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ST. LOUIS, MO.

1923

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ST. LOUIS, MISSOURI

January 1, 1923

Obnoxious School Laws

By the Rev. Henry Loecker, Atkinson, Neb.

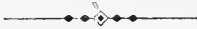
In the States of Nebraska, Iowa, and Ohio of recent years laws were passed that prohibit the teaching of foreign languages below the ninth grade in any public or private school. In Nebraska it is moreover forbidden to teach religion in any other language than English to children in any school; and to employ a private tutor to teach them in any language but English at home is a crime. These laws have been declared constitutional by the respective State supreme courts and are pending for a final decision before the United States Supreme Court. The State courts have vindicated to the States by virtue of their police power unlimited and absolute dominion over the qualifications of the teachers as well as over the maximum and minimum of the curriculum, both in the positive and in the negative sense. They deny the rights of parents in the matter of educating their children; they vindicate, not the Prussian, but the Spartan conception of State Omnipotence in matters educational. They strike at the very root and foundation of educational freedom and give statutory voice to the blantant demand of our Americanizers à outrance: "*One flag, one language, one school.*"

This sort of legislation logically and inevitably leads to such proceedings as we now witness in Oregon. For if the State, by its

police power, is justified in controlling both the curricula and the teaching staffs of all schools for its protection and well-being, to insure uniformity of national and patriotic education, etc., etc., one can not logically deny it the *sole* right to fix and determine by law the school to which the American child must go to receive such State-ordained instruction. If the State is within its rights in embodying in its constitution or statutes the chauvinistic maxim: "One language only in our schools," it can also enforce "*One school,*" the public school. Yet many Catholics in high and low places favored these language laws, and whilst they did not publicly approve them, secretly rejoiced at them, feeling grateful to the State for doing what they themselves would have liked to do, had they been able. When the writer had occasion to point out that the spirit back of these laws, as well as the underlying principle of State Omnipotence, would logically and inevitably lead to attempts to close our schools by legislative action, he more than once met a depreacting and indulgent smile.

Now the chickens have come home to roost. Our imprudent friends now see that it is *their* ox that is being gored, and the woods echo their flaming protests. "*Principiis obsta, sero medicina para-*

tur." They should have begun to protest when the iniquitous laws were passed that opened the doors wide to this Oregon infamy. Only a few of us have fought the good fight that should have been fought by all who value personal, parental, and religious liberty. At great sacrifice they have brought test cases before the highest judicial tribunal of our land. The forthcoming decision will be of tremendous importance to Catholic education in this country, since the Court will have to rule also on the principles that underlie the Oregon abolition law. If these laws are sustained, as many fear, the decision will sound the death knell of educational and religious liberty in America.



Who Is Responsible for War?

Father J. Keating, S. J., writes in the *London Month* (No. 700):

"Once we understand that those who make war, just as those who benefit by it, are the few, we shall the more readily acquit our foreign neighbors of the crimes and iniquities lightly laid to their charge by journalism and be prepared to unite with them in condemning the international system which allows the fate of vast communities to hang upon the desires and designs, the interests and ambitions, of a score or so of men, be they kings or financiers or politicians. War is a matter of human wills, not of unseen fates and inevitable tendencies; war is not a 'biological necessity' as militarists think: it is a result of deliberate policy planned in secret by governments and the forces which sway them. A year before the [World] War an inspired leader

in the *London Times* asked how in this democratic age millions of men could be arrayed in mortal combat for objects wholly unknown to them, and said: 'The answer is to be found in the chancelleries of Europe, among the men who too long played with human lives as pawns in a game of chess, who have become so enmeshed in formulas and the jargon of diplomacy that they have ceased to be conscious of the poignant realities with which they trifle. And thus will war continue to be made, until the great masses, who are the sport of professional schemers and dreamers, say the word which shall bring, not eternal peace, for that is impossible, but a determination that wars shall be fought only in a just and righteous and vital cause.'

"The peoples will the sooner arrive at such control of their destinies if they cease to think of each other, either now or in the past, as corporate wholes speaking through their momentary rulers. Peace and peaceful intercourse form the prime interest of each nation, and rulers who put glory or extension of territory, or commercial gain, before that interest are misrepresenting and misgoverning the people they rule. '*Quidquid delirant reges plectuntur Achivi.*' All talk of hereditary or natural foes is a relic of savagery. If politicians and pressmen did not, by misleading speeches and articles and bitter cartoons, labor to keep alive national hostilities, there is no reason why the social feelings which make life in each community possible should not extend beyond national borders."

Is Our Growth Satisfactory ?

By Sacerdos Detroitensis

(II. Conclusion.)

It is well for us to remember that so safe an historian as Thomas D'Arcy McGee, writing in 1863, did not hesitate to say that, allowing for what might be expected in the way of natural increase, the Irish population of the United States at that date was only one-third what it should have been.

Now, side by side with this place the history of French Catholics in Canada. They numbered sixty thousand in all when that country became a British possession just thirteen years before our Revolution. From that date immigration from France has been to all intents and purposes a negligible quantity. Practically the entire French-Canadian population as we know them to-day are descendants of that original sixty-thousand and, including those on this side of the border, have already gone beyond the three million mark. Here is surely a question to answer. How is it that a five million population immigrating from Ireland continues five millions and a sixty-thousand in Quebec during much the same period has multiplied into three millions? No one for a moment contends that under similar conditions a leakage among Irish Catholics is likely to be greater than among French Catholics. Many would be sanguine enough to assert that under conditions equally favorable the rate of natural increase among people of Irish origin will be as high or higher than among these of French origin.

In one respect conditions attending the history of those two peoples have been entirely different, however. The great majority of Irish in the United States have always been located in cities and towns; the great majority of French in Canada have been and continue to be located in rural districts. Will this account for the extraordinary difference in growth? Is it not the claim of statisticians that city populations tend to extinction? Statements to this effect abound. That a city population, left to itself, will cease to exist at the end of three generations is one definite expression of that conviction. Growth in every nation depends, if not exactly upon the tillers of the soil, at least upon that portion who spend their youth outside urban areas.

In the case of the two populations under consideration general experience tends to confirm the view. There is probably no country parish of Irish Catholics in the United States or Canada without a very marked natural increase, notwithstanding the undoubted fact that many parishes are diminishing in numbers if not disappearing entirely, this unfortunate result being due to the continual drift of young people from farms to cities. On the other hand, though the French-Canadian is proverbially prolific, it is a characteristic by no means so much in evidence among town and city populations. These latter stand in need of constant replenishing from country districts. Every pastor of a French-Canadian town parish

finds that the great majority of his baptisms are to be accredited to country-reared mothers. Had the sixty million of 1763 been residents of Montreal and Quebec, would anyone be disposed to look for a posterity of three millions to-day? Similarly, one may ask, could those shiploads of Irish immigrants, landing in our ports decade after decade have been located on the land, in Wisconsin, Iowa, Minnesota, Kansas, etc., the policy so ardently advocated by D'Arcy McGee half a century ago—what would they have contributed to the strength of Catholicity at this hour?

Raiding the Treasury

That the soldier bonus is likely to be granted, whether President Harding again vetoes the measure or not, appears from the *N. Y. Times's* analysis of the sentiment of the new Congress. A new liability running into the billions is to be laid upon an already overburdened treasury. Advocates of sound finance will anathematize a short-sighted electorate and the politicians who lack the courage to stand out against this raid on the treasury. "The electorate," says the *New Republic* (No. 417), "is short-sighted. The politicians are spineless. The bonus is a raid. But unfortunately for the moral position of its opponents, the bonus is not the first raid, nor the most unjustifiable, in recent years. The war contractors raided the treasury for billions, and even where evidence of gross overcharges was easily accessible, the government has taken no energetic measures to recover. The repeal of the excess profit tax was a raid on the treasury. . . . The tariff was a raid designed to take bil-

lions away from the public to form a bonus for protected interests, whose needs and merits are nothing as compared with those of the ex-service men. We regret that our late defenders in the war should now be conducting an offensive against our national treasury. But let us be fair. There is much less to be said against such an undertaking than can be said against the offensives that have been successfully put through by the patrioteers who did not defend us in the war."

A Third Party

It is hard to say whether or not a new political party will issue from the movement inaugurated by Senator La Follette's call for a meeting of progressives and radicals. The idea of a new political party is in the air, and is sure to take material shape when the time is ripe. But a great deal of preliminary work must be done before that time comes. Most important of all, as the *New Republic* points out (No. 417), it must be determined whether the various political elements that have broken off from the old parties, or are loosely attached to them, have enough in common to group themselves harmoniously under a new party. It must be determined how large a proportion of the forces of "Progressivism" prefer to take another chance at capturing the Republican party and adapting it to their uses. One conference or a half dozen will not suffice for a final determination of these points. A whole series of conferences, national and regional, will be required before it can be known whether a third party can be launched before 1924 with any hope of success.

The Late Nicholas Gonner and Catholic Press Development

By Horace A. Frommelt, Milwaukee, Wis.

The tragic death of Mr. Nicholas Gonner, who with his daughter and another fellow traveler, lost his life in an automobile accident in southern Wisconsin early in December, marks a pause in the development of the Catholic daily press in this country. For, whether for better or for worse, Mr. Gonner had been intimately associated with this movement for the past quarter of a century. For this was he best known and for this will his name go down in the history of American Catholicity. Thousands of Catholics all over the country, particularly in the middle West, for whom a strong Catholic press has become in a measure as necessary as Catholic primary schools, had come to look upon Mr. Gonner and his plans as an essential factor in this great cause.

Nor were they entirely mistaken. For, whatever the success or failure of his ventures might be—and to those of us who knew the man, his methods and the times in which his fortunes were cast, failure was inevitable—a certain amount of missionary work for Catholic press development has been accomplished. How much, no one can say; how lasting, no one can tell. Nor does it matter, perhaps, in the annals of God. This man saw the work ahead, realized, no matter how imperfectly or incorrectly, its importance, and with an optimism and a blind courage common to far greater men, put all his strength and energies into the task. Many more American Catholics to-day realize the importance of a strong Catholic press than would be the case

without these efforts. For this, all due praise and recognition!

Mr. Gonner was by nature and education unfitted for the task in which he found himself immersed all too prematurely. He lacked the ability,—which is probably conferred by nature alone,—to direct an organized group of subordinates towards the execution of a well defined plan. He lacked the intellectual qualities, both natural and acquired, which are indispensable for the execution of a carefully thought out “program,”—as he himself was wont to call it,—which is obviously the first essential in a task of this kind. He was rather an impulsive dreamer, such as generally precede, and seem to be necessary for, all great movements. He saw in the large and acted on impulses. His not entirely unselfish courage and his blind zeal drove him on frequently far beyond the bounds of the reasonable and the mentally well executed. He spoke incessantly of “Catholic Press Development,” of a “Christian Program for Social Action,” of “Christian Democracy,” without, apparently, ever having clearly realized what these phrases meant. His was a zeal *sans intelligence*, a courage *sans modus in rebus*, a *Geist ohne iudicium*. He dreamed a dream that was interrupted only by death. He was by nature and training incapable of breaking its spell and making it live a thoroughly healthy life in the world of men and things.

Moreover, the real history of Catholic press development in these States can never be written

around one name. No great movement ever can. So far as the Catholic papers appearing under this name are concerned, there are other names to conjure with. The late Mr. Lawrence Gonmer was an astute business man and executive, whose untimely death, some ten years ago, marked what appears to the present writer as a crisis in the affairs of the various Tribune publications. Though the *dénouement* was as yet far removed in years, yet the descent was really begun at that time. Since the name of Nicholas Gonmer will be mainly recalled in connection with Catholic press activities, let us remember, also, that when the true history of that movement comes to be recorded, the name of Mr. Antony Beck, at present editor of the *Michigan Catholic*, will have its rightful place. If, as editor-in-chief, Mr. Nich. Gonmer dreamed of Catholic press development, Mr. Beck, as editor, made the various Tribune publications a living thing in many a Catholic home. And this with unbounded zeal and untiring energy, and under most difficult circumstances.

Many will recall that the press was not the only forte of the late lamented Mr. Nicholas Gonmer. This was quite natural. The avenues opening out from such publicity as newspaper work, the circumstances and friends among whom he was thrown and worked, and, in a measure, the man himself made such activity inevitable. Nor was it of a purely secondary nature. He took a leading part in the Central Verein, the Federation of Catholic Societies, and lately, in the N. C. W. C. But he used these organizations rather as means to an end. For him they existed mainly to serve the purposes of

Catholic press development. Not that this was a selfish or mercenary action. His one great dream he ever dreamt was the Catholic press; all else had to serve this end.

