referred to this fact in a public speech. Commenting on the subject the *London Universe* (No. 3164) says:

"As a matter of fact, the Catholic Social Guild is, and always was, one of our strongest bulwarks against the movement which has appropriated the word Socialism, which, at this stage, we may venture to claim as being rightly the property of Catholicism without unduly courting misunderstanding. Individualism, as Cardinal

Gasquet showed in his speech, was the invention of the Reformation, or rather the curse which the Reformation brought upon us. Socialism—a social view of well-being—should mean the contrary thing to individualism. One mischief of the Socialist movement is that in it a man may still seek his own in the disguise of a bureaucrat. In the Christian social ideal no individual can assert himself, for the simple reason that the Christian ideal is applied to him individually and is a duty imposed upon him by religion, the basis and driving force always ignored by the body against which the C.S.G. militates. Socialism in expressed terms of political action ends in tyranny, as Russia has proved to us. The social ideals of the Catholic Church—ideals which were put into practice until the Reformation brought its curse—expressly guard individuals from this tyranny of compulsory communism and a sovereign bureaucracy, and from the short-sighted action of corporate selfishness. The voluntary communism of the religious life was, on the other hand, the antidote to a wrong-headed application of a sufficiently noble ideal. Since it covered the ground with its own social organization, one which could dispense with a word expressing a point of view never held in question, such a thing as modern non-religious Socialism had no being. If the guilds of the Middle Ages were not known as 'social guilds,' it was for the above reason. Hence the whimsicality of the attitude which finds suspect the label that emphasizes the character of a guild which in Catholic times would have gone without saying."

A Significant Complaint

Mr. Condé B. Pallen has written a "Belated Complaint" to the editor of the *Catholic Charities Review* (V, 8), criticizing an article which appeared last April in that magazine under the title of "Plutocracy Ascends the Pulpit." According to Mr. Pallen, the contents of this article could easily mislead the readers of the *Charities Review*; and so, with significant solicitude, he sets out to keep these readers from intellectual harm.

Mr. Pallen states that the writer was really criticizing a report of the National Civic Federation's Committee, on "Socialism in the Churches." To clear himself—for it turns out that Mr. Pallen helped in making this report—he quotes the passage which, he says, touches upon the alleged attack against the Catholic Church:

"In the course of its investigations this Committee had undertaken to examine the published speeches and writings of clergymen, priests, and rabbis; the programmes and principles of various Church organizations and social service committees representing different denominations and creeds; the statements of principles and objects of associations made up of the clergy and laymen within such denominations, as well as the plans and purposes of inter-denominational and non-sectarian religious bodies. It is a matter of satisfaction to observe that the great majority of the clergy, priests and rabbis of the Catholic, Protestant, and Jewish faiths, as well as the Christian and Jewish religious organizations themselves are loyal to the institutions and laws of the coun-

try, and are exerting a powerful influence for right throughout the nation. It is, however, a matter of concern to the Committee that there is a small, but active and well organized, element in the churches which appears to be impatient with the slow and orderly process of political and economic evolution and has espoused Marxian doctrines as supplying the only solution of existing problems. Those who have frankly and openly advocated these may be easily dealt with. On the other hand, there are clergymen, priests and rabbis, who while not frankly accepting the principles of socialism or communism, sympathize with, foster and aid the groups represented by such philosophy, and who by reason of their own erroneous convictions on political and economic questions, tend ignorantly to undermine and destroy the confidence of their hearers in the government and institutions of this country. This latter group is by far the most dangerous and most difficult to deal with. It is made up in large measure of men of high ideals, real sentiment, and earnestness of purpose. They are, for the most part, men who are unfitted by training and ability to deal with the complex and practical questions presented in the realm of governmental reform and political economy. The Committee's investigations have disclosed the fact that efforts to gain a foothold in the various churches have been most successful in the Presbyterian, the Episcopal, and the Methodist churches, and that indications are not wanting that the same tendency is manifesting itself in the

Roman Catholic Church. . . . While the Roman Catholic Church, as is well known, is steadfast in its support of law and order, there are to be found certain priests whose viewpoints on social and economic questions meet with the hearty support and applause of the radical and revolutionary elements in our country. Certain of these priests are in important positions in Church organizations and speak with apparent authority on economic and social questions."

Dr. John A. Ryan, replying for the writer of the article, Mr. Hearley, into whose hands this belated answer could not be conveniently placed, remarks that in his letter Dr. Pallen has neglected to state that the "Report on Socialism in the Churches" was "made by a committee under his direction. Dr. Pallen declares that the paragraphs quoted in his letter 'were in no sense an attack upon the Catholic Church and her clergy.' That is a question of language. The last paragraph quoted is nothing less than a cowardly attack upon 'certain priests'; for it neither names the priests, nor describes the 'viewpoints' which it condemns by implication as radical and revolutionary. The 'Report' was sufficiently straightforward to do both of these things for the Protestant clergymen whom it criticized. If the authors of the 'Report' did not wish their readers to infer that those 'viewpoints' were reprehensible, they would have had no reason for writing this paragraph. The last sentence of the paragraph may be fairly construed as a criticism of the Church, in as much as the Church maintains these radical and revolutionary priests 'in important positions.' "

We have considered it worth while to present the above attack of Mr. Pallen and the answer of Dr. Ryan in almost complete form for the following reasons:

1. It is possible to judge the stand of Mr. Pallen on social and economic questions and it is likewise possible for those who look to a régime of more complete social justice, to know exactly what may be expected from Mr. Pallen by way of help for its realization.

2. It emphasizes again the tremendous difficulties any Catholic reform movement in America must encounter and overcome before it can even get started. Mr. Pallen represents a class of Catholics whose influence in lay and ecclesiastical circles is considerable and whose obstructionism would be very strong, if called into play.

3. It presents strikingly the difficulties of the department of which Dr. Ryan is head in the N. C. W. C. This able economist has cautiously attempted to steer a safe course through the shoals of ecclesiastical hyper-conservatism and in doing so has been led to concede much which he ought never to have conceded. In spite of this he is attacked viciously by men of the standing of Mr. Pallen!

It is evident that until the old leaders have been superseded by a younger generation, trained to think straight and independently, not much can be expected from Catholic reconstruction programmes. As we have often insisted, what is needed most at the present moment is a training-school for leaders.



—It is not the work we do on earth that makes the whole life, but it is the way in which we do the work—it is the motive.

An Interesting Archaeological Report

The Archaeological Report attached as an appendix to the annual Report of the Minister of Education of Ontario, Canada, for 1920, among other valuable and interesting papers contains one by our revered and scholarly friend, the V. Rev. ("Dean") W. R. Harris, D. D., Litt. D., LL. D., on "Etienne Brulé, the Man who Broke the Trail to Georgian Bay."

Dean Harris is at his best in describing such romantic careers as that of this adventurous pioneer. By way of introduction he gives a brief outline of the history of the Huron savages, with whom Brulé consorted for many years and by whom he was finally done to death, broiled, and devoured.

Dean Harris has also translated for this Report a paper written in reply to one of his own (printed in a previous Report), by Prof. Enrique Juan Palacios, of Mexico City, on the hieroglyphics found on the great monument of Xochicalco in the State of Morelos. Mexican antiquaries have not yet settled the question whether the remains of Xochicalco are those of a city, temple, or fortress, or who constructed them, though according to Prof. Palacios there is a probability that the edifice was built by the Toltec monarch Nahyotzin, who ruled about the tenth century of the Christian era.

The Church and Advertising

It must be difficult for English clergymen to maintain any respect for themselves when they allow the Rev. B. G. Bourchier, the panegyrist of Lord Northcliffe, to speak of the Church as "a business concern on the verge of liqui-

dation." Writing in one of the London Sunday papers he said recently: "Properly understood, the Church is one of the biggest—if not *the* biggest—of all businesses in the world."

But he is mainly concerned with the slowness of business at present. "What has happened to impair our efficiency?" he asks. "We profess to have the goods, the right ones and the best. Very well. Why is there no public taste for them? I find the answer in two words—*rotten advertising*."

On this the *New Age* (No. 1511) comments: "What, we ask in alarm, is the Church not sufficiently advertised to-day with Dean Inge as its prophet and the Rev. B. G. Bourchier as its advertising agent? But note the lengths to which advertisements can go: 'The Founder of the Christian Faith is credibly reported to have said: I, if I be lifted up, will draw all men unto Me. Surely there is our duty in a nutshell. To lift Him up. To advertise Him.' It is not chiefly because it is in bad taste that we object to this simile. It is because the employment of it by a clergyman implies in him an enthusiastic approval of a system that is evil and corrupt."

French or English in Diplomatic Usage?

As French supplanted Latin in standard diplomatic usage, so now English seems likely to supplant French.

French has two strong recommendations in its precision and its distinction; the one making for clearness and the other for impressiveness. It is not by any means a copious language, but its

thrifty masters can make a little of it go an astonishingly long way. On all accounts, therefore, one is inclined to sympathize with the French Academy in its insistence that French should be retained among the showy and effective trappings of diplomacy.

The trouble is, however, as the *Freeman* (No. 83) observes, that if French were retained, the politicians of the English-speaking world would have to learn it, after some fashion or other; and it is easier to make other politicians learn our language than to make ourselves learn French. The English-speaking politicians are now so predominant that they are in a position to enforce that view.

That probably is the whole story; and it is almost a certainty that we shall soon see French disappear from use as a medium of international intercourse.

For the credit of the American politician, we wish it were otherwise, for if he were obliged to learn French, he would know something about one language, at any rate. The average of him, at present, knows little of any language, one would say, judging by the sad mess he makes of his own.

Correspondence

Teaching Pupils How to Think

To the Editor:—

In the *F. R.* for Sept. 1, p. 393, you quote from a letter written by the Rev. Raymond Vernimont, complaining that the pupils of our Catholic colleges and schools do not learn to think. It may be true, but whose fault is it? None other but that of the teachers and instructors. Years ago, when your humble servant was a teacher in St. Thomas College, St. Paul, Minn., he

received a high compliment from Archbishop Ireland, after an examination, at which he was present. When we left the examination hall, he said: "You make these boys think." One of those students is the renowned Dr. John A. Ryan of the Catholic University of America, author of a number of excellent works on social questions.

Our teachers strive to ape the public schools, where superficiality is the only method followed. Were our teachers men or women who insisted on their pupils thinking, it would be altogether different. They themselves do not think, but simply demand memory work. Get your teachers to think and there will be quite a different result. Not until we have more competent teachers, will our pupils learn to think. The real want is the neglect of the higher authorities to take interest in their educational institutions. So many colleges and academies are under the control of religious bodies, who know no interference from the ecclesiastical superiors. This was not permitted by the great Archbishop of St. Paul. He often visited the classes of his college and seminary, assisted in the classroom, and listened to the professors and students. When he found that a teacher was unfit, he discharged him, and replaced him by another who was able to impart the necessary knowledge to his students. He never missed an examination, taking his place as one of the board. He questioned the students, and from the result he judged the professor.

Perhaps one institution might be excepted from the general indictment, *viz.*: the Josephinum at Columbus, O., and here again the proof is in the success of the alumni in their various charges. That Msgr. Jessing, the founder, was a thinker, you can easily see, for he was an editor, and a capable one, all his life, and his spirit is still living.

A. J. G.

—The ability to keep a friend is very much greater than that required to gain one.

Notes and Gleanings

—And they shall beat swords into plow-shares and convert the battle-ships into junk.

—Another good reason for junking our battleships is that we've no longer anything to christen them with.

—The Holy See has approved a "Litany of the Saints of Ireland" for use in all churches of that country. Including the B. V. Mary and St. Joseph, it comprises sixty-three saints, 57 of the male and six of the female sex. The full text is given in the *Irish Ecclesiastical Record* for October (No. 646). The decree of approbation is dated March 9, 1921.