Judgments of men are necessarily human,—how human is only too frequently apparent. In the providence of God, Mr. Nicholas Gonmer served a great cause according to the measure of his limited talents and the circumstances in which he had been placed. Because of him Catholic press development in the United States is no longer a mere name. The establishment of the first English Catholic daily in this country required a man of the greatest courage, zeal, and unswerving loyalty to a cause that is tragically unpopular with the vast body of American Catholics. And such a man was Nicholas Gonmer. May he rest in peace!



In his latest book, translated into English under the title, "Beyond the Pleasure Principle" (London: Allen & Unwin), Dr. Sigmund Freud presents infantile life as a tragedy of deep, intense, and distressingly painful emotions. The case of a particular infant of eighteen months is recorded in order to show how the terrible "Oedipus complex" can interpret an infantile amusement with which we are all familiar, that of hiding toys or throwing them out of the cot and then wailing for their return. In this way, we are told, the infant sublimates the absence of the parent for whom it has a sexual craving. This is not a travesty, and yet one cannot help wondering why, if the psycho-analyst really believes it, it should seem rational to him to take such immense pains and exercise such patience in order to make us remember what Nature has so wisely and so kindly made us forget.

A French Socialist Editor on Keeping Up the War Spirit

On December 5, M. Jean Longuet, editor of *Le Populaire*, Paris Socialist daily newspaper, delivered an address in St. Louis on "Europe After the War." It was an earnest, impressive talk, in refreshing contrast to the many "war talks" that have been inflicted upon American audiences since April 1917.

Only three days before M. Longuet's speech, the redoubtable "Tiger," M. Clemenceau, had addressed a St. Louis audience and pleaded for America's help "in saving France." It was a militaristic address. M. Longuet could not but refer to the mission of his countryman. He did so in uncomplimentary terms.

"Clemenceau," he said, "brings to Europe no practical solution of the present difficulty; he is a man living in the memory of the war of 1870 and 1871, and has learned nothing since. The present situation in Europe results from the peace treaties, which were neither reasonable nor just, but the dictate of the victor to the conquered. The only reasonable and just peace is a peace by compromise."

"During the war the pacifists of Europe said that if the war continued until the victory of either side it would mean a peace of force, and a peace of force, as illustrated in 1815, 1871, and numerous other cases, is not a lasting peace."

"The militarists have made the charge that the Socialists and pacifists have not been able in the past to prevent wars. Is that not a strange charge to come from those who themselves make the wars?"

M. Longuet spoke of war from the workingman's point of view. He showed the absurdity of Clemenceau's plea for "France being prepared for war" on account of a militaristic Germany. There are 11,000,000 Socialist votes now in Germany; and they will be cast against any war in future.

Referring to the dreadful situation of the masses in Europe today, Longuet said:

"The situation in Europe is difficult to understand by those who do not appreciate the problem of change and misery resulting from it. Men who are working for wages may be receiving a living wage, but they never know what the money will buy the next day, due to the fluctuations in currency. It would have been just as bad, however, if Germany had been the victor. It was a case of Pan-German domination against Allied imperialism. The Allies decried the German policies, but they were blind to their own shortcomings. The more people are intoxicated with hate and vengeance the less capable are they of understanding reason.

"Clemenceau was the chief exponent of the present peace. I at-

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tacked him on that score whilst he was in power. My purpose in coming here was not to attack him, but the visit was planned two years ago. At that time it was prevented by the belief of some government officials that I was a terrible Bolshevik."

The main point gathered by the present writer is that many of the arguments advanced by the Socialist editor against the "Peace Treaty," "Unjust Demands of the Allies," "Wilson's Part in the Versailles Conference," etc., have long ago been presented by that part of the American press which dared to speak out.

It is to be hoped that not only the "world's workers," but all those who still glory in the name of Christian will stand together in opposing another outbreak such as that which deluged the world with blood and ruin for more than four years.

A. M.

Secret Societies Among the Negroes of Africa

Diedrich Westermann, in a study on "Die Kpelle, ein Negerstamm in Liberia" (Göttingen: Vandenhoeck & Ruprecht), forming part of the series "Quellen der Religionsgeschichte," edited by the Royal Academy of Sciences at Göttingen, devotes considerable space to secret societies, which, according to him, form the dominant factor in the lives of these negroes. Prominent among the secret societies of the Kpelles is the notorious Leopard Society, the members of which, disguised as leopards, perpetrate, or used to perpetrate, many atrocious murders. But the most important of these societies is the Poro, which is also found, under the same name, in

many tribes of Sierra Leone as well as of Liberia.

The Poro is for men only, but there is a corresponding society for women called the Sande Society. At the head of the Poro is the Grand Master, a mysterious personage, who is believed to be immortal, and to possess the power both of killing and of bringing to life again. He is popularly supposed to kill the novices at initiation and to resuscitate them four years afterwards. In the interval they live strictly secluded in the forest. It is given out that the Grand Master has swallowed them, that he keeps them in his stomach all the time of their seclusion, and that he gives re-birth to them when they are at last restored as full-grown men to their families. This restoration is a great occasion and is attended by some quaint ceremonies. As the procession issues from the forest, the shrill notes of a flute are heard to sound, signifying the pangs which the Grand Master suffers at bringing the young men to the birth; and for some time afterwards the newly initiated youths behave like newly born children, professing to know nobody, not even their own relations, and to be complete strangers in their native village.

Curiously enough, similar rites are practised far away among some tribes of Northern New Guinea, where in like manner youths at initiation are supposed to be swallowed by a monster and afterwards disgorged as full-grown men.

Some of the "rites" practiced by modern secret societies in our own midst are no less silly than those of the African savages.

"The Imitation of Christ"

It was announced in a recent number of the *Bookman's Journal* that the great collection of editions of the "Imitatio Christi" formed by the late Dr. W. A. Copinger, first president of the English Bibliographical Society, has been purchased by Mr. James Byrne, of the Harvard Corporation, and by him presented to Harvard University. The collection consists of 1,540 different editions of the "Imitatio Christi," and includes that of Edmund Waterton, "acquired by Dr. Copinger."

It might be assumed that Dr. Copinger had purchased the whole of the Waterton collection of the "Imitatio Christi," but that was not so, for 1,014 printed editions (or volumes) were selected from it for the collection in the British Museum, believed to be the most extensive in existence, that of Harvard ranking next. Even these are far from complete, for in France alone over 1,500 editions have been printed. Backer, in his "Essai Bibliographique sur les Livres de l'Imitation," Liège, 1864, estimated the number of editions and translations to be about three thousand, but that was probably an under-estimate, and since 1864 hundreds of other editions have been published.

The number of early MSS. of the "Imitatio Christi" is exceedingly great, as may be gathered from Leonard A. Wheatley's excellent little book, "The Story of the 'Imitatio Christi,'" published in the Book Lover's Library, in 1891; the most important of all is the Codex at Brussels, a small 12mo volume, beautifully written by Thomas à Kempis, "Finitus et

completus anno domini MCCCCXLI per manus fratris Thomæ Kempensis in Monte S. Agnetis prope Zwolles." A facsimile of this MS., with an introduction by M. Charles Ruelens, was published by Elliot Stock in 1879. Copies of the numerous MSS. continued to be made until the end of the fifteenth century. The *editio princeps* came from the press of Günther Zainer, Augsburg, about 1471 or 1472, possibly in Thomas à Kempis's lifetime (he died in 1471, at the age of 91). It has been reproduced in facsimile repeatedly, twice in England, in 1893, with an introduction by Canon Knox Little, and quite recently by Messrs. Methuen.

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By a Catholic Laboringman

"Industry bears on morals even more than it bears on the public interest. Its every phase has somewhat to do with human beings, and where there are human beings, there are moral laws and obligations also, and there, unless she would forfeit all right in the moral sphere, the Church must have some function. To acknowledge the right of the State to function in industry and yet deny the right of the Church, is inconsistent with any adequate conception of the human element in industry."

This is the challenging thesis of a Catholic employer who is giving living form and flesh to Catholic ideas and ideals in an industrial society where religion and morals are taboo and the ethics of the jungle prevails.

Col. P. H. Callahan, President of the Louisville (Kentucky) Varnish Co., has elaborated his proofs for the above thesis in a splendid article entitled, "An Employer's View of the Church's Function in Industry", which originally appeared in the *Annals of the American Academy of Political and Social Sciences*, but now is reprinted in pamphlet form (Publication No. 1653).

In the course of this article Col. Callahan remarks that "The workingman should welcome the Church's functioning in industry because the strength of her influence is his one hope to improve without violence his status to the point where not only economic justice, but social justice as well, will be within his reach."

The position and context of this quotation makes it unassailable. And if we comment upon it here, let our comment not be construed as criticism. Without question the workingman *should* welcome the Church's functioning in industry. The correlative of this statement is that the workman *does not* welcome the Church's functioning in industry. While this may not be strictly and generally true, it is sufficiently so for all practical purposes. But why? Not because our Catholic workingmen have suddenly and strangely divorced themselves from the Church, but because the Church, as they see her, each in his own locality—we are referring to American conditions solely,—seems strangely to have divorced herself from them. That is, Catholic moral teaching has not been applied to modern industrial conditions. Ecclesiastical leadership is lacking to bring Catholic workingmen into a class-conscious body, for whom the interpretation of social and economic conditions in the light of Catholic teaching will present a way out of the present morass. We Catholics are a heterogeneous mass without leadership, without hope, without light. We are Seventh-Day Catholics. Our religion has become a Sabbath affair,—we cannot carry it into industry because we do not know what the ailment is, nor the specific remedy. Give us inspired leaders, give us a united organization, and we shall prove that Catholic workingmen will welcome the Church's functioning in industry. Indeed, we shall see to it that she will function.

Father De Smet

By One Who Knew Him Personally

One summer day, during the college vacation, in the studio of Emil L. Herzinger,* I was doing a background destined for a woodland scene, when there entered the studio (on 3rd street, between Plum and Poplar streets), a man somewhat below the medium stature, and too large in built for his height. He was clad in severe black and looked every inch the cleric. There was a good-natured, kindly, benevolent expression about his face that impressed me at once. My subsequent acquaintance with him strengthened this first impression of his character.

The famous Catholic missionary among the Indians of the Oregon and the Rocky Mountain tribes, Peter John De Smet, was the author of quite a number of narrative books originally written in French, and afterwards translated into English. I do not believe that they were ever published in French; at least, I can find no record of any French edition of any of his books, except "Missions de l'Amérique du Nord" (St. Louis, 1849) and "Voyages dans l'Amérique Septentrionale, Oregon." Of this latter book, I can locate only the 3rd edition (Bruxelles

and Paris, 1874), which appeared after his death (1872).

The English editions of his works include: "Letters and Sketches; with a Year's Residence among the Indian Tribes of the Rocky Mountains" (Philadelphia, 1843); "Oregon Missions and Travels over the Rocky Mountains, 1845-1846" (New York, 1847); "Western Missions and Missionaries" (New York, 1857); and, "New Indian Sketches" (New York, 1865). These are books of his missionary labors and personal observations, etc. No history of the American In-

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* Emil Louis Herzinger ("Louis" not "Leroux", as is generally written) was of French origin; he had been a student of the great Horace Vernet in Paris, and as a portrait painter, he had no superior in St. Louis in the '70s, and '80s, but he was inferior to Carl Wimar as an animal painter and in composition. Herzinger died unfortunately all too young, a victim of intemperance. Photographs of his historic painting, "Father De Smet Saying Mass among the Indians" met with a large sale.

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dians can be complete without them.

Father De Smet was born in Termonde, Belgium, in 1801, and died in St. Louis in 1872. In 1821, he came to the United States and entered the Jesuit novitiate in Whitemarsh, Maryland, and in 1828 completed his theological course in Florissant, Missouri. In 1828, he was ordained and removed to St. Louis, which ever afterwards was his home. The same year, he was a professor in St. Louis University. In 1838, he established a mission among the Pottawattamie Indians, built a rude chapel, a school house, log-houses, and within a few years converted most of the tribe to Catholicism. This was his first experience as a missionary; it would take more space than I could be permitted in this paper to dwell upon his numerous after-successes, extending among the Blackfeet, the Zingomenes, the Sinpoils, Okenaganes, Flatbows, Koetenays, and others. He labored as far north as the watershed of the Saskatchewan and Columbia. The amount of good he accomplished among the various Indian tribes can never be over-estimated.