—The Marian Congress held at Bruxelles from Sept. 8—11th of this year, petitioned the Holy Father to promulgate the dogma of Mary Mediatrix. At the close of the Congress, Sept. 11th, Cardinal Mercier, surrounded by twenty bishops, crowned Mary as Queen of Peace and Mediatrix of all graces. Some time previously the Cardinal had composed an Office of Mary Mediatrix which was approved by Rome. The Holy See allows the bishops on request to introduce this Office for their dioceses (feast day, May 31.)

—The work of liberal churchmen like Dean Inge, Dean Rashdall, and Canon Barnes, who are trying to maintain the venerable fabric of Anglican orthodoxy by measures of "reconstruction," seems to be having for its effect something like what Mark Twain ascribed to the investigations of commentators and scholars in regard to Shakespeare. They were agreed, he said, on one thing, and one thing only—namely, that he was born at Stratford in 1564. "And there is no doubt," he added, "that if these commentators continue investigating Shakespeare's career, we shall not, in due time, know anything about it at all."

—Dr. Charles F. Lummis, the eminent California historian and author of "The Land of Poco Tiempo" and

other works on the history of New Mexico and Arizona, has written to Mr. Benjamin M. Read, of Santa Fe, in approval of his article, "The Bell of San Miguel" (F. R., XXVIII, 22). He says: "I am glad you have nailed this *silly lie*. . . You seem to have disposed of the matter thoroughly, but you may expect the lie creeping up for years to come. Falsehood is always more welcome than the truth to the people that do most of the writing now-a-days in our papers or periodicals—and sometimes even in our books."

—At the opening of the Roman Rota for the year 1921—22, on Oct. 17th, Msgr. Prior, the pro-dean, referred to the unhappy effects of the war in the dissolution of the marriage bond in countries where divorce was instituted. Five-sixths of the Rota cases, he said, were concerned with the marriage bond, but the average yearly number of declarations of nullity was only seventeen, nor did the Supreme Court of the Segnatura, on appeal, reverse the decisions. With arguments and statistics Msgr. Prior showed the hollowness of the accusation against the Church of excessive leniency regarding the marriage bond, of "allowing, indeed favoring, divorce." It is not a new accusation, but it is one that withers, each time it is brought up, under the logic of facts.

—The Rev. P. Boylan, in the *Irish Ecclesiastical Record* (No. 646), cordially recommends Prof. Martin Grabmann's "Einführung in die Summa Theologica des hl. Thomas von Aquin" (Freiburg: Herder), which was favorably noticed in the F. R. some time ago. He says among other things: "Grabmann sees in the Summa Theologica a rich store-house of principles and ideas which would serve, if skilfully used by thorough students of Thomistic thought, to solve most of the urgent problems of to-day in metaphysics, ethics, and sociology. Indeed it would seem as if Dr. G. accepted as almost literally true the enthusiastic utterance of Petrus Labbe with which he con-

cludes his little book: 'Neque aliud superest, nisi lumen gloriæ, post Summam Thomæ.'

—Mr. Edward Clodd, in an article on Occultism (*Hibbert Journal*, Oct.), contends that Spiritism "belies its usurped name and is materialistic to the core." He offers in proof a number of instances provided by sêances. In conclusion he considers Sir Conan Doyle's audacious claim that Spiritism is "a New Revelation of God's dealings with man" and declares: "It is not an addition to, so much as a supersession of, the Old Revelation. It has been humorously said that when a man gives up belief in God, he takes to believing in ghosts, and Sir Conan is one among a large number of converts to Spiritualism who have abandoned orthodoxy—now a term of varying meaning." How much comfort the Spiritists will be able to derive from their ghosts in the long run is a question that yet remains to be answered.

—Fr. Bernard Arens, S.J., of Cologne, writes to us to say that he is about to publish a book on "Die katholischen Missionsvereine," *i. e.*, the organizations engaged in missionary work throughout the world. There are about 250 of these in all, and the author is the first to attempt to give a detailed account of their constitution and workings. Each country is treated separately. The work will be a fitting pendant to Fr. Arens's "Handbuch der katholischen Missionen," which appeared last year. As the publication of such works is difficult in Germany at present, the author requests those Americans who are interested in the subject to subscribe for "Die katholischen Missionsvereine" before publication. Anyone who does so at once will receive a considerable rebate. Subscriptions will be received by the B. Herder Book Co. of St. Louis.

—The Anglican Bishop of Birmingham suggests the acceptance of the First Prayer Book of Edward VI as a *modus vivendi* between the Anglo-Catholics and the Evangelicals in the

Church of England. In accepting this book, Evangelicals would have to allow or approve of Mass vestments, auricular and secret confession to the priest, the mixed chalice, and a lot of other things equally dreadful to the followers of Luther and Henry VIII. It is not surprising, therefore, that the *English Churchman* rejects the suggestion and that the Bishop of Chelmsford, in a reply to his brother of Birmingham, says that the re-introduction of the First Prayer Book of Edward VI would be regarded by all true Protestants as "a blow at the principles underlying the Reformation." But is there anybody left in England who still regards the Reformation as a blessing?

—How a wide-awake pastor can help his people along, not only spiritually, but also in a material way, has once again been demonstrated by Father John F. Knue, of McQuady, in the tobacco-raising section of Kentucky. In a season when no tobacco could be planted on account of the drought, he made arrangements with the Hyman Pickle Co., whereby that concern agreed to buy up all the cucumbers raised by the farmers of the parish, and then induced the latter to plant cucumbers. The result was that at the close of the season the pickle company had 15,151 bushels of pickles and the farmers around McQuady received \$16,000 in money, which proved a great boon in these hard times. We are glad that Col. Callahan has brought out the story in the *Louisville Record*, for it may encourage other pastors to imitate Father Knue.

—The Central Bureau of the Catholic Central Society has sent out a new press bulletin (IX, 16) on the Shepard-Towner maternity bill, which ought to be widely reproduced. The Bureau shows that this measure is thoroughly Prussian in character and tendency, and quotes some strong utterances of Senator Reed of Missouri against its adoption. "Hawing suffered much from autocracy in Europe," concludes the Bureau, "Catholics will cer-

tainly not [we would prefer to say: *should* certainly not, for some of our coreligionists seem stricken with blindness] promote the autocracy of the State in our country. They will [*should*] rather combat it and, by opposing the Sheppard-Towner maternity bill, [let us hope] they will take a long step in this direction." Meanwhile the Bill, with a number of modifications, has passed both houses of Congress.

—Father Benedict Williamson recounts some of his experiences as a chaplain in the world war in his book, "Happy Days' in France and Flanders." He is an inveterate optimist, yet what the *Tablet* (No. 4251) calls "the most serious and suggestive paragraph in his book" is the final one, under a line of asterisks: "It is the third year of the armistice. I had written more, but have not the heart to print it, so tear it up instead. The Eng-

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land to which we have returned is so different from the England of our hopes and dreams.... If only the wonderful spirit of the trenches had been brought to England—but it has not. The world is more sordid and self-seeking than ever before." Yet even here the unquenchable optimism of Fr. Williamson finds an outlet in the thought that "no sacrifice can be in vain,"—and in that hope he trusts the future to the Divine Healer.

—Speaking of the Church as a eugenic factor, Dr. C. Bruehl, of Overbrook Seminary, in the November *Homiletic and Pastoral Review*, says that in Europe eugenics has lately received much attention from Catholic thinkers. He points to Fr. Gerard's booklet, "The Church and Eugenics," which has just gone into a third edition, to Fr. H. Muckermann's "Kind und Volk," and to Prof. Renz's "Die katholischen Moralgrundsätze bzgl. der Rationalisierung der Geburten." and adds: "The exigencies of the situation

have forced thoughtful men to consider the possibility of race improvement and to devise means by which a further deterioration may be forestalled. Of course, Catholics cannot remain indifferent to such a movement and they must see to it that whatever is done, harmonizes with the dictates of morality." A leading exponent of the Catholic position in these matters is our former contributor, Father Herman Muckermann, S.J., whose recent books and lectures deserve to be adapted into English.

—The N. C. W. C.'s Department of Social Action in a recent news sheet announced that it had begun to send out regularly mimeographed pages of information suitable for social study clubs, with a view to encouraging the formation of social study clubs and enabling them to conduct fruitful discussions for the instruction of their members. The Department has, it seems, at last become convinced of a truth this REVIEW has preached for a long time; namely, that mere attacks on Socialism and words of praise for Christian Solidarism, and mere glorying in the past record of the Church in abolishing slavery and establishing guilds, "will not be enough, unless Catholics know what to do now and are willing to set about applying their knowledge and their Catholic love of justice and human brotherhood." Social study clubs are an excellent means of instructing Catholics and filling them with enthusiasm for the right solution of the social problem,—provided, of course, the lessons are given in a truly Catholic spirit, free from capitalistic taint.

—President Harding in his message to the Honolulu Press Congress said: "Democracy has come to its great trial, and the verdict will depend largely on its capacity to make men think." Which leads the *New Republic* (No. 360) to ask: "Are the newspapers helping the American people to think? A journalist himself, the President evidently doubts whether the American press does help the public to think. During

the war, he says 'propaganda became a well-nigh universal habit'; and 'propaganda aims primarily at shutting up the minds against other conclusions than those which the propagandists design to implant.' But 'the primary purpose of the press as a social institution is the opening of men's minds rather than the closing of them.' It follows that, according to Mr. Harding, the press during the war was false to its primary purpose as a social institution." The conclusion is indisputably correct, and Democracy will not survive its "great trial" unless the press resumes its proper function. Unfortunately, there are no indications that it will; rather the contrary.

—The *London Tablet* (No. 4251) curtly dismisses as incredible the story told by the Rev. T. R. Stebbing in the October *Hibbert Journal*, that the substance which liquefies every year in the chapel of St. Januarius at Naples, is a mixture of ox-bile and crystals of Glauber salt, secretly prepared for purposes of deception by an American pharmacist. No such gross and notorious deception could account for the alleged miracle of the liquefaction, though a careful chemical analysis of the substance in the phials, as the late Dr. Isenkrahe contended, might go far towards furnishing a solution of the mystery. Why such an analysis is not permitted, is a standing wonder to many Catholics as well as to Protestants. Equally surprising is the fact that the problem has never been competently attacked from the historic side, from which alone, as not a few theologians and scientists believe, it can be satisfactorily solved. Dr. Guenther showed the way in the chapter on "Blutwunder" in his "Legendenstudien," published some ten or more years ago.

—The battle for Catholic education must be waged unceasingly. Just now the Catholic schools are seriously threatened in England, where Anglicans and Nonconformists are coöperating to abolish the dual system. Msgr. Brown, in a recent speech to the Cath-

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olic League of South London, showed how, under the proposed law, the pupils of Catholic schools could be drafted into neighboring non-Catholic schools and the buildings left free for State purposes. In the Monsignor's words, "the knife is at the throat of the Catholic schools" in England. Fortunately, the Catholics of that country are ready to fight for their educational rights. "We are not prepared," writes the *Tablet* (No. 4251), "to give up our schools or allow anything to be done which would deprive Catholic parents of their rights in the matter of the education of their children... For Catholics the council school, with sloppy opportunities for Catholic religious instruction, would be no substitute for the schools we have, with their Catholic atmosphere and teaching. There is nothing to tempt us in such a risky speculation."

Forty Years of Missionary Life in Arkansas

By the Rev. JOHN EUGENE WEIBEL, V.F.

(41st Installment)

On the other hand, I have seen communities where in a fire nobody would try to do anything. In the depot of a rich neighboring town, I at one time found a stranger lying on the floor. It was in the evening, and he had been lying there since early morning, and no one seemed to care about him; a doctor, when called, asked: Who is going to pay me? A poor woman in the same town was buried without a coffin, in sacks together with her new born-child. Such heartless things never happened in Jonesboro. On the contrary, I remember with gratitude the readiness of the people to make up money for sick men, to send them to a hospital, all those years when we had no hospital of our own. There was no charity league or association, no red tape. In such emergencies there were always found some charitable persons who took up a collection and sent the sick man away. The doctors also freely lent their help. Especially Dr. Lütterloh was always ready to help the unfortunate, making no distinction of race or condition. I remember especially a case of *hematuria maligna*, where almost every doctor would have given up the old man as hopeless, but Dr. L. remained with him all night. How great was his joy when, a few days later, he told me that the poor fellow's life was saved.

In the evening of the day on which our church had burned down, the congregation met in the church-yard for the usual May devotions. An altar was improvised in the wood-shed, as no empty store could be found in the city. The pews and chairs saved from the church were placed under the large shade trees, as in an amphitheatre, the woodshed being at the bottom of the hill, along the alley.

The following Sunday high Mass was celebrated at this place. I thanked the congregation and all who had helped us so valiantly. At the same time I had to contradict what I had said the Sunday before, namely, that they could now take a rest as the church was out of debt. I pointed out that we were now again where we had been ten years before, and that we must begin all over. Now we could and should show that we were real Christians and say with Job: "The Lord has given and the Lord has taken; the name of the Lord be blessed." We are used to hear at every Mass: "It is truly worthy and just that we should thank thee, O Lord, Almighty God, always and everywhere." Even this great fire, which had destroyed all our property, would prove a blessing in disguise if we trusted in the Lord and began to work again, relying on His help. After Mass a meeting was held and it was decided to open a subscription list for the work before us; to build immediately a hall, which might serve temporarily as school and church.

On Monday, May 18th, the work of clearing away the debris began, in which all the school children took part. The church site did not suit me, as it was so near the round house and on a hill; so I went to look out for a more suitable location. There were several beautiful sites. On Tuesday, I succeeded in buying the present location for \$2000. I could have bought nearly thirty acres of level land east of the town, and figured that we could sell ten acres of it to the convent, and ten acres in lots. But I did not venture to put that proposition up to my people. They said they did not want their church out in the country. Some of the most beautiful residences in Jonesboro are now on that land. Even the site finally chosen, near the court-house, and in the center of the city, did not please a number of the people, especially those who lived around the old church. But nobody would now wish the church back in the old place. Had it not been for that disastrous fire, the parish would still be in that location, without space for a hospital, etc.

John Kerr, a brick mason, went with a force of men to start the new hall, 80x30 feet, with a basement, and on the following Saturday, June 6th, the foundation was finished.

June 7th, services were held at the new

church place with high Mass and sermon. The old house on the place was used as a church; the altar and choir being in one room, and the people scattered about it and in the hall and on the large porch. After services the whole congregation proceeded to the site of the new hall, where I blessed the cornerstone, and put it into the wall. The subscription list was headed by the Rt. Rev. Bishop Fitzgerald with \$1000.

(To be continued)

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As a first step towards a "Dictionary of National Biography of South America," a series of books of biographies of living representatives of Hispanic civilization in America is being prepared, of which a number, dealing with Argentina, Bolivia, Chile, Cuba, Peru, Paraguay, and Uruguay, are ready, while others, covering the other Latin-American republics, are in preparation. These and other books in the fields of art, biography, history, letters, and bibliography, mainly connected with Hispanic America, will be issued by the Hispanic Society of America.

New Edition of Coppens' "Moral Principles and Medical Practice"

Fr. Henry S. Spalding, S. J., has published a new and an enlarged edition of the late Fr. Coppens' "Moral Principles and Medical Practice." The first nine chapters of the work remain unchanged, which is a mistake; they should have been brought up to date and enlarged. Had Fr. Spalding incorporated into his new edition the notes of Dr. Kannamüller in the German edition, he would have done his readers a great service. His own addenda (pp. 223 to 309) are timely and valuable, though he takes a view of twilight sleep parturition which we cannot approve (see F. R., Vol. XXVIII, No. 16, p. 283). (Benziger Bros.)

A Mass by St. Hildegard

"Missa Unius Vocis (sine gloria et credo) ex melodiis a Sancta Hildegarde (1098-1179) compositis." Edited, rhythmized and harmonized by Ludwig Bonvin, S. J. (L. Schwann, Düsseldorf.) Repeatedly, of late years, the wish has been expressed by those acquainted with the melodies composed by the holy nun of the 12th century and collected by Dr. J. Gmelch that her works be made available for present-day use. In 1911, Rev. A. Lhoumeau, S. M. M., edited a mass (without credo) on melodies of the saint and now we have an adaptation by Father Bonvin of the Sanctus, Benedictus, and Agnus Dei, to melodies by St. Hildegard, the melody setting of the Kyrie being her own. We cannot help regretting that the author has not added a setting of the Gloria. It must be acknowledged that the arranger's rhythmization of these melodies, in accordance with mensuralistic principles, sounds most natural, is interesting and expressive. It seems to be the only logical rhythmic form to give them. Some may think that the har-

monization is somewhat too modern on account of the recurrent use of the chord of the seventh. But in singing the melodies one gains the impression that these harmonies are latent in them and are entirely sequential. Our convent and nuns' choirs should possess themselves of this opus, perform it and get a taste of what and how their religious predecessors sang eight centuries ago. J. O.

Some Recent German Publications

Among recent publications of the Volksvereinsverlag of M. Gladbach, Germany, of which copies have reached this Review, are "Soziale Arbeit im neuen Deutschland," a collection of papers by Fr. H. Pesch, S. J., Msgr. Mausbach, J. Giesberts, Franz Keller, August Pieper, and others, presented to Msgr. Franz Hitze, since deceased, on his 70th birthday. We would call particular attention to Fr. Pesch's contribution: "Der richtige Weg zur Lösung der sozialen Frage," in which he restates briefly and in popular language his famous theory of Solidarism. Another notable publication of the same firm is "Ausgewählte Schriften und Gedichte von Leopold Friedrich Grafen zu Stolberg," edited by Dr. O. Hellinghaus. Count Stolberg was a famous convert of the classical period of German literature. (See Wittmann's article on him in Vol. XIV of the Catholic Encyclopedia). Hellinghaus' collection of select passages from his poetical and prose writings is calculated to endear this excellent Catholic to the young generation now growing up in Germany. They can only gain by choosing him for a model. To the Volksvereinsverlag we are also indebted for a copy of the third volume of Dr. F. Meffert's apologetical lectures. It deals with "Israel und der alte Orient" and constitutes an extensive critical evaluation of the religion of the Old Testament in the light of modern research. A very timely and scholarly appendix is devoted to a consideration of "Modern Antisemitism in its Relation to the Old Testament," which incidentally disproves the assertions of Delitzsch in his sensational brochure, "Die grosse Täuschung." Looking over a list of the timely, valuable, and scholarly books and pamphlets issued by the Volksvereinsverlag we cannot help wishing that our own Central Bureau would be enabled to do similar work, for nothing is more important at the present juncture than to instruct the people and show them how their faith can be victoriously defended against the attacks of its enemies.

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The Missions and Missionaries of California. New Series. Local History. *San Luis Rey Mission.* By Fr. Zephyrin Engelhardt, O. F. M. x & 265 pp. 8vo. San Francisco: The James H. Barry Co. \$2.50 net.

Novae Rubricae in Missali. Auctore Dr. Jos. Machens, Prof. in Sem. Episc. Hildesiensi. 46 pp. 12mo. B. Herder Book Co. 50 cts. (Wrapper).

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Mostly Mary. By "Clementia." [A Story of and for little people]. 154 pp. 12mo. Chicago: Matre & Co. \$1 postpaid.

The Scholastic Philosophy Explained. By Rev. Henry H. Wyman, C.S.P. 29 pp. 16mo. New York: The Paulist Press. 5 cts. \$4 per 100. (Paper).

The Founding of a Northern University. By F. A. Forbes. xi & 228 pp. 12mo. Sands & Co. and B. Herder Book Co. \$1.75 net.

The Station Platform and Other Verses. By Margaret Mackenzie. 48 pp. 16mo. Sands & Co. and B. Herder Book Co. 60 cts. net.

My Master's Business. By Rev. David L. Scully. 327 pp. 12mo. B. Herder Book Co. \$2 net.

Report of the Proceedings and Addresses of the 18th Annual Meeting of the Catholic Educational Association, Cincinnati, O., June 27, 28, 29, 30, 1921. viii & 664 pp. 8vo. Columbus, O.: Office of the Secretary General, 1651 E. Main Str. (Wrapper).

Commentarius in Satiram Primam Quinti Horatii Flacci. Complectens Paraphrasim Brevem, Adornatus Adnotationibus Grammaticis, Etymologicis, Historicis, Geographicis. Opera P. Hermanni O.S.B. 28 pp. 12mo. 25 cts. (Wrapper). Orders to be sent to the Author, the Rev. P. Herman, O.S.B., St. Benedict's Abbey, Atchison, Kas.

The Norman and Earlier Medieval Period. (History of England Series). By Ernest R. Hull, S.J., Editor of the *Examiner*. ii & 138 pp. 12mo. Bombay: The Examiner Press. (Wrapper).

St. John Berchmans. By Hippolyte Delehaye, S.J. Translated from the French by Rev. Henry Churchill Semple, S.J. 189 pp. 12mo. Benziger Bros. \$1.50 net.

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The Fortnightly Review

VOL. XXVIII, NO. 24

ST. LOUIS, MISSOURI

December 15, 1921

Christmas Carols

The Rev. Dr. F. Joseph Kelly, of Detroit Seminary, who occasionally honors the F. R. with interesting articles, contributes to the December number of the *Ecclesiastical Review* a charming paper on Christmas carols. He traces the practice of caroling to the Middle Ages and says there were originally two types of carols—the religious, usually sung by chorus boys, and festive carols, sung at feasts and crownings of kings.

The term "carol" seems to have originally signified a song joined with a dance, a combination frequently used in early religious ceremonies. The oldest carols are strange jumbles of theology and conviviality. Their real mission was to furnish dance tunes. Later they entered the mystery and miracle plays.

The Christmas mystery plays always reached a climax with "Gloria in excelsis Deo." From these plays it is probably that our Christmas carols were evolved in the form in which we have them to-day. First they were secular and then sacred. From the church they were carried to the home, and thus arose the extensive carol literature of Germany, France, England, and Austria. In the early part of the 17th century, carols in Britain, *nöels* in France, and *Weihnachtsgesänge* in Germany and Austria were in their zenith.

Some of the old English carols are still in use, such as: "Christ was born on Christmas Day," and "Oh, come, all ye faithful." One of the most famous is:

God rest you, merry gentlemen,
Let nothing you dismay,
For Jesus Christ, our Saviour,
Was born upon this day.
To save us from Satan's power,
When we were gone astray,
Oh, tidings of comfort and joy,
For Jesus Christ, our Saviour,
Was born on Christmas day.

We second Dr. Kelly's motion that the custom of Christmas caroling be revived, not only on the streets of our cities, but also in our churches. Every choir should honor in its Christmas programme the ancient Catholic custom of singing some of the old carols, for they are not only full of devotion, but furnish the proper atmosphere for the celebration of the great feast.

Christmas Snow

By CHARLES J. QUIRK, S.J.

White lies the earth to-night,
Carpeted with snow,
Which for all mankind is
Love's souvenir of bliss,
For on such night as this,
Long, long ago,
'Neath the soft purple moon,
Pitying men's state and woe,
Came with His wonder-box,
(O sweetest paradox!),
Brimmed o'er with heavenly joy,
God as a little Boy!