Father De Smet had light eyes (gray, if I remember correctly) and brown hair, and there was none of that austerity about him which so often repels in clergymen. He dearly loved a good joke, and the humorous stories of his adventures, in which he sometimes indulged, left no sting behind them. At such times his eyes lit up with a merry, shining glint that was of itself irresistible. He was a plain, modest, unassuming

man. I have heard Senator Vest speak of his work among the Indians in the most enthusiastic terms. He, on several occasions, served the United States government as interpreter, and in other capacities, among the Indian tribes. He is generally credited with having been instrumental in putting an end to the Sioux war, and inducing the Yahamas and other tribes under Kamiakim to cease hostilities against the government.

ALEXANDER N. DE MENIL

Correspondence

Concerning a Relic of War Hatred *To the Editor:*—

In the last number of the F. R. I read that the California State Board of Education has denied the petition of 2,000 San Francisco teachers and students to permit once more the teaching of German in the high schools. If I had the means, I should invite the honorable Board to a pilgrimage to George Washington's house in Mt. Vernon, where they would behold a sword with this inscription:

„Beschützer der Freiheit, Vertilger des Despotismus, Beharrlicher Mann, Nimm von meines Sohnes Hand dieses Schwert, ich bitte Dich. Theophilus Alte, Solingen.“

Perhaps the honorable Board, after reading this inscription, would lift the unreasonable and un-American ban on German in the high schools of California. (Rev.) W. PIETSCH

Liberty, III.

The "Roman Question"

To the Editor:—

In the F. R., Dec. 15, 1922, page 478, in an article by the Rev. J. Keating, S.J., the following words by Cardinal Faulhaber are quoted: "The Church is a world-power, but a world-power which is neutral, having no armies and no

need of armies. She is supra-national and has no aims in the natural order but the welfare of all nations. The Pope aimed at nothing else in his peace-proposals, no, not even at the solution of the Roman question."

Allow me to call attention to *The American Journal of Theology*, Vol. XXI, No. 2, April 1917, page 190 ("From Leo XIII to Benedict XV," by George F. La Piana). Dr. La Piana says: "In his first Encyclical Benedict XV expressed his desire that the coming peace should bring back to the pope his old temporal power. 'With fervid and insistent prayers,' he says, 'we invoke the end of the present most disastrous war, for the good of human society, as well as for the Church. For the good of society, in order that when peace shall have been obtained, it may go forward in every branch of progress; for the good of the Church of Jesus Christ, in order that, freed of any further impediment, it may continue to carry comfort and salvation to the utmost parts of the world. It is only too true that the Church has for a long time not enjoyed the liberty which it needs, that is to say, since its head, the Supreme Pontiff, lost that support which, by the divine decree of Providence, it had obtained in the course of centuries as guardian of its liberties. Therefore, to the desire of an early peace among the nations we add the desire that the abnormal condition in which the head of the Church finds itself should cease.'"

(Rev.) V. M. SCRAMUZZA

St. Gabriel, La.

Father Weibel's Reminiscences

To the Editor:—

Will you mind my invading the editorial sanctum with a word of appreciation for Father Weibel's articles—"Forty Years of Missionary Life in Arkansas," which have reached their conclusion in the 1922 volume of the REVIEW? It is this kind of historical writing which will prove to be invaluable to the Church historian of the future. I spent last summer's vacation in the Southland—with St. Augustine, Savannah, and Charleston as the centres of my researches for the life and times of Bishop John England; and I would be in a much happier frame of mind if forty years ago some other genial old missionary had written the story of missionary life in England's day.

You will remember that in my first years here at the Catholic University I borrowed from you a complete set of the FORTNIGHTLY REVIEW for the purpose of cataloguing all the American historical matters it contained. The work was done by one of my best students, Father Raymond Paine, of the Louisville Diocese. I had placed great hopes in him, but the Lord called him to Heaven during the influenza epidemic. He would have gone forward to his doctorate in Sacred Theology with a dissertation on the Leopoldine Association and the Church in the United States. It is hard to reconcile myself to his loss, especially when I come across his notes and cards on the American Catholic historical items

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taken from your always interesting REVIEW.

I hope you will succeed in persuading other priests to give us the benefit of their reminiscences. This kind of material may seem jejune now, but some day a groping student like myself will rise up to call writers like Father Weibel blessed.

Yours very sincerely in Dno.,

(Rev. Dr.) PETER GILDAY

Catholic University of America

Fr. Husslein's Baptized Liberalism

To the Editor:—

I trust that you will allow me a few words of comment, even at this late date, on the article entitled "Father Husslein's Social Teachings" by the Rev. Joseph Reiner, S.J., of Marquette University, Milwaukee, which appeared in the *F. R.*, Vol. XXIX, No. 17.

Father Reiner believes that Father Husslein's critics are dissatisfied with him because he stresses the next steps, "the intermediate measures, which appear to them altogether inadequate." As a critic of Father Husslein's social teachings, as summarized in his latest book, "Work, Wealth and Wages," I must arise to make a correction. Father Husslein's social teachings, if such they may be called, are not merely inadequate, but erroneous. He may be presenting the "next steps," but let us ask, are they steps in the right direction? Surely next steps may be false steps!

What are we to think of "social teachings," summarized under the expressive title "Work, Wealth and Wages," which never once mention the present status of economic wealth, natural resources? Of the three factors which enter into the problem of production, Capital, Labor and Wealth, is it not strange that the latter is never mentioned, that its monopolization is never breathed, that its restriction from the channels of free and unrestricted use are never questioned?

What are we to think of "social teachings" which never once mention the land problem? Land is surely our

greatest source of economic wealth, yet never once is the plight of our agrarian population mentioned.

What are we to think of "social teachings" which place almost their entire emphasis on the erroneously so-called problem of Capital and Labor? Father Husslein calls the "Cornerstone of Social Justice" a "Living Wage"! There is one lesson of the recent business depression that should be obvious now, and that is that both employer and employee are at the mercy of a system over which they have no control. The whole discussion of the living and minimum wage, which is constantly being stressed in Catholic circles, would come with much more grace and fitness if we first proposed an economic system in which the living wage were a possibility. Why discuss the subject at all under present conditions? As well and as fruitfully might we discuss the right of people to a seat in a crowded street car.

What are we to think of "social teachings" which are but the echoings of political liberalism? Because a Catholic author, a Jesuit priest even, sets down in well-chosen words the less objectionable doctrines of Progressives and Liberals, adds a few pious thoughts about the influence of religion and the Church, appropriates some papal pronouncements, refers frequently to the Middle Ages and the guilds and, finally, draws a vivid picture of Christian Democracy, are we to accept these as Catholic social teachings? Let us not deceive ourselves! This is but a baptized Liberalism; and the best answer to it all is the fact that it has never worked. After all the great authorities are mustered alongside of, or even behind, Father Husslein, what of it? Realities, gentlemen, realities! Have all their systems, all their social teachings "worked"?—to use a common but expressive phrase. What of the living wage, the heralded cornerstone of social justice? What of it during '20 and '21? If there was a way in which a living wage, or its second cousin, the minimum wage, could have been made

operative, or less than that—any wage at all for the millions all over the world for whom the wage system had become inoperative, I am willing to admit that the social teachings of Father Husslein and the whole school of American Catholic sociology have had some worth and may yet become effective. But everyone who cares to know, knows that this is impossible; that many industries in our own country to-day are incapable of paying a living wage, because of the mulctings of the monopolist,—mind, the monopolist and not the industrialist or the employer; that the condition of the wage-earner is steadily growing worse in spite of several generations of political liberalism.

Moreover, this stressing of the wage aspect of the present system has done untold harm. It has taken attention away from the essential characteristic of modern industry, namely, mass machine production. Our official Catholic sociology has not even taken notice of this, though it is by all odds the most important, because the most fundamental, characteristic, and the most far-reaching in its evil influences on public and private morality.

No critic, so far as the present writer is aware, has ever censured Father Husslein for his popular expositions of sociological subjects. Nor does the present writer disagree entirely with the belief in many quarters that Father Husslein's work is doing some

good. It may be doing as much good as a wrong but interesting exposition of a mathematical problem. It may help to show the way how *not* to do it, besides directing the attention of our somnolent Catholics to a very vital and pressing problem.

A CATHOLIC LABORINGMAN

Notes and Gleanings

Protestant bodies of various kinds and persuasions met recently in Milwaukee to discuss ways and means of teaching public school children religion. Catholics should encourage these attempts as far as possible. These erring brethren fell, as all proud people fall, when they rejected the century-old wisdom of the Church regarding the education of youth. Now that they are admitting the error of their way, let us accept their confession and help them to keep their good resolutions.

What changes the cycle of the years brings about! The old barracks at Ingolstadt, where once stood the famous Jesuit college in which the Counter Reformation is said to have started, has reverted to its former use. St. Peter Canisius founded this college for humanistic studies in a day when humanism had been captured by the enemies of our religion. With unerring wisdom Canisius saw that it were folly

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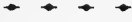
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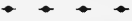
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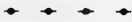
to repudiate humanism entirely, so he captured it and put it under the restraint of Catholic thought. Would that such ideas prevailed at present!



Some people, in answer to the difficulties in which the K. of C. so frequently find themselves, declare that they should draw the veil of secrecy from their organization. But this is impossible. To do that would mean the destruction of the "Order." Man is drawn on by the mysterious and unknown,—by things veiled in secrecy. "*Omne ignotum pro magifico.*" And yet the only mysteries that can satisfy men here below are those of our holy religion. What, then, is the justification for an organization like the K. of C.? None, at least so far as their secrecy is concerned. We need a well-organized body of Catholic laymen in this country, but the K. of C., as at present constituted, will never supply that need.



One cannot help wondering what becomes of all the talent which is so evident among Catholic pupils in our high schools and colleges. Even the parochial schools present an enviable record. Most every day one reads that some Catholic student won this or that prize offered in a contest to all the students in a certain district. What becomes of this talent? Why is it not used for the greater honor and glory of God and His Church? Will some of our friends with a discerning mind and ready pen point out clearly the reason for this defection of Catholic talent in our ranks? We have seen and heard many so-called explanations, but none of them really explain.



Mrs. Carrie Chapman Catt, speaking recently before an audience of German women, remarked that the "men of the world have made such a mess of things that no one yet knows how it will come through";—a criticism which comes with poor grace, especially before such an audience, from a woman who did all in her power to help make a mess

of things by throwing her influence, and that of the organization of which she was president, on the side of the war against Germany. "What is needed at the present juncture of the world's affairs," says the *Freeman* (No. 142), "is not the domination of women, or men, or any class; but a little general intelligence and common sense."



In the *Antiquaries' Journal* (London, Vol. II, No. 4) Sir Arthur Evans reviews the recent discoveries at Knossos and the dramatic revelation of what appears to have been a monster's lair in the South-East Palace Angle, with the remains of oxen supposedly offered in sacrifice to it. The lair was destroyed apparently by an earthquake about 1600 B. C. Illustrations are given of the possible clue to the Minotaur legend.

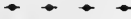


A selection of "Early Latin Hymns," with introduction and notes by the late Mr. A. S. Walpole, which the Cambridge University Press will shortly publish in the "Cambridge Patristic Texts," contains the results of an investigation carried on for more than twenty years. Originally it was intended to include all those hymns which in the editor's judgment were actually sung in church before about A. D. 600; but considerations of space and other reasons rendered this impossible.

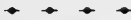


An article by Mr. H. Munro Fox, of the Cairo School of Medicine, on "Lunar Periodicity in Living Organisms," in *Science Progress* (London: Murray) contains some really original observations. While the influence of the waxing and waning moon is in many cases merely a superstition arising from a natural association of ideas, Mr. Fox has actually found that a certain sea-urchin at Suez has a periodic reproductive cycle correlated with the lunar period. It is already well known that certain marine worms display a similar lunar rhythm. Arrhenius has proved by statistical investigation that

the lunar period is not without effect on the reproduction of the human race. Recently, too, the influence of the moon has been detected in the migration of fish. It is possible, therefore, that popular belief in the favorable influence of the moon on plant growth has a solid foundation, and some recent works by various writers have suggested that this may be owing to photosynthesis during moonlight, a view which Mr. Fox has not as yet been able to confirm by his own experiments.



In the *Journal of Roman Studies* (Vol. X, Part 2) Dr. J. W. Mackail gives an excellent account of the last and by no means least of the Roman historians, Ammianus Marcellinus, who has long suffered neglect despite the compliment paid to him by Gibbon. Incidentally Dr. Mackail shows that Milton knew him, and quotes a striking passage from the Nativity Ode to prove his statement. The faults of Ammianus, who wrote when the empire was crumbling, are "in the main superficial"; his merits are "fundamental." Dr. Mackail quotes many of his telling phrases, and takes the opportunity to review the causes of the decline and fall; his conclusions deserve to be pondered to-day.



The misuse of such words as "miracle," "priest," "hero," "pilgrimage," "martyr," etc., is perhaps attributable to the materialistic tendency of the

time as much as to carelessness. A "martyr" is no longer one who dies in the defence of religion, but one who, perhaps foolishly, sacrifices his life for some political or purely worldly cause. The nature of man is ever the same, and if there is no God in Heaven, man must deify the universe and invest the merely extraordinary things of life with a supernatural character. This misuse of plain English words is undoubtedly, to a great extent, a direct consequence of the absence of the Church's teaching authority and of the Catholic atmosphere. The Catholic Church is not only the mother of art and music, she is also the custodian of pure speech.



Dr. J. W. Poynter, in the *Catholic Gazette* (Vol. V, No. 11) amusingly describes the difficulty of disputing with Christian Scientists. In one breath they will tell you, he says, that "nothing has reality, or existence except the Divine Mind and His ideas." In the next, they will say that "matter" does not exist, but is "an error of mortal mind." When you ask them whether, on this argument, it does not follow that God Himself must be "mortal mind," and afflicted with error, they will tell you they mean that "matter" is an "illusion." When, following them up, you remind them that they had said that "nothing has reality, or existence, except the Divine Mind and His ideas"; and when you ask

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them who it is who is suffering from the "illusion," but God Himself—then they will tell you, you cannot judge of the truth of "Christian Science" because you have not got a spiritual mind!

BOOK REVIEWS

A Skeleton "Summa"

This is the appropriate title under which our contemporary, the London *Universe*, reviews the 'Catechism of the "Summa Theologica" of St. Thomas Aquinas' by Fr. Thos. Pègues, O.P., adapted from the French by Aelred Whitacre, O.P. (Benziger Bros.). On a little more than 300 pages the entire teaching of the "Summa" is sketched in catechetical form. This is a practical way of introducing St. Thomas to a larger number of the faithful. Our only objection is that the volume contains a number of things that are not found in the "Summa." In one case (p. 236) the teaching of St. Thomas is completely reversed. He did not assert, but categorically denied, the Immaculate Conception, which had not yet been defined as a dogma when he lived. In some cases the teaching of the new Code has been substituted for that of the "Summa" without indication or warning. This mode of procedure is unfair to the reader, and we hope it will be corrected in a new edition.

A Christian Classic

In the F. R. for May 15, 1922, we announced the intention of Fr. Herman Mengwasser, O.S.B., to issue a school edition of Juvenecus' "Historia Evangelica." The first installment of this edition has just appeared under the title, "C. Vettii Aquilini Juveneci Hispani Presbyteri Evangelicæ Historiæ Libri IV. Paraphrasi et Adnotationibus in usum Scholarum instruxit P. Hermannus Mengwasser, O.S.B." It comprises the preface and verses 1—364 of the first book. The editor, who is a distinguished philologist, first gives the text of the gospel, then the corresponding hexameters of Juvenecus, followed by a paraphrase of the same in classical Latin prose, together with appropriate grammatical, scriptural, and historical annota-

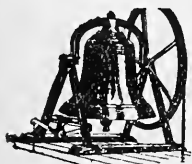
tions. We repeat the hope previously expressed, that this effort to acquaint our Catholic youth with one of the great Christian poets of antiquity, instead of feeding them exclusively with pagan fables, will meet with the support it deserves. (Press of St. Benedict's College, Atchison, Kansas).

A Study in American Church History

It is seldom that a professional reviewer is tempted to linger over a book, much less over the finely printed notes chucked away at the end. Yet this is the case with the dissertation on the Beginnings of the Catholic Church in the United States, being "L'État de l'Église Catholique au Diocèse des États-Unis de l'Amérique Septentrionale, par Jean Dilhet," translated and annotated by the Rev. Patrick W. Browne, S.T.D. (Washington, D. C.: The Salve Regina Press). This work is ostensibly but a translation of an essay by Father Jean Dilhet, a French priest who labored in the United States in the beginning of the nineteenth century; but Dr. Browne has taken the trouble to decipher the manuscripts and check up to verify or disprove Father Dilhet's statements, many of which are inaccurate or false. He has done this in the form of voluminous notes, which appear at the end of the book. It is here that he shows his skill, scholarship, and painstaking research. The book is an outstanding product of American Catholic scholarship and one which will be used extensively in American Catholic Church history seminars and classes.

Supplement to the Catholic Encyclopedia

That most useful work of reference on the constitution, doctrine, discipline, and history of the Church, the Catholic Encyclopedia, so favorably known throughout the English-speaking world, has been enriched by a supplementary volume, covering "the changes that have come about in territorial boundaries and in the establishment of new nations, in the constitution of new dioceses and the opening up of new missions, the origin of new social, political, and religious organizations and movements, and the development of those that were already in progress." The articles on these subjects bring the work up to date and greatly add to its value as a



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reference work. In size, form, and style, editorial as well as typographical, this volume conforms to the original volumes of the Encyclopedia, except that most of the articles are unsigned and there is no list of contributors. The new Code of Canon Law is utilized throughout. There are several articles here which one missed in the original volumes, such as on "Acoustics," etc. In some instances earlier opinions are reversed, *c. g.*, regarding the genuineness of the donation of Ireland by Pope Adrian IV to King Henry II of England. The article on the N. C. W. C. is misleading because it makes no mention of the recent Roman decrees which necessitate a complete reorganization of that body. The article on Msgr. Pohle, apparently based on our own obituary notice, is disfigured by half a dozen awkward misprints. Taken all in all, however, this is a valuable supplement, and no one who uses the Catholic Encyclopedia regularly, or even occasionally, can afford to be without this supplementary volume. (The Encyclopedia Press, Inc., New York City).

—The Abbey Press of St. John's Abbey, Collegeville, Minn., has printed in English a Benedictine Martyrology, by the Rev. Alexius Hoffman, O. S. B.

Literary Briefs

—Mr. G. Lowes Dickinson has written "The End of War" with the object of showing "that science may be mankind's principal hope, but also its principal menace, and that if immediate steps are not taken to end war, war will end mankind." (London: Allen & Unwin).

—The new book of Signor Nitti, ex-Premier of Italy, entitled, in its English edition, "The Decadence of Europe," is a serious attempt to help in reconstruction. It deals in the main with the results of the Treaty of Versailles, and in particular with the unfair treatment meted out to Germany and Turkey.

—We wish to call the attention of our readers to a new German translation of the New Testament recently published by Fr. Constantine Rösch, O. M. Cap. ("Das Neue Testament übersetzt und erläutert. Paderborn, F. Schöningh, 1921). The translator skilfully avoids too great literalness on the one hand, and, on the other, takes no liberties with the sacred text. His translation is, of course, based on the Greek original. It is admirably done throughout, and the Epistles of St. Paul, in particular, are perfect models of translation. We have never seen these difficult documents rendered into any modern language so accurately and yet so simply and intelligibly.

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—Abbott Cuthbert Butler, O.S.B., who is now settled at Ealing Priory, will, we see from the London *Universe* (No. 553), take up again the work of research and writing broken off when he became Abbot of Downside sixteen years ago. The first work he proposes to undertake is a life of Archbishop Ullathorne, to be published by Messrs. Burns, Oates & Washbourne.

—The literary activity of the German Catholics even during the strenuous years of war and the trying period of "reconstruction" was and is remarkable. Many of their journals have succeeded in maintaining practically the same high standard that distinguished them in pre-war days. One of these is the *Literarischer Handweiser* (now in its 58th year), of which the September-October number for 1922, (9/10. Heft) is before us. There are five excellent *articles de fond* and numerous literary notes and book reviews from all domains of science, art, and literature. The subscription price of this monthly review, which can be unreservedly recommended to those who want to be *au courant* in things literary, is \$2 per annum. (B. Herder Book Co.).

—A new edition has appeared of the late Dr. Bigg's translation of the *Didaché* ("The Doctrine of the XII Apostles") with a new introduction by A. J. Maclean (C. P. C. K.). It contains a clear discussion of the vexed question of the date of the book. Dr. Bigg was one of the minority who hold that the *Didaché* was written in the third or even the fourth century. His reviser—Bishop Maclean—holds the opposite and more common opinion, namely, that the book was written early in the second century. He prints Dr. Bigg's arguments unchanged, adding those which have led him to take an opposite view. As a result the student is able to judge for himself the value of the evidence.

—Father Fell's well-known work on Immortality, has recently been translated from the German into Italian by a brother Jesuit, Father G. Schio, S. J. ("L'Immortalità dell' Anima Umana", "Vita e Pensiero".)

—The Jesuit *Month* (No. 701), in reviewing Dr. Vogels' "Novum Testamentum Graece et Latine," says: Dr. Vogels has shown himself wise in giving us the readings of manuscripts rather than of editors; still, now that we only have the manuscripts, we rather miss the information about the editors. Would it not be possible to have both? We feel the need of this kind of check upon the readings all the more, because we have some misgivings about those actually selected. Dr. Vogels in his preface censures Brandscheid for adopting too easily readings corresponding to the Vulgate. We notice that *Biblica* has given an ominous warning that this new text in many places deserts the Vatican and Sinaitic manuscripts in favor of the *textus receptus*, a quite inexcus-

able proceeding... For our part, the more we consider the various attempts made to follow other principles than those established by Westcott and Hort, the more certain we feel that their work is substantially sound and will endure."

—During his last illness, in 1851, James Fenimore Cooper forbade the publication of any biographical material about himself by his then living descendants, and the biographies since published, including Lounsbury's, were written without access to any considerable body of first-hand evidence. The personal letters of the novelist have now been edited by his grandson, and published by the Yale University Press in two volumes entitled "Correspondence of James Fenimore Cooper, 1800-1851." The collection not only furnishes a mass of new facts relating to Fenimore Cooper's own life, but also serves as a running commentary on the social and literary life of his generation.

New Books Received

- Ruhrland*. Gedichte von Maria Kahle. 66 pp. 8vo. M.-Gladbach: Volksvereinsverlag. M. 20.
- Christliche Staatsordnung und Staatsgesinnung*. Von Prof. Dr. Jos. Mausbach. 16 pp. 8vo. M.-Gladbach: Volksvereinsverlag. M. 4. (Leaflet).
- Jesus, Richter und Ruth*. Uebersetzt, eingeleitet und erklärt von E. Dimmler. 194 pp. 15mo. M.-Gladbach: Volksvereinsverlag. M. 24.
- Catholics and Education*. 34 pp. 16mo. Augusta, Ga.: Publicity Dept. of the Catholic Laymen's Association of Georgia. (Pamphlet).
- Report of the Fourth Annual Meeting of the Franciscan Educational Conference*. Herman, Pa., June 30, July 1, 2, 1922. 167 pp. 8vo. Herman, Pa.: Office of the Secretary.
- Glimpses of the Peace Conference*. By Edith Callahan, Special Paris Correspondent of the Catholic Press Association. 144 pp. 8vo. Louisville, Ky.: Catholic Messenger Press.
- Die Lohn- und Gehaltssteuer nach der Einkommensteuer-Novelle vom 20. Dez. 1921 und 20. Juli 1922*. Von Joh. Kempkens. Coblenz. M.-Gladbach: Volksvereinsverlag. 72 pp. 12mo. (Wrapper). M. 8.
- At the Feet of the Divine Master*. Short Meditations for Busy Parish Priests by the Rev. Antony Huonder, S. J. Freely Adapted into English by H. A. Frommelt. Edited by Arthur Preuss. x & 323 pp. 12mo. B. Herder Book Co. \$1.50 net.
- The "Summa Theologica" of St. Thomas Aquinas*. Literally Translated by Fathers of the English Dominican Province. Third Part (Supplement). QQ. LXXXVII—XCIX and Appendices. 240 pp. 8vo. Benziger Bros. \$3 net.