The Socialistic Attitude Towards Religion

Whilst the Federationists in England have been discussing whether a Catholic can be a Socialist, French Socialists have been discussing, in the columns of *La France Libre*, what should be their attitude towards religion.

The question was opened by M. Paul Passy, who describes himself as having been driven to Socialism by his Christian belief. He tells his propagandist brethren that they must proceed warily, especially in rural districts, where Socialists have been represented as adherents of a brutal and sectarian materialism, and bent on the destruction of all religious practices and aspirations. "First, whilst not concealing their own unbelief, and on occasion justifying it, and remembering that the social question is one thing and the religious question quite another, they must use language of sobriety and restraint, so as not to wound people's feelings unnecessarily, and must show respect for those who believe sincerely and regulate their lives accordingly. Then they must explain that there is no necessary connection between their Socialist convictions and irreligion. If it be objected that Socialism has a religious or rather an irreligious policy, and that its adherents are the bitter opponents of denominational schools, the budget of worship, official religious ceremonies, the Socialist lecturer must speak out freely but carefully, and distinguish between religion and clericalism. Against the former the Socialist has nothing to say, and owes it neutrality and

respect; but the latter is a political system, . . . the enslavement of civil society to a priestly hierarchy. This, in the name of the sacred rights of human personality, Socialism is bound to combat to the death. It has always done so and will do so always. . . . It will therefore demand the separation of Church and State, and will watch that it is rigorously carried out. It will protest against the embassy to the Vatican, and against the rank of officer being given to chaplains. Especially will it fight with the utmost energy every attack on liberty of conscience. And all this it will do, not through anti-religious passion, but from zeal for justice."

Another Socialist, M. Laurent-Estienne, pointed out that it was not a mere question of politics or electoral tactics, but the very nature and future of civilization itself that were at stake. Pagan and Christian civilization would be succeeded by Socialist civilization. But he would allow that each comrade may believe what he pleases on such questions as the existence of God and the immortality of the soul. But he distinguishes between Christianity as it was preached by Christ and "the civilization that was bit by bit wrought by the different Christian churches, who were the conservative and faithless heirs of the thought of a great social innovation Has not there been made out of Christianity, which ought to be a great deliverance, a formidable machine of ignorance, animality, and oppression? And in order to set up

Socialist and human civilization is it not right to fight against all—popes and bishops, Roman and Anglican clergy, Puritans and Catholics, Reformers and Orthodox, all of those who, contrary to the teaching of Him whom they call their God, preach to the oppressed proletariat mortification of the flesh and criminal resignation? . . . Socialism owes it to itself and to its aim, which is the complete expansion of humanity, to combat all the forces which lower humanity, and to encourage those which exalt it. To combat prejudice, resignation, humility, corporal mortification, and the disdain of outward appearances engendered by Christian principles, etc., is to do the work of human emancipation, the work of Socialism."

If this be a true picture of the aims and attitude of French Socialism, there is nothing in it, to say the least, which is likely to attract Catholics, or even any sincere believer of any denomination. How far such doctrines would be subscribed to by Socialists elsewhere, it is difficult to say. There are Socialists and Socialists.

The Pathological Explanation of Sanctity

In the *Irish Ecclesiastical Record* (No. 646) Fr. R. C. Gorman, S.J., reviews "Some Pathological Explanations of Sanctity." He shows that the use of what is now called psycho-analysis in the study of the lives of the saints is neither new nor illuminating. He calls attention particularly to two points.

First, a mere rationalistic psychology, which denies *a priori* the existence of all transcendental

forces, is useless as an instrument to examine the essentially transcendental lives of the saints—in grace abounding.

Secondly, although the higher tendencies can be grouped under, one head, such a grouping must, of its very nature, present great difficulties. This *vis a fronte*, which draws the higher tendencies, is ultimately the *summum bonum*—God. Then, whatever is presented to the intellect as good, whether under the aspect of the practical and useful, leading on to a further good, or whether it is the *bonum honestum*, desired simply and *per se* for itself, or the delectable, the *locus pascuæ* of the desire, it must necessarily draw the mind and the will, to sustain the mind in its pursuit. And thus the difficulty of the classification of the higher tendencies is obvious—they are merely aspects of the one tendency, which is simple as the mind is simple.

Therefore, psycho-analysis can be of little use in the study of saints' lives. "It might reveal the transformation of lower tendencies to higher; and this much, even, would be some gain, for there is nearly always a furtive seeking for the 'natural' in our reading of the lives of the saints. But on the level of grace, experimental psychology, and Freud's latest addition to it, find a too rare atmosphere for their *terre à terre* nature. And the camp-follower of Freudism who will insist upon an agnostic theorizing of sanctity by psycho-analysis will be in a much more ludicrous position than the critic who should 'attempt a criticism of poetry from the standpoint of science.'"

Liturgical Tropes

In the biographic sketch of Father Joseph Kundeck in the *Pastoral-Blatt*, Oct. 1921, page 152, Father Bede Maler, O.S.B., seems to share the surprise of Bishop de St. Palais at hearing Fr. Kundeck sing: "Ite prae-destinati, praelecti, quibus hodierna die. . . . salus a Coelo missa est." Fr. Kundeck was simply singing a trope, which he probably had heard some conservative pastor sing in his native land, although he seems not to have known its provenience. In giving most of the Kyrie a special name, the Vatican Kyriale is reminiscent of these medieval interpolations into the liturgical texts. Thus in the second mass we read, "Kyrie fons bonitatis," because the Kyrie and its trope read thus: "Kyrie, fons bonitatis, pater ingenite, a quo bona cuncta procedunt, eleison."

The historic development of these liturgical tropes is very interesting. They steadily grew longer and more important. Gradually they so engrossed the priests, that they interrupted their office, in order to enact a short liturgical drama in the church. Then the laity began to co-operate with the clergy in these spectacles. When the vernacular superseded the Latin texts, the tropes abandoned the interior of the church, and were performed in the ampler, yet nevertheless more or less holy space in front of the church, where also marriages were contracted ("in facie ecclesiae"). The tropes were now no longer liturgical, yet very religious. They began to be called

plays, miracles, mysteries, moralities, passion-plays, etc. Here all the parishioners become actors, there special confraternities of elite actors, among whom there is no distinction of rank, are established. One play has five hundred dramatis personae, not counting the chorus, another play requires forty days for its performance.

Like many another growth of Christian life, these plays were blighted by the cold, sepulchral breath of the so-called Reformation, which, by ushering in the capitalistic system, did really reform man's drama of life by assigning to the poor man the factory for his stage and commanding him to perform his tragedy, not forty days, but every day of his life, and by permitting the rich to play their farce of life according to their whims.

Custom among conservative people will outlive law and persecution. There are a goodly number of passion-plays still playing. In the parish church at Innsbruck the "Auferstehungsfeier" is still celebrated on Holy Saturday. The entire main altar is hidden behind scenery representing some palace in Jerusalem. Uniformed knights with drawn sabres keep watch about a catafalque in the sanctuary. At the proper moment, by means of some hidden mechanism, a figure of the risen Christ is elevated to a high niche, where it remains to fill the faithful with the joyous spirit of the "Resurrexit." Next Christmas some devout priest will perhaps sing with all the fervor of the Yugoslav the beautiful "Ite missa est" of good Father Kundeck. A. B. LAGER

To a Goldfish

(For A. W.)

By Eugene M. Beck, S. J.

Coat of fire and orpiment,
 Fins of silver idly bent.
 Foolish eyes that would be wise,
 Eyes that never see the skies,
 Flash of light within the tense
 Atmosphere of indolence:
 Dost thou never tire to pass
 Round and round thy prison glass?
 Never tire of idle show,
 Of the glittering cell? But no!
 Freedom's flame d'd never fire
 Slaves with venturesome desire;
 Never did thy slavish brain
 Warm to genuine joy or pain;
 Never lift thee gloriously
 To the portion of the free....
 Frolic to thy heart's content!
 Have thy cheerless merriment,
 Thou and those who seek their star
 At the bottom of a jar!
 Not for me to drown my soul
 In the coolness of a bowl;
 But for me an open sky,
 Eyes to see, and will to try!

The Movie Mania

Mr. G. K. Chesterton believes that people to-day do not know how to amuse themselves because they are not free. Our amusements, he says, are mechanical, as our whole life is. We have to be amused by machinery, such as the cinema and the automobile. True recreation is that in which we ourselves participate. There must be action and self-expression.

Professor G. T. W. Patrick, of the University of Iowa, writing in the *Scientific Monthly*, seriously questions the recreational value of the "movies." He says that the educational value of the cinema has been considerably overestimated. "Good play," according to this professor, "is out of doors, and involves the larger fundamental muscles of the trunk and legs, and for children this is primary and indispensable. They

must be active in play and all sedentary people must be active in play.... In the moving-picture theatre the bodily confinement is complete and uncompromising. The attention is so wrapt as to result in a statue-like rigidity of the whole body for hours. For adults this is unfortunate; for children it is fatal. Many moving picture theatres are stuffy. Most of them are crowded. The physical conditions are thus the worst possible from the standpoint of recreational needs."

The writer makes some good points with regard to excessive use of the sense-organs, especially the eye, in modern life. The "movie" is adding to this strain by many hundred per cent.

The worst feature of the whole business is the fact that it spells the death of home amusements. The American people have forgotten the art of self-entertainment. Families no longer gather of an evening or a Sunday under their own roof, or in God's great outdoors, to make pleasant a few fleeting hours and refresh themselves for the toil of the coming week. Rather, the individuals now scatter to the theatre, amusement park, or dance hall, where they are perfectly content to pay for so-called amusement which they could better provide for themselves. The "movie" has helped considerably in this destruction of the art of self-entertainment.

H. A. F.

—It is difficult for the father of a family not to regard as a personal enemy the author of a bad book which will bring corruption into the hearts of his children.—De Bonald.

The Parish Calendar as a Historical Record

Most of our parish calendars, unfortunately, are rehashes of the Sunday announcements, accompanied by more or less obsolete clippings from newspapers or pious magazines. Only a few of them possess any value as parochial records. An esteemed contemporary calls attention to "Our Parish Interests, A Monthly Bulletin of the Church of Our Lady of Lourdes," Washington Heights, New York. This bulletin is described as "a model for those who would keep records of everyday events and of everyday people." It gives: (1) Our school with lists of pupils examined, prize-winners, medalists; (2) Our pilgrimage to Lourdes; (3) The semi-annual collection; (4) The thirty-fifth anniversary; (5) Our commercial schools; (6) Our convent, its courses and its terms; (7) An instructive article of general interest; (8) The Calendar with special days of devotion, times of church services, etc.

In Liverpool, England, there appears a monthly magazine, "The Parishioner: A Monthly Link between Priest and People," edited by a trained journalist, who records things old and new, registers, letters, parish history, school wants, church wants, etc. Much useful history has been unearthed by local pastors and put on record in their parish sections in the "Parishioner." Why can not every parish, or at least every diocese, have something like this?

—Grapple ever with opportunity; and as you do not know when opportunity will come round, keep your grappling iron always ready.

The German Paradox

The paradox of defeated Germany busily capturing the world's markets, while victorious England and America lie helpless in the grip of a trade depression of unprecedented severity, has an element of grim humor. The explanation lies in the fact that Germany can sell abroad a great deal more cheaply than England or America can. She can do so because real wages in Germany are much lower than in England or America, and because the greater value of the mark for the purposes of internal than of external trade checks her imports like a tariff and stimulates her exports like a bounty. The result is that all Germany is working furiously, while nearly two million people in England and some six million in America are wholly or partially unemployed.

Our loss is not Germany's gain, because to pay her reparation and other liabilities she has to impose taxation on a staggering scale. The remedy, a few people are now beginning to see, lies in a remission of Germany's reparation liabilities, —which action would serve the double purpose of restoring confidence among her creditors in her financial stability, thereby bringing the external mark more nearly to a parity with the internal mark, and of enabling her to reduce taxation, thereby raising real wages to a level more nearly comparable with the level in England and America.

—We ought to be as cheerful as we can, if only because to be happy ourselves, is a most effectual contribution to the happiness of others.

Fr. Junipero Serra and the Military Heads of California

By Francis Borgia Steck, O. F. M.

I.

In the July-October, 1919, issue of *The Catholic Historical Review*, Dr. Charles E. Chapman of the University of California pays a glowing tribute to the memory of Fr. Fermin Francisco de Lasuén, whom he considers "a worthy rival of his illustrious predecessor in solid achievement,"¹ Fr. Junipero Serra. By way of introduction to his appreciation of Fr. Lasuén's greater success "in maintainnig harmonious relations with the military"² in the California missions, Dr. Chapman writes: "Disputes between the religious and the military were a chronic feature of Spanish colonial administration everywhere. Neither element can justly be charged with fault for this situation; it was inherent in the dual system of government employed, where powers were either too loosely defined, or else too specifically stated in some instances which did not fit actual circumstances. Unless both elements were disposed to get along, quarrels were sure to result, and even when they wished to avoid trouble, differences very often occurred. Father Serra was almost incessantly at outs with every governor of the province. He managed best, perhaps, with Pedro Fages during the latter's second term, and yet this same governor had at an earlier time lost his post as a result of Serra's complaints to the viceroy."³

These words are apt to leave on the reader an unfavorable impression of Fr. Junipero Serra and his relations with the military heads in California. The purpose of this article is to show that, during the presidency of Fr. Serra (1769—1784), the cause of the disorders that arose between the religious and the military lay not necessarily in the dual system of govern-

ment, since the rights and obligations of the contending parties were sufficiently well defined and nicely adapted to the prevailing circumstances; and that, during those first years of Franciscan mission activity in California, one element was disposed to abide by instructions from higher authority, whilst the other was not so careful to avoid trouble.

For such as are not intimately acquainted with the beginnings of California mission history, let us state briefly who were at the head of the military department in the province during the fifteen years of Fr. Serra's presidency. Shortly before the departure of Gaspár de Portolá for Lower California, Don Pedro Fages, not later than July 1, 1770,⁴ took over the military command and continued in charge till July 19, 1774. On that day, he delivered the office of military commander into the hands of Don Fernando de Rivera y Moncada, whose term came to an end on February 3, 1777, when Don Felipe de Neve arrived at Monterey as first governor of California. After four years and a half, on September 10, 1782, Neve relinquished his office for the higher one of inspector-general of the troops under De Croix in the *Provincias Internas*. His successor in California was Don Pedro Fages, whose governorship lasted till October 31, 1791. During this term of Governor Fages, Fr. Serra passed to a better life. It seems worth while to mention here that Fages (during his first term in California) and Rivera were not governors, as is still frequently asserted, but simply

⁴ On that day Fages addressed a letter to the viceroy, in which he stated who was with him at Monterey. He does not mention Portolá, although the latter was still there. This seems to indicate that Fages was then already discharging the office of comandante. —*Archivo General, California*, 66. See also Engelhardt, *The Missions and Missionaries of California*, Vol. II, p. 80.

¹ *The Catholic Historical Review*, July-October, 1919, p. 131.

² *Ibidem*, p. 154.

³ *Ibidem*, p. 146.

military commanders. The newly occupied province remained under the jurisdiction of the governor of Lower California until Neve was transferred to Monterey as the first governor. Hence in his *Vida* and *Noticias*, Fr. Palóu, who, by the way, was Fr. Serra's pupil and not schoolmate and whose authority on this period of California mission history is indisputable, is very careful never to give the first two military heads the title of governor, but consistently that of comandante.

As the Spanish government always avowed, its immediate object in establishing missions along the Pacific Coast was to christianize and civilize the aborigines. It fully understood that, to civilize the degenerate savages, that is, to transform them into useful and obedient subjects of the crown, it was necessary first to educate them in the tenets of Christian doctrine and morality. Quite in keeping with this object, and defined as clearly and closely as the new project made possible, were the instructions which the representatives of both elements, Church and State, received before setting out on their enterprise. To put it briefly, the friars were to gather the savages into mission establishments and, in full control of these, they were to introduce the Indians by little and little into the ways of Christianity and civilization; while the military department was to protect the friars and their neophytes against hostile Indians, to aid the former in retaining and extending the spiritual conquest, and to confirm the latter in the ideals of Christian civilization by setting them a good example. This gave rise to what is known as the Spanish Mission System, which, the government provided, should endure until the neophytes were able to support and govern themselves. Then only were the mission establishments to be converted into pueblos or regularly organized towns; whereupon the missionaries would relinquish the temporal as well as the spiritual control in favor of the secular clergy. From

this it is clear that during the presidency of Fr. Serra (it is this period alone that concerns us here), the cause of the quarrels between him and the military heads was not necessarily inherent in the dual system of government; and from what is yet to follow, it will be seen that one of the elements was very much "disposed to get along;" that the other element, on the contrary, too frequently lost sight of the avowed object of the enterprise and of the consonant instructions drawn up by the higher authorities; and that, if "Father Serra was almost incessantly at outs with every governor of the province,"⁵ the blame must not be ascribed to the founder of the California missions.

THE VICEROY'S INSTRUCTIONS TO THE MILITARY HEADS

From the instructions issued by Viceroy Croix under date of November 12, 1770, it is evident that, as far as the work of the missionaries was concerned, the highest authority in Mexico intended the position of the military commander to be essentially a subsidiary one. Fages and his successors in office were to render the Fathers every possible assistance; they were to act in harmony with them, always bearing in mind that the first and immediate object of the enterprise was the spiritual conquest of the province.⁶ Accordingly, when Fages began to interfere with the management of the missions, Croix's successor, Viceroy Bucareli, on March 18, 1772, wrote to the comandante as follows:

"I charge your Honor very strictly to preserve good harmony with the missionary Fathers and to let them pursue unhindered their apostolic labors, assisting them with all the means efficient for attaining as soon as possible the conversion of those to whom they are engaged in preaching. For this reason, it will profit much if your

⁵ C. H. R., *ut supra*, p. 146.

⁶ Viceroy Croix to Fages, November 12, 1770. *Archivo General, California*, 66.

Honor readily grants them the guards, as also the provisions, bearing in mind the liberality of the King, who is maintaining those missions with the ardent desire of a Catholic that the Gospel may be propagated. . . . The newly converted Indians you will accord such good treatment as will show them that they are subjects of a mild, benevolent, and just government, and as will induce them to embrace the Faith to which they are called for their own improvement. . . . Likewise I charge your Honor to do everything that can easily be done toward keeping the missionary Fathers in that tranquillity of mind which they desire, because they are devoted entirely to furthering the spiritual conquest and winning the affection of the Indians. On this point your Honor will inform me as to what you may deem expedient for the service of God and of the king, so that I may know what suitable instructions to give. Your Honor will choose the best suitable means and ways of doing what may be preferable toward achieving the object and the advancement of the missions; namely, the good treatment of the missionaries and the comfort of the neophytes, listening with affability and courtesy to the complaints of one and all, and assisting them with what is necessary for the realization of the sovereign intentions of his Majesty." 7

The instructions of August 17, 1773, which Comandante Rivera received from the same viceroy, were even more specific. "They comprised forty-two articles," Fr. Engelhardt observes, "and, with other regulations, for many years constituted the law of California." 8 In these, the comandante is reminded expressly that "the stability of the establishments in America, well-founded as they are, depends in great measure on civility toward, and good treatment of, the missionaries." For this reason, "he is charged in particular to preserve harmony with those

religious." To avoid disorders, he will "devote himself entirely to his duties, and the missionaries to theirs." He should bear in mind that "the conversion of the Indians, inasmuch as it will advance the spiritual conquest, is one of the most important responsibilities of the comandante;" and since in this "the missionaries are spending themselves to the utmost, he should furnish them whatever assistance they may need." He must not forget that "the purpose of the new foundation is the advancement of the spiritual conquest and the consequent extension of the royal dominion." Accordingly, "since the Bay of San Francisco, though already discovered, needs to be further explored, the comandante will as soon as possible make practicable arrangements to that end," and "will deliberate in accord with the Fr. Presidente whether it is feasible to establish a mission there." The comandante is empowered to found new missions if he finds it possible; but in this matter he ought to proceed "in accord with the Fr. President."

(To be continued)

—Fr. Stephen, O.M.C., who has labored among the negroes for nearly a decade, contends in *Our Colored Missions* (Vol. VII, No. 11), that if we wish to bring the negroes into the Catholic Church, our Catholic schools everywhere must be opened to those of them who wish to receive a Christian education, and that it is an unwise policy to open schools for negro children exclusively, except in cities with a population of at least fifty thousand, because to do so would entail great expense and difficulty, make the schools less efficient, and render the colored people less well disposed towards the Church, for they cannot be convinced that a church that discriminates between human beings on the ground of color, is the true Church of Christ. It seems that among the Catholic high schools of the country the Cathedral High School at Milwaukee is almost the only one that admits negro pupils.

7 Viceroy Bucareli to Fages, March 18, 1772. *Arch. Gen., California*, 66.

8 *The Missions and Missionaries of California*, Vol II, p. 132.

Correspondence

The Reason Why

To the Editor:—

In the issue of Nov. 1st of your most valuable periodical you state (page 392) that a French religious used to say: "Nous avons des évêques, mais nous n'avons pas d'épiscopat", deploring the lack of coöperation among the bishops of France.

I surmise that the French religious knew, but perhaps the readers of the F. R. do not know, that the French bishops are forbidden to meet at any time and in any place, not by order of the French government, but *by order of the Holy See.*

A constant and most interested reader,
J. F.

A Step in the Right Direction

To the Editor:—

The Latin Commentaries of Father Herman, O. S. B., of Atchison, Kas., on the poems of Horace, are pointers in the right direction. Not only are they thorough, but phrased in such beautiful Latin that they make an old-timer like me look for his Horace and study him once more. It cannot be denied that, owing to sports and a slavish imitation of secular curricula, the study of the classics has declined deplorably in our Catholic schools. Over-emphasis on the exact and experimental sciences and neglect of the classics is reflected in practically all our Catholic college curricula, in spite of the many fine speeches made at the meetings of the Catholic Educational Association in the last eighteen years. Many of our students can scientifically dissect a frog or rabbit, but few can analyse a passage in a Latin or Greek author. Recently I saw "translations" from Greek and Latin done by the highest Latin class of a high school, which in my time (thirty-five years ago), would have earned for the performer 25% instead of 75 to 90. Not a few young men now-a-days commence the study of philosophy, preparatory to the priest-

hood, who do not understand the language of the Schools and of the Church. In after life they will be dependent on others in many of their ministrations and undertakings. It would seem to be high time to strengthen the classical course and to eliminate from our seminaries all students who do not understand Latin thoroughly. Father Herman's Commentaries exhibit that thoroughness which our schools should aim at, and I am very glad that a Benedictine, a member of the one Order pre-eminent in classical scholarship, is pointing the way to the necessary reform. *Vivant sequentes!*

H.

A Convert's Complaint

To the Editor:—

A convert, whom I met recently, said he was grievously disappointed at the preaching heard in the average Catholic church. He asked me why Catholic priests do not take the trouble to prepare better sermons. I knew his complaint was justified, and felt ashamed. There is noticeable nearly everywhere a lack of adequate preparation—both proximate and remote—for the exigencies of the pulpit. Can it be that our clergy do not take the time for a serious study of strictly ecclesiastical subjects? Our bishops encourage the holding of missions from time to time in every parish; would it not be far more effective to insist on better preaching all the year round?