The Fortnightly Review

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ST. LOUIS, MISSOURI

January 15, 1923

The Burden of Our Anxieties

By the Rev. Dr. F. Joseph Kelly, Detroit Seminary

"There is less misery and less happiness in America than in any country that I know of," says Lord Morpeth. A prominent American confirms the remark by the result of his study of human faces in the two hemispheres. The faces of even the poorest and busiest men in European cities indicate an enjoyment and satisfaction in life, which is wanting in that of the average American. There is about most of the frequenters of our city thoroughfares a look of care-worn anxiety which is deeply melancholy. An English traveler says that in New York everyone looked to him as if he were going to some place; and in Chicago, as if he had been there and were coming back. Were our great cities to become mere marts of commerce, according to the ideal of some of our social philosophers, New York would give tone to them all in this respect.

Very few realize the importance of a true and wholesome enjoyment of life. Dante placed in his lowest hell those who in life were melancholy and repined without a cause, thus profaning and darkening God's blessed sunshine; and in some of the ancient systems of vices and virtues, melancholy is unholy and a vice; cheerfulness is holy and a virtue. Lord Bacon also makes one of the characteristics of moral health and goodness to

consist in "a constant, quick sense of felicity and a noble satisfaction." Life is not worth living on such gloomy terms as most Americans live it. It is useless to heap up what we call the good things of life if we fail to get the good of them. To vex one's soul with cankering care and wearisome anxiety in the pursuit of "a living," is, "*causa vivendi perdere causas.*"

One great drawback to an American's enjoyment of life is his indifference to his own work and its uses. It seems strange to say this of such a busy generation, but it is the truth. Very few Americans make much of their work. They do not call themselves successful insofar as they have done it well and usefully. They always estimate success by a standard outside of it. A merchant may have fed great cities, or adorned and beautified daily life by the elegance and taste of his wares, yet he will not be held successful unless he has made money also. Success in his business goes for nothing, even in his own thought, unless he has a good balance at the bank. A lawyer may have hindered great injustices by his learning and eloquent pleading; but neither society nor his professional brethren will reckon him a successful man unless he has so done all these things as to earn and save money in the doing of them.

Worldliness, then, which is but one form of selfishness, living for gain and not for use, is a great drawback to the enjoyment of life. The remedy for it is not to make less of our daily work, but to make more of it, to magnify our office by reckoning our daily work to be something worth while in itself and not merely a means to make money. In the simpler, more childlike, and therefore less worldly ages of the world, men honored and adorned their daily work after a different fashion from ours. They lived close to their shops and workshops, beautified them with ornaments, and in various ways showed their attachment to them. They organized their crafts into guilds and brotherhoods, and boasted of the use and social service of even menial occupations — “bestowing more abundant honor upon the uncomely parts.” They loved their work and were its masters, not its slaves; they enjoyed life in it.

Nowadays work is a curse, because men do not love it; a wearying care and anxiety, because they put their heart not into it, but into the money that it brings or fails to bring. And, as a consequence, their amusements are equally burdensome. Every part of life reacts upon every other. Men cannot, if they will, divide up their lives into distinct halves, and keep the two separate. If they do not enjoy their work they will not enjoy their rest, or the pastimes with which they try to fill it up. These latter become heavy and artificial, wearisome attempts at being amused.

Perhaps the fact that there is “less misery” in America than

elsewhere has something to do with the fact that there is “less happiness” here. We do not reap the benefits of the great law of compensation as others do. We are never quite hungry enough to enjoy our food to the full; never quite naked enough to know the full glory of a new coat. We live on a dead prairie level of moderate and, therefore, unappreciated effort. We do not enjoy the summer as keenly as did the old Greeks and Romans, who crouched shivering over a weak, smoky fire, or tramped up and down a sheltered colonnade to warm themselves; nor even as did our mediaeval or immediate forefathers, whose doors and windows were so poorly fitted to their frames that their houses were nearly as open to every draught as if built in imitation of a bird-cage. They had nothing but abusive and cold words for dreary winter; but then they revelled in the glories of summer as we do not. The Greeks shrunk back in horror and dread from the grandeurs of mountain scenery; but then they relished “sunny spots of greenery” all the more keenly for the contrast. Since the darkness has lost its population of ghouls and fairies, ghosts and demons, we care less for the light and its pleasures. If one wishes to know what sunshine and peace are, let him find a warm and sheltered spot behind a high wall on a blustering March day. He will see how contrast heightens enjoyment, and will begin to learn why it is that masses of people in Europe, who have had but a scanty breakfast and are not sure of their dinner, have yet more real pleasure and delight in life than

our "well-to-do and comfortable" citizens.

One remedy for this state of things must be the multiplication of objects of popular interest and the emphatic assertion of their importance as paramount to that of money. Music and the arts, literature and culture, must go hand in hand with the growth of wealth and prosperity, unless the whole national life is to be a gloomy, mammon worshipping, worldly vulgarity. It is not the Church solely, nor even mainly, that is crying out against the money-worshipping tendency of our times. Artists and men of letters are equally, nay, more emphatic in their protests, insofar as they have their own work and the good of their country at heart. They, too, are forced to confess that the worldliness of society, its lack of simplicity, and the absence of noble motives are fatal to the higher interests of men, without at all subserving the lower! All thoughtful men must admit that society is verifying the words of an old Jewish writer, who had seen as much of the world as Ulysses himself, and was a man of practical business instincts: "They that haste to be rich pierce themselves through with many sorrows."

The Process of Conversion

Fr. E. R. Hull, S. J., who is himself a convert, writes in the *Examiner* (Vol. 73, No. 27):

"Read all the stories of conversion to the Catholic Church you can come across. Many of them are poor stuff; the attempts to give reasons for conversion are sometimes weak, and sometimes

almost absurd. In the intellectual arena any tyro could knock their arguments into a cocked hat. Others are better, and a few grow almost into a treatise of apologetics. But the one thing which will be found recurring over and over again, and will remain the outstanding feature of the whole series, is this: that the conversion came by itself, as something altogether above and besides any intellectual analysis of its process. Somehow or other the light dawned. There was a drawing of the soul almost unaccountable but very real; a feeling that movement towards the Church was movement in the right direction; a movement towards the good, or from the good to the better. Various difficulties of mind or circumstances came in the way. There were shrinkings, and drawings back, and fears and timidities and doubts. But at a certain moment the clouds scattered, and the fogs lifted, and the dawn spread over the sky; and with the rising of the sun came light and warmth and comfort, and the brightness of the perfect day.

It is terribly uncritical, sadly unscientific, but there it is. To you it reads like a vague and incoherent fancy, just because you do not feel it. But if you would begin to take a better balanced view of relative values, and realize how little intellectualism has to do with religion and how much the moral and religious instincts of the soul have to do with it, quite probably you would experience the same."

Half our difficulty in doing anything worthy of our high calling is the shrinking anticipation of its possible after-consequences.

Quoting Newman

A concert without a libretto, or at least an announcement of the numbers, is as nothing, by way of irritation, when compared to an article choke full of quotations without references. And yet this quite frequently happens in the Catholic press. One has been led to expect little in the way of scholarship from the common run of editors, but surely we can expect better of a serious monthly conducted by Jesuits. An article entitled "Education According to Newman," in the *October Month*, is made up of quotations from the addresses and writings of Cardinal Newman. The author refers to "The Idea of a University," but never specifically; most all the other quotations are bare of references. This is a serious omission.

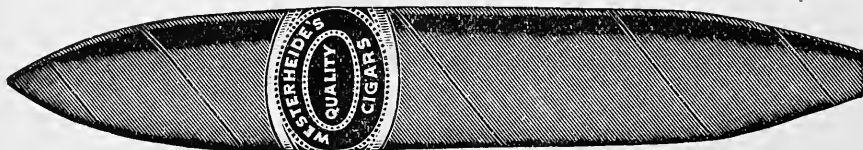
References have three very definite reasons for their presence in an article in which quotations occur from other writings. In the first place, scholarship and accuracy demand that the exact words of another should be so quoted as to be verifiable in the original. Secondly, it is a distinct

service and satisfaction to the reader, and one that can with strict propriety be demanded by him, that he be enabled to refer to the writings quoted so as to enlarge his views and leisurely digest the ideas before him. Third, it is a matter of literary justice to the original writer that his words should be quoted definitely and accurately.

The article referred to poignantly brings to mind the lack of a standard edition of the writings of Dr. Newman. The great English Cardinal has passed into the curriculum of many of our secular universities, and yet one is unable to find a complete standard edition of his works, carefully edited and neatly arranged, either in the book stalls or in our public libraries. German Catholics are having this service performed for them by a translation in eight volumes, with an introductory volume by Father Przywara, S. J. This is but one of a triple series of volumes on Augustine, Ignatius of Loyola, and Newman. A Newman cult has arisen in Germany, which, let us hope, will spread to the English-speaking world. H. A. F.

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The American Frontier

“The Frontier in American History.” By Frederick J. Turner. (New York: Henry Holt.)

Hitherto the story of the American frontier has given inspiration mainly to the romancer. Around the figures of the Red Indian and the backwoodsman has grown up quite a respectable library of fiction. But the abundant material it offers to the historian—and especially to the writer on what used to be called “the philosophy of history”—has been far from adequately explored. Of living authorities on this subject Professor F. J. Turner, of Harvard, stands in the front rank. It would be difficult to name anyone else who has made such extensive researches into the history of American expansion or who has revealed so clearly the significance of the various stages in the westward movement of the population.

In Professor Turner’s opinion, the larger part of what has been distinctive and valuable in America’s contribution to the history of the human spirit has been owing to her peculiar experience in extending her type of frontier into new regions. This experience has been fundamental in the economic, political, and social characteristics of the American people and in their conceptions of their destiny. Accordingly, this volume, though not ostensibly so, is virtually a history of American democracy. American democracy, Professor Turner holds, is not to be explained by reference to a “glorious constitution” which has only to be copied by other nations in order that they may repeat America’s career. The real clue is to be

found in the story of her continually advancing frontier line and the consequent development of ever new areas.

The American frontier is to be sharply distinguished from the European—a fortified boundary line running through dense populations. It has always lain at the hither edge of free land. Whenever social conditions tended to crystallize in the East, whenever Capital tended to press upon Labor or political restraints to impede the freedom of the masses, there was always this gate of escape. Free lands meant free opportunities, and their existence has differentiated the American democracy from the democracies which have preceded it. What has actually happened was not in the least anticipated by early American statesmen. Professor Turner quotes a prediction of Monroe’s, in 1786, that the region of the Prairies, the Great Plains and the Great Lakes—the region of which Chicago is to-day the commercial centre—was so “miserably poor” in the quality of its land that it would never contain a sufficient number of inhabitants to entitle them to membership in the Union.

In his introductory chapter, on “The Significance of the Frontier in American History,” the author traces the successive advances in the boundary line of occupied territory and points out their social and political consequences. In the chapters that follow he treats the subject in fuller detail, with specific investigations of the history of the Massachusetts Bay, the Old West, the Middle West, the Ohio Valley, the Mississippi Valley,

and so on. No incident seems to be too small to escape his scrutiny.

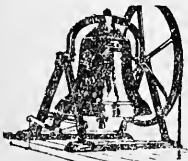
Professor Turner gives us incidentally an admirable account of the types of settlers in the various districts at various periods. He acutely remarks that the New Englanders who went West, though they acted as a leaven of great significance, did not spread an unmixed New England influence. These pioneers did not come from the class that conserved the type of New England civilization pure and undefiled. Compared with the New Englanders who stayed at home, they were less contented, less conservative, less provincial, more adaptable and approachable, less rigorous in their Puritan ideals, less men of culture, and more of action. And as they travelled farther West, their new environment made them less and less representative of the section of the country from which they came.

Of late years, as recent presidential elections have shown, the West has become politically dominant in the national life of America. How this has come about one may discover from Professor Turner's book. "The West, at bottom," he says, "is a form of society, rather than an area." He protests against the prevalent notion that the West has been engrossed in mere material ends. It has been, and is, he maintains, pre-eminently a region of ideals, mistaken or not. It has always

been responsive to *isms*. The very materialism that has been urged against it has been accompanied by ideals of equality, of the exaltation of the common man, of national expansion. "The fundamental fact in regard to this new society," declares Professor Turner, "was land." Where everybody could have a farm, almost for taking it, economic equality easily resulted, and this involved political equality. Not without a struggle would the Westerner abandon this ideal, and it goes far to explain the unrest in the remote West today.