(Rev.) F. B. TOMANEK

[Father Tomanek's letter to the F. R. contains more to the same effect. And we have had other similar complaints of late. But the subject is one for discussion in the strictly ecclesiastical reviews rather than in a journal like ours, which is read not only among the clergy, but by many laymen and even by non-Catholics. Ed.]

—It takes a great deal more to drive a man to drink than it used to, because it takes a great deal more to get the drink.

Notes and Gleanings

—A Merry Christmas and a Happy New-Year to all our readers!

—Vol. I, No. 4 of the Monthly Information Service of the State Office of the Y. M. S. C. U. of I. (Effingham, Ill.), contains some useful instructions on how to organize a parish library, how to get the right kind of books, how to classify and arrange them, and so forth. The compiler, Father Geo. Nell, among other useful things also presents a list of books suitable for a parish library. The library system outlined is admirably simple and has been tested in practice.

—The Order of De Molay was established in Kansas City, Mo., April 1, 1919, by Scottish Rite Masons. It is an organization of and for boys between the ages of sixteen and twenty-one, and is intended chiefly for the sons of Masons, though the only ostensible qualification for admission is that the candidate be "a boy of good moral standing." The order is said to be growing like wild-fire and chapters are being organized in different parts of the country. (See the *Christian Cynosure*, Vol. LIV, No. 1, pp. 4 sq.)

—Father D. J. Bustin, in an address delivered at the convention of the Students' Mission Crusade at Dayton, O., not long ago, called particular attention to the need of well-equipped Catholic teachers for the negroes. Eleven years ago, he said, there were about 5,000 negro children under Catholic training in this country; to-day there are more than 23,000. This great increase means that 340 more teachers are required to-day than were required eleven years ago. They must be sought mostly among the white and colored Catholic girls of this generation.

—An interesting test of old and modern violins took place at the Paris Conservatoire lately. An expert violinist in complete darkness played in turn six old violins, among them being a Stradivarius and a Guadagnini, and six of the best modern makes, the order being decided by lot and the player being

unaware upon which instrument he was playing. The audience then decided by vote which was the best instrument. Two modern violins came first, with 1,090 and 1,004 votes respectively, then the Stradivarius with 1,000, and finally the Guadagnini with 822 votes.

—According to the *Times-Star* of Nov. 25th, there is on file in Cincinnati Lodge 133 (presumably of the A. & A. S. R.) an application for membership by Louis Kossuth, the Hungarian agitator, in which he describes himself as "an exile for liberty's sake" and says that "his occupation is to restore his native land, Hungary, to its national independence and to achieve, by community of action with other nations, civil and religious liberty in Europe." We are not told whether or not Kossuth was initiated into the A. & A. S. R. in Cincinnati.

—Rev. Father Raymond Vernimont writes to the F. R.: "I see from the papers that a number of Jesuit institutions presented a sword to Gen. Foch upon his late visit. That must be an error. Christ said to Peter: 'Put up thy sword,' and we know that all who use the sword, sooner or later receive their reward through it. Catholics are the true followers of Christ. Did *He* carry a sword? Did the angels rejoice or weep when Foch was given a sword? When will the world be told that all such instruments of destruction please the devil?"

—We were shocked to hear of the sudden demise, at the Indian Mission at Tucker, Miss., on Nov. 14, of Msgr. Wm. H. Ketcham, Director of the Bureau of Catholic Indian Missions. The Monsignor, who was the picture of good health, had been in St. Louis only a few weeks before, and we had had a long chat with him on the status of the Catholic Indian missions. Msgr. Ketcham was a native of Iowa, and took up mission work among the Cherokee Indians in Oklahoma as a young priest. After the death of Msgr. Jos. Stephan, in 1901, he succeeded that venerable prelate in the important

work of the Bureau, to which, for some twenty years, he devoted practically all of his great energy and ability. *R. i. p.*

—The current *Acta Apostolicae Sedis* contains a judgment of the Congregation of the Council on a subject handed on to it by the Commission for the Interpretation of Canon Law. It is in answer to a question by the Archbishop of Gnesen and Posen. His Vicar-Capitular had prohibited the clergy taking part in shooting parties under pain of suspension *ipso facto*, on account of abuses. The question put was whether a Bishop can prohibit such "hunting" even if not public (*clamorosa*) to his clergy under pain of suspension *ipso facto*. And the answer was in the negative, unless there are special and grave reasons.

—In the third installment of his valuable series of papers on "The Problem of Anne Catherine Emmerich" (*The Month*, No. 689), Fr. Herbert Thurston, S. J., shows up some of the wide discrepancies that exist between the "revelations" of Sister Emmerich and those of other mystics (*e. g.*, St. Brigid of Sweden, Ven. Mary d'Agreda), regarding different incidents in the life of Christ and the Blessed Virgin Mary. His conclusion is that, no matter how profitable the contemplation of these visions may be to those who accept them in faith and simplicity, "their historical value is absolutely nil." Incidentally we are informed that the English translation of Anne Catherine's visions of the Passion was made from the French and is "very unsatisfactory."

—The N. C. W. C. Press Service reports from Steubenville, O., that at the cornerstone laying of St. Agnes' Church, at Mingo Junction, "Knights of Pythias, Odd Fellows, and members of the Junior Order of Mechanics marched in full regalia side by side with their Catholic neighbors." Does the N. C. W. C. News Service consider this item particularly edifying? We do not, but rather think it indicates that

the Catholics of Mingo Junction are unacquainted with the real character and aims of the three secret societies named. The *True Voice*, commenting on the incident, expresses the hope that "the co-operation of the Junior Order and the others was not obtained through any sacrifice of principle by the Catholic pastor. Sometimes these brotherly demonstrations lead to very serious misunderstandings. Reciprocity is expected in a way that Catholics cannot give without compromising their religious principles, and then there is more harm done than the good of the brotherly demonstration."

—We have been repeatedly asked, in the course of this Dante centennial year, which English translation of the "Divina Commedia" was the most faithful and the most readable. We invariably recommended Carey's, because in our limited reading we had never come across a better translation. We see now that our view is shared by a contributor to *Blackfriars*, who, in the November issue of that scholarly magazine, reviews a number of English translations of Dante and concludes that, when all is said, Carey's, though over a hundred years old and in blank verse, "remains solid in merit, and, judged as a whole, scarcely improvable. . . . It has a style. It would be absurd to suggest that it is a style which fully reflects every facet of Dante's—his dignity, his simplicity, his tenderness; yet at least it has an all-round adaptability which enables it to approach within measurable distance of its original in all these respects." At the end the writer quotes Ruskin's famous tribute to Carey.

—A pastor writes: The information bureau of *Our Sunday Visitor* (Nov. 20, '21) answers the question, whether a priest is allowed to say Mass after 12 o'clock, noon, thus: "He may receive permission from the Bishop to say Mass after twelve o'clock, while the general law of the Church is that Mass must be said before noon." As a matter of fact, the general law of the

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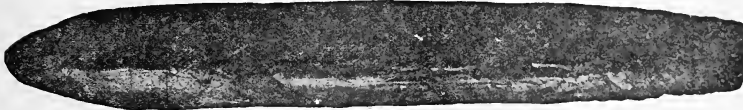
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Church, generally called Codex Iuris Canonici, states (Can. 821, §1): "Missae celebrandae *initium* ne fiat . . . serius quam una hora post meridiem," and the bishop may, *suppositis suppouendis*, permit that Holy Mass be protracted until after two o'clock P. M. (S. Congreg. Rituum, 7 Julii 1899). While still a student I heard a solemn requiem at about that time in Paris. When an unknown layman asks questions concerning the duties of priests, I am prone to suspect him of being a malcontent endeavoring to find fault with some priest, preferably with his own pastor. Such questions, therefore, if answered at all, should be answered correctly.

—Mr. Joseph P. Tumulty, in his book on Wilson, as printed seriatim in the St. Louis *Post-Dispatch*, quotes a hitherto unpublished letter written by Pope Benedict XV to the then President, in which His Holiness asked Mr. Wilson to "be good enough to employ your great influence in order to prevent the action which, according to the peace treaty with Germany, it is desired to bring against the Kaiser and the highly-placed German commanders. This action," the Pope said, "could only render more bitter national hatred and postpone for a long time that pacification of souls for which all nations long. Furthermore, this trial, if the rules of justice are to be observed, would meet insurmountable difficulties, as may be seen from the attached article from the *Osservatore Romano*." Mr. Wilson answered in his usual evasive way, saying that he "realized the force of the considerations" urged by His Holiness and "hoped to keep them in mind in the difficult months to come." For the rest, Mr. Tumulty's memoirs are a revelation of that foxy politician rather than of his former master.

—The October number of the *Indian Sentinel* is devoted to the Mission Indians of Southern California. To many readers the most interesting article will be that entitled, "Zephyrin Engelhardt,

O. F. M.," who is fitly described as "Missionary and Historian," because he has both made history as a missionary among the Indians and written the record of the Indian missions of Arizona, New Mexico, and California from the sources. This humble Franciscan is really one of our greatest historians, and if he were of a less retiring disposition, his features and the principal facts of his life would probably be known as well as those of Bancroft and Parkman. We are pleased to note that Fr. Zephyrin is well advanced in his work of writing the local history of the missions of Southern California. That of San Diego we noticed last year. The history of San Luis Rey is now before us. Those of San Juan Capistrano, San Gabriel (including the pueblo of Los Angeles), San Fernando, San Buenaventura, and Santa Barbara are ready for the printer, and the writer of the sketch, Father Wm. Hughes of Los Angeles, found the venerable Franciscan busily engaged upon the history of Santa Inez.

—The gentlemen who are responsible for the Catholic advertisements recently appearing in certain secular newspapers at Pittsburgh, have sent us copies of thirty-one of them, containing doctrinal instruction, statistics, and historical notes. These advertisements are evidently gotten up with care, though some statements made therein are open to dispute, for instance, that the U. S. Supreme Court is infallible in matters pertaining to the laws and constitution of this country, or that Americans have better reasons for being Catholics than others. Statements like this one: "We are Catholics because we are Americans, natives of the soil," savor of nativism, which is not approved of by the Church. Who got up these ads and who paid for them, is not stated, but we are referred for further information to P. O. Box 1616, Pittsburgh, Pa. In these days of universal and well founded antipathy against all manner of propaganda, this campaign, though no doubt inspired by the best of intentions, seems to us rather ill-timed, and

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there is danger that it may do more harm than good. Why not first provide a reliable and staunch Catholic press for the children of the household, and then try to gather in the stray sheep by means of the secular press, if it can be done in no other way?

—No. 339 of *The Dublin Review* opens with a series of rather trifling letters, hitherto unpublished, written by Cardinal Wiseman in his declining years to Dr. Manning. We agree with a *London Times* reviewer, who says: "Candor in biography is an excellent thing, but to have every note scribbled in a mood of annoyance or depression set up in the solemnity of print is an ordeal from which most great men would shrink. Do we really need to know that Wiseman squabbled with his fellow bishops over such matters as the leaving of cards? It is surely time to close the painful chapter of disputes and intrigues opened in Purcell's life of Manning."

—A clerical contributor, whom we had urged to cultivate the virtue of brevity in his writings, facetiously replies as follows: "I understand perfectly well why you desire brevity; yet brevity is a curious thing. Shakespeare calls it 'the soul of wit,' and Horace, not a mean philosopher, laments: '*Brevis esse laboro, obscurus fio.*' But '*wunderlichst in diesem Falle*' is the fact that the faculties issued to the priests of this diocese permit them—for dear brevity's sake—to marry! (Fac. VI: "*Sacramentum Baptismi, Matrimonii, Extremae Unctionis administrandi*"). As you know, it is *sententia communissima*, not to say *certa*, among theologians that the Sacrament of Matrimony is administered by the nuptialities to each other."

—The latest accession to our exchange list is *El Exito*, a Spanish weekly published at San Antonio, Tex. The paper itself tells us that it was founded for the purpose of counter-

acting the nefarious influence of a Protestant magazine and a Protestant weekly newspaper which are published for propaganda purposes and distributed free to the Catholic Mexicans residing in San Antonio and along the Mexican border. *El Exito* is issued with the approbation of Bishop Drossaerts and is evidently laboring under pecuniary difficulties, for its contents are not up to what one would have a right to expect in an apologetical organ of this kind, and Catholics generally are asked to contribute towards having the paper spread among the Mexicans at 75 cts. per annum. The best Catholic weekly published in this country in Spanish still is *La Revista Católica*, formerly of Las Vegas, N. Mex., now of El Paso, Tex. It is edited by Jesuits. (Since writing this notice we have learned that *El Exito* has been discontinued and its place taken by a more pretentious monthly review, *La Guadalupeana*, the first copy of which (Nov.) makes a favorable impressoin).

Forty Years of Missionary Life in Arkansas

By the Rev. JOHN EUGENE WEIBEL, V.F.

(42nd Installment)

School was not interrupted. The Sisters taught under the trees on the new place, in front of the old mansion in which they were living.

The old house was the abode of many rats, which had held undisputed possession for years. Sometimes the rats would run about, whilst the pupils were at school, then a jolly hunt began to kill the pests.

In a month the new hall was finished. Meanwhile I went to Chicago, where, with the help of my friend, the Rev. Hugh O'Gara McShane, I received a good many articles for a bazaar. St. Louis, where I had many friends, was then out of the question; the people there had troubles of their own, on account of the terrible cyclone. After the hall was finished, a bazaar was held, which netted over \$2000.

I had a room cut off from the organ gallery for my dwelling. It was a narrow little room, with but part of a window, and the summer being extremely hot, the little hole was like a bake-oven. The old house, which the Sisters occupied, was moved to the rear of the hall; the partitions which separated the two large rooms were taken out, and thus the room, about fifty feet long and

18 feet wide, served for the kindergarten, taught by Sr. M. Felicitas, whilst the lower classes were taught in the basement of the hall and the higher grades in the large room formed by the gallery of the hall. In 1897 was built the priest's residence, which now serves as a school house. Mr. Meinrad Anton Weibel did the wood work and John Kerr the brick work. It is a nice building, though, having been built for a rectory, and not for a school, it has many defects as such.

Sunday, May 2nd, 1897, Bishop Fitzgerald dedicated the new hall, used as a church, casino, and rectory. A very large crowd assisted at the solemnities. Three new bells were blessed in the afternoon at the foot of the temporary tower. At that time St. Roman's congregation had a very good brass band, composed of school boys, who played for us. Father Furlong preached an eloquent sermon on the significance and history of church bells. By this time Father Lambert Travi, D. D., had come to help out, and this gave me a chance to leave for Philadelphia, Pa. Bishop Fitzgerald had an invitation from the Archbishop of that diocese to collect there. This privilege he transferred to me. My chief helpers in Philadelphia, besides the Most Rev. Archbishop Ryan, were Rev. Father Barry, Rector of St. Anne's Church, with his devoted assistants, Fathers Egan and F. D. Morrissey, lately rector of Holy Angels' Church, and Father Ryan, now rector in Ed-dystone; Father McDermott, of St. Mary's; Rev. Father Gallagher, rector of the Visitation; Rev. Father Misteli, now rector of St. Mauritius, Ashland, and others. The priests and people of Philadelphia were extremely kind to me and tried to make my stay there as pleasant as they could. I helped out wherever I could and preached repeatedly at St. Anne's, St. Joseph's, the Church of the Visitation, the Cathedral, and other churches. I was on regular duty at St. Anne's, for one week, and during the priest's retreat, at the Cathedral. I never found a more harmonious and more zealous clergy anywhere. The priests there visited one another frequently, and therefore I became acquainted with a great number of them.

In the fall I returned to Jonesboro. In my New Year's congratulation to my benefactors in Philadelphia I thanked them for their help and said: "So far about \$12,000 has been used in building, and of this sum about \$10,000 came from the Ordinary and from our young and small congregation, while about \$2000 is owing to the generosity of the Philadelphia Archdiocese."

On account of some diocesan business the Bishop called me back suddenly. I had several other invitations to collect, but could not make use of them.

The congregation of St. Roman's in Jonesboro will ever be indebted to their kind friends in Philadelphia.

As soon as the rectory was finished, the

work of building the convent began. The excavating took some time. As the city at that time had no water or sewer system, I bought a large windmill, which had supplied the town of Forest City with water for a time. We put in sewers and had an outlet quite a distance from the buildings, in the lower part of our property, with a disinfecting tank.

(To be continued)

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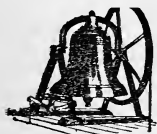
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Literary Briefs

An Appeal for Lay Brothers

All those interested in encouraging vocations to the brotherhood in one of the approved Orders or Congregations of the Church should give the widest publicity to a brochure recently issued by Our Sunday Visitor Press, Huntington, Ind. It is entitled "They Also Serve," by Alexander J. Cody, S.J. The scope of the pamphlet is made clear by the subtitle: "An appeal for brothers, who, following the Brother Saints, render an intimate service to their Divine Lord." With the Rev. Gilbert J. Garraghan, S.J., who contributes an "Introduction," we wish that "not a few of its readers in response thereto may be brought willing captives to the feet of Christ."

For the Examination of Confessors

The Rev. Caesar Carbone publishes a well prepared handbook for the examination of confessors ("Examen Confessoriorum ad Codicis Iuris Canonici Normam Concinnatum"; Turin: Pietro Marietti). The matter is distributed into three parts: The Sacrament of Penance, Confession, The Confessor. Quite naturally the author inserts a good deal of matter from moral theology. He is of the opinion that ignorance of a reservation excuses one from incurring it: in the papal case (can. 894), in all papal cases when the censure is unknown, in episcopal cases reserved under censure, and probably also in episcopal cases without censure (can. 114). Under n. 247 ("quinam absolvere possint a reservatis") he should have touched upon the privileges of regulars. Aside from this the treatise is complete and may be recommended.—P. C. AUGUSTINE, O.S.B.

A Model School Report

We have come to regard the annual report of the Superintendent of Parish Schools of Newark, N. J., as a welcome visitor. For Father Dillon does not only present a mass of useful statistics, but in the Introductory discusses briefly four or five vital topics of interest to all Catholic teachers. This year he takes up Courses of Study, Catholic High Schools, Community Supervisors, Aims and Tendencies in Modern Education, and Certification of Teachers. On each one of these topics he has something interesting to say, and his conclusions are the result of sound thinking guided by solidly Catholic principles. (Eleventh Report of the Superintendent of Parish Schools, Diocese of Newark, Year ending June 30, 1921, by Rev. John A. Dillon).

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INDEX TO VOLUME XXVIII OF THE FORTNIGHTLY REVIEW

1921

- Advertising, The Church and, 433.
 Age, The Church and the, 106.
 Agrarian question, 225 sq., 254 sq., 273 sq., 299 sq., 327, 391.
 Agreda, Ven. Mary de, 126, 149.
 Alcohol as a medicine, 229.
 America, The real discoverers of, 390 sq.
 American Catholic Historical Association, 137.
 "American Daily Standard," 142, 168 sq., 289 sq.
 American Legion, 79, 115, 172, 238 sq., 269.
 "Amerika," 19.
 Anglo-Japanese alliance, 290.
 An honest day's work, 368 sq.
 A. P. A., '29 sq.
 Apostolic Delegation at Washington, 418 sq.
 Archaeological Report of Ontario, 433.
 Arkansas, See Forty Years.
 "Art for art's sake," 54 sq.
 Asquith, Mrs., 31.
 Assumption, Dogmatization of the, 142, 351.
 Atrocities, The truth about the German, 429 sq.
 Austria, 163.
 Bacon Roger, 265, 285.
 Banshae, 32.
 Bede, Death of Ven., 9.
 Belloc, H., "Europe and the Faith," 17, 32, 89, 110, 332.
 Bergdoll, The Case of Mrs., 351.
 B'gory, 412.
 Birri control, 134, 164.
 Blackguardism, An orgy of, 25.
 Book prices, 83, 160.
 Book reviews, 15, 17, 32, 35, 46 sq., 63, 64, 80, 92, 96, 111 sq., 127, 144, 156, 173 sq., 191, 197, 207, 221, 223 sq., 234, 246, sq., 253, 271 sq., 293 sq., 317 sq., 340, 358, 380, 402, 409, 422, 442, 462.
 Bossuet, 246.
 Beurassa, Henri, 79.
 Boy problem, The, 58.
 Brann, 376.
 Brendan problem, 126.
 Bruce's "Modern Democracies," 253.
 Bülow, Gen. von, 56 sq.
 Burial customs, Our foolish, 290.
 Burial, Ecclesiastical, 172, 220.
 Business Depression, 40 sq., 236.
 Callahan, P. H., 19, 143, 264, 417.
 Cancer research, 267 sq., 289, 314.
 Canisius, Bl. Peter, 244 sq., 293.
 Capitalism, 168, 213, 249 sq., 281, 367, 416.
 Catholicism of the Social Question, 227 sq.
 "Catholic Book Notes," 126.
 Catholic classics, 126.
 Catholic Federation of Arts, 394.
 "Catholic Historical Review," 63, 223.
 Catholic Press Month, 83.
 Catholics in the World War, 141.
 Catholic Social Guild, 430.
Cedant Visa Voci, 275 sq.
 Central Bureau of the Catholic Central Society, 396.
 Central Society, Catholic, 330.
 Cheserton, G. K., 74, 89; On the American republic, 233.
 Chuteau, Marie, 416 sq.
 "Christian Democrat," 109.
 "Christian Science," 159.
 Christmas Carols, 496.
 Clergy and worldly affairs, 213, 264, 285 sq.
 Coal industry, 76.
 Code of Canon Law, 116 sq.
 Collapses in adult life, 183 sq., 197.
 Collins, P. W., 103.
 Comes, John T., 338.
 Comparative Religion, Its use and abuse, 155 sq., 166.
 Complaint, A significant, 431 sq.
 Congregational singing, 121, 148, 306.
 Constitution, Idolatry of the, 60; Under the ban, 95.
 Converts, First white in North America, 154 sq.
 Crime, The high tide of, 2, 25.
 Curley, Abp. M. J., 325.
 Dante, 47, 143, 291, 297 sq., 300, 304, 374, 375, 390, 414, 456.
 Darwinism, 352.
 Deaf, 211 sq.
 Debt, How one parish pays its, 68 sq.; Shall we cancel the Allies? 135.
 Dentists, A guild of Catholic, 215 sq.
 De Smet, Father, 389.
 Didache, The, 265.
 Disarmament, The question of, 235, 301 sq.
 Divorce, The Church and, 435.
 Dominicanna, 99, 147, 194.
 Douay Bible, Will it be superseded? 222.
 Dreams, Controlling, 67; Psycho-analysis and, 88.
 Dress, Ethics of, 67.
 Drummond, Lewis, S.J., 18, 51, 275 sq.
 Dubois, Cardinal, Strange attitude on peace, 237 sq.
 Easter, Fixing the date of, 142.
 Felices, 39.
 Faison's educational test, 181 sq.
 Editorials, 92 sq.
 Education: Two reports, 10; Under-educated teachers, 79; Does the parochial school attain its end? 84 sq.; Socialization of the school, 70, 90 sq., 98; Franciscan Educ. Conference, 110 sq., Our Catholic epoch, 110 sq.; of commerce and finance, 170 sq.; Religious work in school, 141; A serious defect in our higher, 206 sq.; Are our colleges failing? 284 sq.; Masonic inroads in, 291 sq.; Plight of our universities, 310; Married women as school teachers, 354; A serious menace to our universities, 365 sq.; Ignored problems of Catholic higher, 381 sq.; Compulsory vs. elective studies, 410; The battle for Catholic, in England, 438.
 Efficiency craze, 76 sq., 122.
 Egan, Maurice Francis, 333, 350.
 Einstein's theory of relativity, 216, 251 sq.
 Electricity, Nature of, 383.
 Elks, B. P. O. of, 14, 95.
 Emmerich, Anne Catherine, 15, 95, 406, 456.
 Engelhardt, Zephyrin, O.F.M., 458.
 Ethnology, Catholic leaders in, 361 sq.
 Eugenics, 437 sq.
 Euthanasia, 371.
 Evolution, 375.
 Exegesis, Dangerous tendencies in Catholic, 179 sq., 324 sq., 348 sq.; A study in, 387 sq.
 Fables, Masonic, 213.
 Farmers, (See Agrarian question) 232.
 "Father" as a title for priests, 170.
 "Faust," A wrong interpretation of Goethe's, 230.
 Figures, Some instructive, 384.
 Flattery of churchmen, 165, 217.
 Ford, Henry, 119.
 "Fortnightly Review," 69, 172.
 Forty Years of Missionary Life in Arkansas, 11 sq., 27 sq., 43 sq., 60 sq., 77 sq., 93 sq., 107 sq., 124 sq., 139 sq., 156 sq., 175 sq., 199 sq., 295 sq., 319 sq., 341 sq., 356 sq., 376-378, 398-400, 420 sq., 440 sq., 460.
 Free and Accepted Americans, 404.
 Freemasonry, 170, 171, 193, 195, 213, 239, 244, 266 sq., 269, 288, 291 sq., 314, 315, 412.
 French or English in diplomatic usage? 433 sq.
 Germany, 87 sq., 100 sq., 110, 182, 450.
 Gibbons, Cardinal, 137 sq.
 Goat, K. of C., and the, 214 sq.
 Grail, Digging for the Holy, 353.
 Grillnarzer, F., 223.
 Gruber, Herman, S.J., 412.
 Harding, President, 169, 171, 192, 266 sq.
 Harvard, A Masonic lodge at, 26.
 "Herold des Glaubens," 19.
 "High pay" fallacy, The, 262, 311.
 Horace, The new, 77.
 Housing problem, 105.
 How America was driven into the war, 189.
 Hunting by the clergy, 456.