The historian of the American frontier has to investigate a process of expansion that is now complete. According to the Superintendent of the Census, there ceased in 1880 to be any such thing as a frontier line. "To-day," declared Professor Turner, in an address as President of the American Historical Association in 1910, "we must add that the age of free competition of individuals for the unpossessed resources of the nation is nearing its end." In a paper of even earlier date Professor Turner could speak of the changed situation brought about by the exhaustion of the supply of free land, the concentration of capital in the control of fundamental industries, and the political and commercial activity of the United States in lands beyond the seas.

A cycle of American develop-



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ment has been completed. Accordingly, there arises the problem: What ideals persist from the democratic experiences of the West, and have they acquired sufficient momentum to sustain themselves under conditions so radically unlike those in the days of their origin? On this question Professor Turner says much that is enlightening and suggestive. He lays special stress upon the new self-consciousness and revived self-assertion of the differing geographical sections which make up the United States. He even goes so far as to forecast the possibility of their ultimately replacing the several States as the administrative and legislative units. Already, in his judgment, "the real federal aspect of the nation, if we penetrate beneath constitutional forms to the deeper currents of social, economic, and political life, will be found to lie in the relation of sections and nation, rather than in the relation of States and nation."

Meanwhile the old Western spirit, of which he regards Tennyson's "Ulysses" as a symbol, is invoked by Professor Turner for new and nobler achievements. "In place of old frontiers of wilderness, there are new frontiers of unwon fields of science, fruitful for the needs of the race; there are frontiers of better social domains yet unexplored."

Many rebel and fight against what God gives them; many more take their cross in a resigned "can't-be-helped" spirit, but very few look upon these things as real blessings, and kiss the Hand that strikes them.—William Doyle, S. J.

An Important Archaeological Discovery in Egypt

In the Valley of the Tombs of the Kings, at Thebes, Egypt, the Earl of Carnarvon and Mr. Howard Carter have uncovered a sepulchre in which they have found the funeral paraphernalia and many other magnificent articles of a king, Tutankahmen, belonging to the period about 1350 B.C. Penetrating a sealed outer door the excavators found a flight of sixteen steps leading down to a passage, at the end of which was another sealed door. This was opened; and what was then revealed is thus set out by Mr. Arthur Weigall, late Inspector-General of Antiquities to the Egyptian government, in an article in the *Observer*: "Here were three magnificent gilded beds inlaid with ivory and semi-precious stones; numbers of boxes of fine workmanship, one of which contained the royal robes, handsomely embroidered, the golden sandals, and some jewels; the state throne of the king; a gilded chair encrusted with stones; two life-sized statues of the king, with head-dresses richly studded with stones; four chariots, one with the charioteer's apron of leopard skin hanging over the seat; musical instruments; superb vases; food for the dead, comprising trussed ducks, haunches of venison, etc.; and some fine papyri, probably of a religious character."

Other chambers beyond still remain to be excavated. The discoveries being on Egyptian government territory, the treasure will, it is thought, practically all go to the State. It is a wonderful chapter of romance, this unfolding of the distant past in the midst of the turmoil of the modern world.

The Liberty Motor

Mention of the "Liberty motor" conjures up visions of the Slave of the Lamp, for surely none but that versatile genius could, at a few hours' notice, have presented the United States with an engine so remarkable as the "Liberty motor" was at one time proclaimed to be. The panegyrics of a few years ago have been almost forgotten, when, lo! the Navy Department makes an announcement. This time the "Liberty motor" has, it seems, come down to the prosaic world of plain fact. To be precise, it has undergone improvements. There was a little trouble with the timing gears, the spark plugs, the oil consumption, the cylinder jackets, the generator, and various other matters that, singly or in combination, had contrived to make the machine sub-

ject to forced landings. These defects have now, it is said, been rectified, so that, as might have been expected from the first, the Liberty motor has come to a fair state of perfection at a normal rate of progress.



The Principal Dates in the Life of Pope Pius XI

From Dr. Max Bierbaum's "Pius XI., ein Lebens- und Zeitbild" (Cologne: J. P. Bachem) we take the following dates, which may be said to constitute a brief biographical sketch of our Holy Father:

1857, May 31. Achille Ratti born at Desio near Milan.

1879, Dec. 20. Ordained to the priesthood in Rome.

1888, Nov. Becomes a Doctor of the Ambrosian Library in Milan.

1907, March. Is appointed Prefect of the Ambrosian Library and domestic prelate of His Holiness with the title of Monsignor.

1914, Sept. 1. Becomes Prefect of the Vatican Library and canon of St. Peter's Basilica, Rome.

1914, Oct. 28. Raised to the rank of Prothonotary Apostolic.

1918, April 25. Appointed Apostolic Visitor to Poland and neighboring countries.

1919, June 6. Raised to the rank of nuncio.

1919, July 3. Appointed titular archbishop of Lepanto.

1919, Oct. 28. Received episcopal consecration in Warsaw.

1921, June 13. Appointed Archbishop of Milan and Cardinal with the titular church of San Silvestro e Martino ai Monti.

1922, Feb. 6. Elected Pope.

1922, Feb. 12. Solemnly enthroned in St. Peter's Basilica.

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Catholics and Evolution Theories

The Rev. H. V. Gill, S. J., in a paper on this timely subject in the *Irish Ecclesiastical Record* (No. 654) says *inter alia*: While a sound argument to prove the existence of God may be deduced from modern scientific views involving the negation of life coming from non-living matter, the great Scholastic philosophers had no difficulty at all in admitting the possibility—or even the fact—of spontaneous generation. Proofs of the existence of God, arising from such considerations, are of comparatively recent origin, and were unknown to the older writers, who relied for their proofs of the existence of God on other arguments, which are as sound to-day as they have ever been. While it is perfectly true that no case of spontaneous generation has ever been detected, or is ever likely to be, yet it is well to keep clearly in mind the fact that if some scientists were to-morrow to demonstrate the evolution of life from inorganic materials, it would make no difference at all to Catholics from a religious standpoint. The arguments have recently been set out with great clearness in a work which must claim the attention of all who follow the trend of modern thought. (“Le Darwinisme au point de vue de l’Orthodoxie Catholique, par Henry de Dorlodot, Professeur à l’Université Catholique de Louvain, 1921.” *Imprimatur* of the Rector of Louvain University). The work will, no doubt, give rise to important discussion, and will have a considerable influence on Catholic philosophical teaching.

The main thesis of the volume is to show that there is nothing

in the Scriptures to forbid us to hold the doctrine of natural evolution, and that the writings of the Fathers incline strongly towards theories involving the evolution of life from non-living matter. The discussion of the origin of man is postponed to a future volume, which will be looked forward to with interest. The writer does not hesitate to express his views with great directness and presents the case in a strictly scientific spirit. Although the main feature of Darwin’s theory is accepted, he does not agree with the details of Darwin’s reasoning, though, did the teachings of scientific investigation permit, he would be prepared to go much farther than Darwin, who, as will appear, was less “advanced” in his views than SS. Basil, Gregory, and Augustine (!).

The first of the two conferences, which, with the appendices, make up the volume, deals with the teaching of Genesis. The object of M. de Dorlodot is to show that, while S. Scripture attributes to God the origin of all the species and well-defined varieties, it does not allow us to conclude that the apparition of species in the world is due to a special intervention of God. In a dissertation on the “Work of the Six Days,” the author expounds his views with great vigor. The primary object of the inspired writer was to bring out the great fact that God is the Creator of all things. The rest is a popular account of creation which is not to be taken as a scientific treatise, and which embodied the ordinary ideas of the people of the period.

The main thesis of the second

conference is that "The teaching of the Holy Fathers is very favorable to the *theory of natural absolute evolution.*" Fr. Gill writes:

"Let me recall to mind that we call *theory of natural absolute evolution*, the theory which denies any *special intervention* of God, even with regard to the origin of life, and which thus attributes the first origin of living things to a natural evolution of inorganic matter, certain portions of which would have organized themselves, and become living by the mere action of the forces inherent in inorganic matter. Let me remind you that this theory is more radical than that of Darwin, since Darwin accepted the principle that the first origin of living things is due to a special intervention of the Creator who breathed life into one only, or into a small number of primitive forms" (p. 81).

This is simply "spontaneous generation." Darwin's exact words are: "There is grandeur in this view of life, with its several powers, having been breathed by the Creator into a few forms or into one; and that whilst this planet has gone cycling on, according to a fixed law of gravity, from so simple a beginning, endless forms, most beautiful and most wonderful, have been and are being evolved." (Origin of Species, 6th ed., 1888, Vol. ii, p. 305). Although afterwards Darwin inclined to agnosticism, he never altered these words in the later editions of his work.

While the conclusions to be drawn from the Scriptures are negative, the author finds in the teachings of the Fathers positive evidence that they favored what we should call to-day an advanced

theory of natural evolution. He tells us that an exhaustive study of the Fathers of the first eight centuries justifies him in saying that "the Fathers who have treated this subject *ex professo* are unanimous in recognizing no special intervention of God for the formation of the world, beyond the creative action by which God drew the world from nothing, at the origin of time." (p. 83.)

The author seeks to show at length that the teaching of the Fathers is that every natural perfection which did not exist *actually* at the instant of creation existed *virtually*, and appeared later by *natural evolution without any special intervention of God.* Much as he would desire to be able to accept this doctrine, he finds himself obliged to admit the truth of the more modern attitude which has developed from the views held by the great Scholastic doctors, who limited spontaneous generation to the lower forms of life. Even they went farther than mod-

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ern science would warrant, since all the evidence we have goes to show that no form of life proceeds from non-living constituents.

(To be concluded)

The American Legion

“It was not so long ago,” says the *Freeman* (No. 138), “that privilege looked amiably on the American Legion as a handy sort of organization that could be relied on to support 100 per cent suppression of political and economic heresies. Its occasional forays into direct action were regarded with complacency, because they were always on the right side. It was true that the proposed bonus was a bit thick, but the Chambers of Commerce and the Rotarians managed to gather in enough senators to avert that raid on the Treasury, meanwhile protesting their undying affection for ‘the boys.’ At the recent convention of the American Legion it became clear that ‘the boys’ no longer reciprocate this platonic affection of the best people and right thinkers. They uproariously cheered Mr. Samuel Gompers, and effected a paper alliance with the American Federation of Labor to advance their mutual and several interests. In other words, they served notice on the timorous ‘interests’ that they had better quit their sabotage on the bonus or ‘the boys’ would line up with the unions in a new and terrifying bloc. Perhaps this threat will serve. It will be recalled that in pressing the bonus-measure Senator McCumber remarked fearfully that if the government did not give the veterans a substantial dole, they could scarcely be depended on to protect us from the Reds.”

Patriotic Verse

Mr. Brander Matthews has recently published a revised and extended edition of his “Poems of American Patriotism” (Scribners). Robert Littell correctly describes our feelings with regard to this and similar collections when he says in the *New Republic*:

“Perhaps, like myself, you are not at all sure what patriotism is, and you read this collection in the hope of finding out. The answer is disheartening. Patriotism turns out to be that passion for one’s own side in time of war which excites, rather than inspires, small poets to the use of big language. It isn’t a love of the soil, apparently, because the soil is always there, but rather the love for an abstraction which becomes worth writing verse about only when there is a scrap. A poem about American skies, trees, stone walls or an American girl isn’t nearly as ‘patriotic’ as one about the man who led the hopeless cavalry charge or who died bravely taking their land away from Mexicans or who was sorry he had only one life to give for his country. Wouldn’t we think love an unreal emotion if poets wrote love poems only when their beloved happened to stop a foeman’s bullet or win a Carnegie medal for rescuing rash swimmers?”

“Whenever ‘patriotism’ runs wild, it is so violent and catching an emotion that we are apt to forget how unreal it is at bottom. In reminding us of this unreality, Mr. Brander Matthews’ collection is encouraging. If ‘patriotism’ can call forth nothing better than these feeble and inflated jingles, its roots can’t be very deep, and there is some hope of its dying out eventually.”

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REV. DANIEL E. HUDSON, C.S.C.,
Editor of The Ave Maria.

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Alois H. Rhode—In Memoriam

On last Christmas Day, immediately before early High Mass, at St. Anthony's Church, St. Louis, Mo., there passed to his eternal reward a man whose labors in the cause of Church Music were ceaseless and indefatigable. I refer to Mr. Alois H. Rhode. With him, Church Music had a religious mission, and he was a real missionary in bringing souls to the knowledge and love of God by means of the "divine art."

When Pius X, of holy memory, issued his famous Motu Proprio on Church Music, there was no one who entered into the spirit of this document with more zeal and whole-hearted obedience than Alois H. Rhode. His voice, now stilled in death, was ever heard in defence of pure ecclesiastical music, especially the Gregorian Chant; and in season and out of season he decried the profane compositions rendered in so many of our churches. His great choir, comprising thirty men and sixty boys, had no superior and few equals in this country. Yet with it all, he was one of the humblest sons of Holy Church, never attributing anything to his own abilities, but always having in view the greater glory of God.

Alois H. Rhode was born in Badersdöben, Germany, in 1880. He made extended studies in Church Music, and on coming to this country brought with him that natural talent and love of art characteristic of the German people. He was a true and dutiful son of Mother Church, and her interests were always placed first in his affections. We need not write his panegyric, — his work speaks for itself. It was a strenuous work of

many years of effort and plodding in a noble cause. His memory will ever be bright, while his truest monument will be the greatness of the noble cause which he espoused and which he served so faithfully, namely, the glory of divine worship. The lifework of Alois H. Rhode may be characterized as an heroic effort to promote the greater glory of God by means of that art which is the handmaid of Catholic liturgy. Rarely perhaps did a champion give himself more generously to a noble cause than did this great-hearted Church musician to the realization of his ideals. The fact that he succeeded, marks an immeasurable advance in the movement for the betterment of the conditions existing in the department of Church Music in this country. In his demand that conditions should be improved, he typified the spirit of the Church, and strong in that knowledge, he faced the struggle resolutely. His work will go on and on, until the

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(Dr.) F. JOS. KELLY

Detroit Seminary

The Notion of Sacrifice in the Light of Recent Ethnological Research

St. Gabriel's Mission House of the Society of the Divine Word at Mödling, near Vienna, has lately published the first number of a "Jahrbuch," in which Dr. Wm. Schmidt, S. V. D., the famous ethnologist, discusses some recent theological theories regarding the metaphysical essence of the Mass (cfr. Pohle-Preuss; "The Sacraments," pp. 350 sqq.) in the light of ethnological research.

After explaining the theories of Renz, Wieland, Dorsch, Pell, and ten Hompel, Dr. Schmidt insists on the importance of studying the hitherto neglected data of anthropology in order to attain to a correct notion of sacrifice. The most important problem, he says, is whether or not the destruction of the victim is an essential part of sacrifice. With this point constantly in view, he examines the ethnological theories of Tylor, Robertson Smith, Hubert, Mauss, Wundt, and Loisy, and then shows how the notion of sacrifice developed through the three primitive cultural stages of mankind. The earliest sacrifices were victuals offered to God as a propitiation for sin. The essence of sacrifice is the surrender of the means of life to God in recognition of His supreme dominion over all creatures. The destruction of the victim is not essential.

Applying this concept to the Sacrifice on the Cross, it might be said that this sacrifice would have been complete if Christ had surrendered His life to the Father without actually suffering death.

It is somewhat difficult to apply this theory to the Mass. Bread and wine, it is true, are typical means of sustaining life; but the offering of these material gifts is merely a preparation for Christ's self-immolation in the holy Sacrifice. Dr. Schmidt suggests that the latter might possibly be conceived as "Christ's presentation of Himself to the Father, for the purpose of giving Himself to men as food and drink, in order to confirm them in their original integrity, to which He has restored them through the sacrifice of the Cross, to render them more like Himself, the true image of the Father, thus promoting in a vital way the glory of God" (p. 60). The sacrifice of Christ as a propitiatory sacrifice for the sins of Adam and all his descendants appears in a new light if the sin of Adam is conceived as the transgression of a commandment which contained within itself a negative sacrifice of first-fruits, *i. e.*, the precept given to our first parents not to claim the fruit of knowledge primarily for themselves. The sin of our first parents tended to rob God of these first-fruits, and Christ by His sacrifice on the cross atoned primarily for this denial of the first-fruits of Paradise (pp. 64 sq.).

The ideas briefly indicated in Dr. Schmidt's paper are to be developed in a comprehensive thesis by one of his pupils, whose book will be expected with curious anticipation by theologians.

Correspondence

The Eucharistic Fast

To the Editor:—

In No. 24 of the last volume of the F. R. Miss Sarah C. Burnett has a letter on frequent Communion and the Eucharistic fast, which deserves to be discussed. The sacred Viaticum is given at all hours of the day; why forbid weak persons to take a cup of coffee before Communion? What of the priests who get their breakfast at 2 P. M.? Would God be displeased if they took a little water between Masses?

SACERDOS

Mixed Marriages

To the Editor:—

Apropos of the article, "Is Our Growth Satisfactory?" (F. R., XXIX, 23 and 24)—it is plainly not. It may be that we are progressing in piling up bricks, but we are decidedly not so successful in winning souls and making the Kingdom of God better known. God wants souls, not bricks. There are many causes for apostasy, but in my opinion mixed marriages should be stressed as the leading one. It would be a good thing if a census were taken of mixed marriages. If the losses resulting are greater than the gains, then prudence would seem to dictate a change in attitude. Prenuptial promises are, unfortunately, not kept in the majority of cases, at least here in the South.

(Rev.) RAYMOND VERNIMONT
Denton, Tex.

The Catholic Attitude on Prohibition

To the Editor:—

The attitude of Sacerdos, who in your Oct. 1st issue (No. 19) questions the validity of the prohibition law, is open to serious objections, morally, politically, historically, and religiously. Says he: "In the U. S. the people must be the author of the law to make it binding. Now, were the people all over the country consulted in the ratification of the prohibition amendment? In some States, yes; in others, no."

"The people all over the country" were not consulted in the adoption or ratification of any portion of the American Constitution or its amendments. And prohibition, or any other measure, after its adoption by two thirds of Congress, and three fourths of the state legislatures, has the full force and validity of constitutional law, and is, as President Harding declares, "the supreme law of the land." Sacerdos asks "whether a law against which a very large number of people even now rebel, can be considered just," and concludes "that bone-dry prohibition is doomed to failure."

"A very large number of people rebel" against the Ten Commandments, which nevertheless remain just laws binding in conscience, and will never be "doomed to failure." The prohibition law even now is better observed than our anti-trust, marriage, Sunday and anti-gambling laws; it is kept twenty times better than the laws we used to have for the regulation or restriction of the liquor traffic.

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Priests who question the binding force of the prohibition law greatly encourage the many foreign and Catholic bootleg outlaws. We are usually loud enough in our professions of unshakable loyalty to the American Constitution; but when this revered instrument asks us not to sell a narcotic poison which destroys millions of our fellow-beings, we whine, quibble and protest. Are we not in imminent danger of lending color to the slander that we are disloyal foreigners? Adds Sacerdos: "In Iowa where the prohibition amendment was submitted to the people in a referendum vote, the majority rejected the proposed amendment."

The people of Iowa have never voted down any measure for the restriction or prohibition of the liquor traffic. In 1880, they voted to amend their constitution so as to forbid the manufacture and sale of liquor; but the judiciary annulled the will of the people. In 1882, the Iowa legislature passed a prohibition law which was suspended to make room for the Mule Law, but was never repealed. In 1917, the federal prohibition amendment was ratified by a popular vote of the people of Iowa.

To impugn the validity of the prohibition law may help to continue the greatest of all leaks afflicting the Church in America. We are assured that fifty years ago we were one-fourth of the population. With the millions of Catholic immigrants, we are now one-sixth. Many of our missing millions of the various races were submerged in alcohol.

A PARISH PRIEST

The Farmer's Side

To the Editor:—

After reading the article of a "Catholic Laboringman" on "Fr. Husslein's Baptized Liberalism" (No. 1), it appears to me that those who are discussing ways and means to improve business and labor conditions are overlooking the greatest factor of the problem, namely, agriculture. Farmers are

clamoring for a minimum price, a living wage. In their campaigns to unite and improve their position financially, socially and politically, they are ridiculed by men of affairs, who thereby betray the farmers, on whom all depend.

Secretary Wallace, in his annual report, published last December, states that the farmer's average income is \$186 per annum, plus interest on his investment; nothing is said about the incumbrance. When it is borne in mind that the farmers of this country have loaned from the Federal Farm Loan Banks alone over 890 million dollars since 1917, it goes to show that they are deeply indebted, and that much of their income, credited as interest on investment, is spent in the shape of interest on loans.

In the last analysis, it is the farmer who creates jobs for the workingmen,—not all of the jobs, but a large percentage.

Industry was paralyzed, or nearly so, on account of the deflation which began with the farmers and ended there. The farmer produces the raw material for the cotton mills, the flour mills, the tobacco factories, the slaughter houses, the tanneries, etc. He is the best customer of the railroads (during the first 50 weeks of 1922, the railroads of this country transported 2,370,625 cars loaded with grain; the freight and the cost of handling the grain was indirectly paid by the farmer). In addition, the farmers of this country purchase 40 per cent of all the manufactured goods; consequently, as the last consumers in the long line of buyers, they pay for the raw material and the work that goes into these goods.

During the past years the farmers have done their buying with a dollar worth 64c, in other words, the farmers were obliged to furnish 1½ times the product to purchase a dollar's worth of merchandise. Before the war the farmer was able to buy a pair of workshoes for the price of two bushels of wheat; to-day it takes twice that amount of wheat; before the war he bought a

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binder for \$125; to-day it takes nearly twice that amount. His taxes have risen by leaps and bounds, while his purchasing power has been undermined. Farmers had to retrench, and, as a result, many factories had no outlet for their products, and this had its bad effect on labor, especially upon those employed in the farm machinery line and in the shoe and clothing industry. The decreased purchasing power of the farmer accounts for the great losses sustained in the manufacture of tractors, gasoline engines, etc.

During the war the farmers received "unreasonably inflated prices," and, worst of all, farmers believed or were made to believe that such prices were permanent. They neglected their organizations and spent the money like drunken sailors; extravagant prices were asked of them; they followed the irresistible temptation and bought. Hence the "war prosperity"—and the reaction when deflation began to affect agriculture.

The prosperity of the country—and it includes all of us—depends on the prosperity of the farmer. The crop of 1922 has an estimated value of \$7,572,-890,000, or \$1,842,278,000 more than in 1921. This sum of nearly two billion dollars comes into circulation, and the effects are being felt in the industrial world: Conditions are improving.

If Labor will co-operate with Agriculture—and such co-operation is favored by Fr. Reiner,—we can overcome the greatest monopolies: the Food Monopoly, the Clothing Monopoly, and the Money Monopoly.

J. M. SEVENICH

Milwaukee, Wis.



To become a Catholic one is not required to abandon any truth which he already believes, because it is the very nature of the Catholic faith that it includes all truth. To become a Catholic is to complete one's belief by embracing in addition to those truths already acknowledged others taught by Our Lord with equal certitude and plainness.

Notes and Gleanings

Mr. H. G. Wells, who dispenses with Julius Caesar very lightly, accepts Aristotle for an interesting reason, namely, because he is "the First Great Observer." Aristotle was above all things objective. He had a staff of 1,000 men observing beasts and insects. His motto was: "Let us get at facts." This, observes Fr. Martindale in the *Month* (No. 701), "is a very interesting reaction. Aristotle, the abstract philosopher *par excellence*, according to quite recent text-books of the materialists, is now returning to favor, and it should not be long before St. Thomas Aquinas climbs into the same galley."

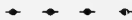


Horace is untranslatable. The last two hundred years, at any rate, of the long life of that most popular of poets is sown with the wreckage of translators. The thing cannot be done. And why? Because, strange as it sounds of such an "Epicuri de grege porcus," he is, poetically speaking, all spirit and no body. You can fancy you have translated Homer or Aeschylus when you have got into English the story of the *Odyssey* or the *Iliad*. But you cannot even fancy you have translated Horace when you have put English words in place of "Linguenda tellus" or "Intermissa, Venus, diu." These poets who make no discoveries and tell no stories, but say what we all say, in words of immortal finality, are not to be translated. Take away what is Latin, and the unique Latin of Horace, and there is nothing left.