- Immortality, Science and, 35.
 Innocency, The German, 71.
 India, 288.
 "Indian Sentinel," 141.
 Industry, Democratizing, 6 sq., 72 sq.
 Initiating, 106, 136, 374.
 Interest, the question of, 257 sqq., 283, 307 sqq., 334 sq., 335 sq., 343 sqq., 353, 355, 371 sq., 373, 388, 392.
 Internationale, A projected Catholic, 425 sq.
 Intolerance, Dogmatic, 194.
 Ireland, 95, 110, 396.
 Italy, Restoring the ruined churches of, 240.
 I. W. W., 188 sq.
 James, Wm., 24.
 January, "Miracle" of St., 438.
 Jessing, Joseph, 30.
 Jewish Problem, The, 119, 161 sq., 174, 195, 263.
 Job's Daughters, 344.
 Joire, Gen., 314 sq.
 Journalism, 355.
 Judas, 159.
 Ketcham, Msgr. W. H., 455.
 Knights and Ladies of Jericho, 138.
 Knights and Ladies of Security, 344.
 Knights of Columbus: 10, 23, 25, 133, 136, 214, 350, 363 sq.
 Ku Klux Klan, 40, 195, 370.
 Laboringman, The Church and the, 177, 231 sq., 286 sq.
 Labor movement, 74 sq., 277 sq.
 Labor vote, 10 sq.
 Lafayette, 170.
 Lansing's book, 117.
 Lawlessness and its cure, 21.
 "Lead us not into temptation," 51 sq.
 Ledvina, E. B., 218.
 Liberty Bonds, 24.
 Liddell and Scott, 91.
 Lindsey, Judge B. B., 222.
 Literature, Developing an American, 411.
 Lloyd George on the Catholic Church, 288.
 Lodge of Junior Conquerors, 344.
 Loisy's book on the Acts of the Apostles, 242, 246.
 Loyson, Hyacinthe, 328.
 Manning, Shane Leslie's book on, 156, 315.
 Marie-Antoinette, 221 sq.
 Mark Twain, The case of, 193 sq.
 Marx, Magdeleine, 221.
 Mary Mediatrix, 435.
 Medicine, a science still in its infancy, 243 sq.
 Michael, Hymn to St., 30 sq., 62.
 Miguel, The Bell of San, 407 sq., 435.
 Milk of the Bl. Virgin, 416.
 Missions, 436.
 Mormonism, 138.
 Motion pictures, 45, 143, 172, 275 sq., 449.
 Mysticism, Physical phenomena of, 194 sq., 243.
 National Council of Catholic Men, 190.
 N. C. W. C., 143, 321 sqq.; News service, 171.
 Negro, The Catholic attitude towards the, 405 sq., 453, 455.
 Nietzsche, 173.
 Noise, The campaign against unnecessary, 241.
 Nonpartisan League, 146, 171.
 Nuns as jurors, 236 sq.
 N. Y. "Call," 270.
 Open shop movement, 214.
 Order of De Molay, 316 sq., 455.
 Organ, The, 339.
 "Our Missions," 45.
 Pallen, Condé B., 431 sq.
 Parish calendars, 450.
 Parish library, 455.
 Parochial school, Does it attain its end? 84 sqq.
 Pascal and the casuists, 97.
 Paternalism, 104.
 Peace treaty, The shame of the, 53, 184 sq.
 Pentateuch, 174.
 Phallic romanticism, 185 sq.
 Phrase, A much misquoted, 426.
 Pike, Albert, 92, 118 sq.
 Plays, Catholic, 394.
 Plebiscites, 234.
 Poems: 1, 17, 51, 67, 83, 97, 116, 129, 147, 159, 162, 263, 300, 334, 347, 446, 449.
 Poetry, What is? 385 sq.
 Politicians, 292.
 Politics, Religion and, 60; Prejudice and, 201 sqq.; Elections, 220.
 Prayer books, 416, 418.
 Preaching, 79, 454.
 Prehistoric man, 409.
 Prejudice and politics, 201 sqq.
 Press, Corruption of the, 36, 62, 212, 418, 438.
 Press, The Catholic; Dangers to its freedom, 42, 83, 104; List of Catholic publications in U. S., 211; Need of free, 145 sqq., 160; As it ought to be, 216; Abp. McIntyre on, 221; More diversity needed, 260; A detriment to the, 413; Daily, 416.
 Prize fight, 245.
 Private library, Passing of the, 59.
 Profit-sharing, 132 sq., 166, 417.
 Prohibition, 59, 159, 160.
 Propaganda, 165.
 Protocols of the Elders of Zion, 191, 354.
 Psycho-analysis, And dreams, 88; As a fad, 102; Criticism of, 152 sq., 340, 418.
 Ptomaine poisoning, 370 sq.
 Public defender, Office of, 234.
 Quintilian translated into English, 245 sq.
 Radicalism and the churches, 38 sq.
 Raising money for church and charitable purposes, 369.
 Raising spoiled brats, 305, 334.
 Red Cross, 151.
 "Red" raids, 42.
 Renaissance, False idea of wanting, 269 sq.
 Rents and rent commissions, 187.
 Rosen, Baron, Revelations of, 39.
 Rossini's "Stabat Mater," 17.
 Ryan, Dr. John A., 432, 434.
 St. Mary's Lyceum, Buffalo, N. Y., 42 sq.
 Salesians, 45 sq.
 Sanctity, Pathological explanation of, 447.
 Scandinavian-American Fraternity, 404.
 Schmidt, Wm., S. V. D., 143, 361 sq.
 School, Socialization of the, 70, 90 sq., 98.
 Scotistic revival, Signs of a, 276.
 Secret Societies, A Protestant preacher against, 241 sq.
 Serra, Junipero, 451, sq.
 Sheppard-Towner bill, see Smith-Towner bill.
 Sisters of the Third Order of St. Francis, 72.
 Smith-Towner Bill, 22, 129, 160, 244, 326 sq.
 Socialism, The wrong way to combat, 26, 86, 95; and religion, 446 sq.
 Social reform, 209, 227 sq., 329 sq., 417 sq., 438.
 Social study clubs, 438.
 Society of St. Louis Authors, 92.
 Spiritism, 71, 109, 112, 317, 436.
 Sport, Uses and abuses of, 8 sq., 217, 266, 311, 335.
 State, The servile, 186 sq.
 Students, A union of Catholic, 182 sq.
 Taft, 284.
 Tardivel, J. P., 109.
 Teachers' employment agency, A Catholic, 136.
 Teaching, Lack of inspiration in profession, 1, 41; A serious defect in our higher, 206 sq.
 Teasdale, Sarah, 126.
 Theatre, Degradation of the, 31, 91.
 Think, Teaching pupils how to, 393, 434.
 Trade unions, 414.
 Transubstantiation, 349 sq.
 Tropics, Liturgical, 448.
 Tropics, The white race in the, 55.
 Tumulty, J. P., 458.
 Universities, Ancient and modern, 279 sq.
 U. S. Grain Growers Inc., 232.
 Vaccination, 266.
 Violins, 455.
 Viviani and Flaherty, 136.
 Wall Street as a guide in spiritual affairs, 259.
 War guilt and peace crime of the Allies, 15.
 War, Preparing for another, 5, 394; The futility of, 37; Protestantism during the, 75; When shall we get a true history of the? 123 sq.; The basis of, 159; How America was driven into the, 189; Great Britain preparing for another, 190; No valid excuse for, 245; Churchmen and the, 261; Who started the? 333; Postwar conditions in England, 437.
 Watson, Tom, 428.
 Weinschenk, F. X., 20.
 Wells-Chesteron-Belloc, 89.
 Wells, H. G., "Outline of History," 35, 89; "The Salvaging of Civilization," 427 sq.
 Wilson, Woodrow, 11, 115, 260, 458.
 Wiseman, Card., 459.
 Woman, The new, 392.
 Women, Political equality for, 331 sq.
 Y. M. C. A., 99, 118, 130 sq.
 Y. W. C. A., 130 sq.



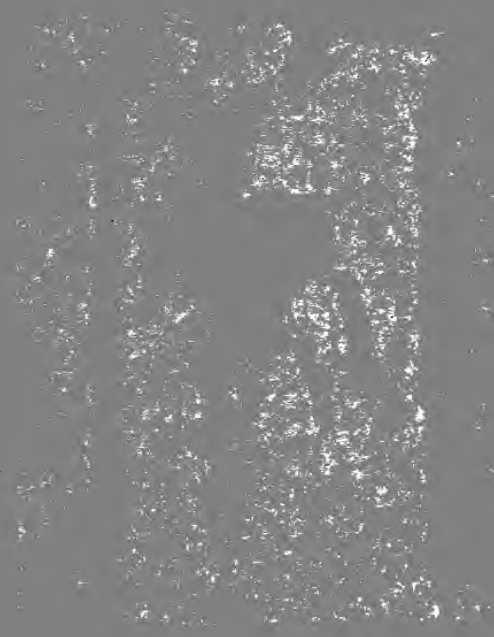
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