M. Edouard Belin announces that he has solved the problem of making wireless as individual as any other method of communication. The apparatus used has the rather appalling name of radio-crypto-tele-stereograph and is constructed after the manner of a combination lock, the transmitter and receiver of a wireless message having only to agree on a combination to secure secrecy. To meet the possibility that by long and careful observation and by

noting the duration and periodicity of the silences it would be possible for a third person to discover the system and adjust another instrument in the same manner, M. Belin has contrived a method by which false signals can be used of such a nature that a third person could not distinguish between them and the real ones. Little by little this latest human discovery is being brought into subjection to the needs of the word.

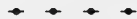


So many changes occur in connection with medical pronouncements regarding vaccination that it is hard to keep up with them. One of the latest has behind it the authority of Dr. E. Climson Greenwood, the public vaccinator for Marylebone, London. It appears that an article in the *Times* on the smallpox epidemic contained the following sentence: "Any person who has not been vaccinated within the last three years can go to a public vaccinator and be vaccinated, free of charge." Dr. Greenwood immediately wrote to the *Times*, explaining that this sentence should have read "within the last ten years." In amplifying this statement he declared that vaccination "efficiently performed —i. e., in four places—affords perfect protection against smallpox for at least ten years." He added that many children are vaccinated in one or two places only, "with the result that the protection offered is of a very short dura-

tion." Pretty soon it will be necessary to be vaccinated all over.



The difficulty of collecting the income tax offers a reminder of the folly of our wartime fiscal legislation. If we had distributed the expenses of the war among the property holders on a stiffly graduated scale, the nation would probably have no war debt, and the collective property owners would by this time have made great strides toward disburdening themselves, through savings or liquidation, of the charges assessed upon them. There would have been no problem of evasion once the distribution had been made, since nothing but a bona fide bankruptcy could afford an avenue of escape from the levy. The *New Republic* (No. 420) suggests that next time—if there must be a next time—we "assess the war costs directly upon the men who have property. And if the prospect is not pleasing to the propertied classes, they know what they can do about it. They can start right now to be conscientious objectors to war and to all the policies that lead to war."



In "Kings of Astronomy Dethroned" (London: Hicksonian Publ. Co.) Mr. Gerrard Hickson tries to prove that, owing to a fundamental fallacy, the conclusions of modern astronomy as to the size and distance of the heavenly bodies are quite wrong. The supposed

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error dates back to Hipparchus, 200 B.C. Mr. Hickson has discovered that the sun is only about 10,000 miles away from the earth, and, besides going round the earth (not the earth round it), is a comparatively diminutive body. The same is true of the other stellar bodies. A critic in the *Catholic Gazette* (Vol. V, No. 11) says Mr. Hickson's book is "concisely and logically written, in an interesting style, and deals—with much learning—with Copernicus, Galileo, Ole Roemar, the distance to the Moon, Mars, the transit of Venus, Einstein's 'relativity', etc.," and though the author may be entirely wrong in his ideas, "it is useful to get a vigorous 'scientific heretic,' because "we have had far too much, nowadays, of 'academic infallibilism,' and a little stirring of doves does no harm."

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The December (1922) issue of *The Builder*, a "Journal for the Masonic Student," published monthly by the National Masonic Research Society at Anamosa, (recently transferred to Cedar Rapids) Ia., is a "Mackey Number," devoted almost entirely to the "enduring and gentle fame" of Dr. Albert Gallatin Mackey, General Grand High Priest of Scottish Rite Masonry, Sovereign Grand Inspector of the Thirty-third and Last Degree, editor of several Masonic journals, and prolific author of Masonic books, some of which, as "The Encyclopedia of Freemasonry," "Symbolism of Freemasonry," "Masonic Jurisprudence," etc., are still found and used in nearly every lodge in this country. The eulogies printed in the *Builder* furnish new proof that we were not mistaken when we based our "Study in American Freemasonry" largely on the teaching of Dr. Mackey. Because that "Study" is little more than a catena of passages from Masonic standard writers on such subjects as God, the Bible, etc., its conclusions have never been, and, we firmly believe, cannot be, disproved.

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The saints, broadly speaking, are the sinners who kept on trying.

BOOK REVIEWS

The Story of Extension

Msgr. F. C. Kelly has had reprinted in book-form from *Extension*, with some slight changes and additions, "The Story of Extension," i. e., of the Catholic Extension Society, of which he is the founder and president. It reads like a novel and is less autobiographical than one would expect, though distinctively "Kellyesque" all the way through,—not by any means to its disadvantage or to the detriment of the cause which the Society serves. On the contrary, we believe that "The Story of Extension" is the most effective press propaganda that cause could possibly receive, and we hope, therefore, that the book will be spread far and wide among our Catholic people, even if it has to be circulated at a pecuniary loss. It will be like bread cast upon the waters. The volume is finely printed and beautifully illustrated. (Chicago: Extension Press).

The "Summa Theologica" in English

The latest installment of "The 'Summa Theologica' of St. Thomas Aquinas, Literally Translated by Fathers of the English Dominican Province," embraces the conclusion of the Third Part, Supplement, questions eighty-seven to ninety-nine, with the appendices. This part of the "Summa," which was very likely not written by St. Thomas himself, is devoted to the treatise "De Novissimis." The translation is clear and precise, as in the preceding volumes. The series is now, it seems complete, in twenty-one volumes. It ought to awaken new interest in St. Thomas among English-speaking Catholics,—though, of course, to get the full benefit of his thought, it is almost necessary to acquaint oneself with his own peculiar Latin style, which is not so difficult if one takes ordinary pains to master it. But even the experienced student of the "Summa" will now and then be benefited by consulting the English translation of the work because the Dominicans may be said to possess the key that unlocks its meaning where it does not lie upon the surface. (Benziger Brothers).

"Short Meditations for Busy Parish Priests"

This subtitle accurately describes the Jesuit Father Antony Huonder's book, "At the Feet of the Divine Master," which has been freely adapted into English by Horace A. Frommelt and edited by Arthur Preuss. The German original has gone through many

New, Annotated and Revised English Edition

Catechism of the Council of Trent for Parish Priests

Issued by Order of Pope Pius V

Translated into English

With Notes

By

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The great Catechism of the Council of Trent, an official work of the Church, was written and, before issuance, subjected to the expert revision of the most learned theologians and scholars of the time, to insure accuracy of statement and clarity of expression. It has been well characterized as "The best summary in one volume of Catholic doctrine published since the time of the Apostles."

The Fathers of the Council desired the Catechism to be translated into the vernacular of all nations, to be used as a standard source of preaching. Unfortunately, an adequate English translation has been wanting for decades, but the want is now satisfied by the present edition, in which the text of the original is conscientiously reproduced in clear and dignified English.

For the first time in any translation or edition the really marvelous arrangement of the original is, in the English edition, brought out and emphasized by its divisions and wording of titles and headings, as well as by the various styles of type used. This arrangement materially facilitates the use of the work.

To aid pastors and priests in carrying out the desire of the Church, expressed in the preface to the Catechism of the Council of Trent; namely, that the matter for expounding the Gospels and Epistles be drawn from the Catechism, the forepart of this English edition contains a Program for a Parochial Course of Doctrinal Sermons, including texts drawn from the Scripture read every Sunday and holyday of the year, accompanied by appropriate references to the Catechism.

The Appendices contain, in English, important doctrinal decisions which have been rendered from the Council of Trent down to our own day.

"The Tridentine Catechism is a handbook of dogmatic and moral theology, a confessor's guide, a book of exposition for the preacher, a choice directory of the spiritual life for pastor and flock alike. With a view, consequently, to make it more readily available for these high purposes among English-speaking peoples this new translation has been prepared and is herewith respectfully submitted."—Translators' Preface.

JOSEPH F. WAGNER, Inc., 23 Barclay Street, New York

(St. Louis: B. Herder Book Co.)

editions, and we feel quite sure the English edition, too, will prove very acceptable to the reverend clergy. The author's idea is not to discourage more lengthy meditations, but to furnish material for short ones to the busy pastor of souls, whose duties are so numerous and urgent that he cannot spare more than five or ten minutes daily, to "sit at the feet of the Master." The material for these sketches is drawn from the Gospels and the order follows that of the widely used Harmony of the Gospels by Father J. B. Lohmann, S. J. The distinctive feature of these meditations, besides their brevity, is their up-to-dateness, which has been enhanced in the adaptation. No one who uses this book can for a moment be mistaken as to the time of its composition. The adaptation into English has been done with fine tact and discrimination. *Tolle lege!* (B. Herder Book Co.)—S. S. L.

Literary Briefs

—In "The Case Against Spirit Photographs," C. Vincent Patrick and W. Whately Smith investigate and discredit the alleged spirit photographs from the point of view of strictly scientific psychological research: giving a full account of their various forms (including the "Fairy Photographs"), discussing the recent literature, and laying down "real test conditions." (London: Kegan Paul).

—"Grundgedanken der Herz-Jesu-Predigt" is a splendid source-book of ideas for the busy parish priest who has a Sacred Heart sermon to prepare. The author, Fr. Karl Richstätter, S. J., has gathered together in this little pamphlet the thoughts expressed before gatherings of Swiss bishops during the Canisius jubilee in 1921. Our own clergy who can read German will no doubt gladly avail themselves of this store-house of ideas concerning the Sacred Heart of Jesus. (Fr. Pustet Co., Inc.).

—"Average Cabins" is, so far as the present reviewer is aware, Miss Isabel C. Clarke's seventeenth novel. May it not be her last! We need such story writing as her's. While there are certain qualities lacking in Miss Clarke's work, and while we do not believe that she has done the best she can do, she has done exceedingly well by the American Catholic reading public. Her character sketching and literary style in the work before us is notable. The "flapper" in the story is a case in point. Benziger Brothers, who publish the present work, now furnish all of Miss Clarke's novels in a uniform binding.

—The "Manuale di Missionologia" ("Vita e Pensiero") by Ugo Mioni gives a complete conspectus of the whole missionary effort

of the Church from Apostolic times. The first hundred pages contain the history of the conversion of Europe: the remainder is devoted to the work of modern missionaries from the time of St. Francis Xavier in India and that of the early pioneers of the Faith in the New World. Full statistical details are given of the state of all the missions at the present day; and there is a chapter on Protestant missions. The *Month* (No. 701) says of this work that "there is no other book that covers quite the same ground."

—One of the German aircraft bombs which fell in Scotland during the war destroyed the whole English edition of "The History of the Popes from the Close of the Middle Ages," as far as it had been completed from the German original of Professor Ludwig von Pastor. There were twelve volumes in all, and these have since remained out of print. A reissue is now announced by Messrs. Kegan Paul, who have the first volume practically ready, and hope to have the remaining eleven available soon. Volumes XIII and XIV, we learn from the London *Times'* Literary Supplement (No. 1,088), are now being translated.

—Messrs. Maggs (London) have issued a "Bibliotheca Americana et Philippina," which enumerates nearly 1,700 items, ranging in date from 1472 to 1918, and extends to over 580 pages. The scholarly way in which they are catalogued raises this publication out of the rut of a trade list into the ranks of a bibliographical treatise. The second part, issued separately, deals exclusively with Father Kino (1644-1711), "the Apostle of California," in a series of remarkable letters (1680 to 1687), mostly addressed to his patroness, the Duchess d'Aveiro d'Arcos y Maqueda. Very full extracts in translations are given of these letters. Two of them deal with Father Theofilo de Angelis's expedition for the discovery of the unknown land of Australia.

—The Rev. P. Mandonnet, O. P., has published the first installment of a "Bibliothèque Thomiste" for the purpose of furthering a truer historical appreciation of St. Thomas and his school, so strongly demanded by Cardinal Ehrle. The first volume entitled, "Bibliographie Thomiste," comprises no less than 2219 numbers and confines itself for the most part to the period after 1850, though a number of older works are also listed. The principal divisions are: Life, Works, Philosophical and Theological Teachings, and Doctrinal Relations of Different Epochs to the Writings of St. Thomas. P. Mandonnet says it is "certain that the Angelic Doctor was born in one of the six months preceding the seventeenth of March, 1225. But the sources disagree, and we have no means of ascertaining the truth. All we know for sure is that the

Saint was born between the close of 1224 and the beginning of 1227. The author also makes a praiseworthy attempt to fix the chronology of St. Thomas's writings, though here, too, much remains problematical.

—The indefatigable and undaunted Volksvereins-Verlag of M.-Gladbach (Germany), continues to issue publications which point to a much healthier economic state than that actually existing. Two such lie before the reviewer at present. "Das gelbe Festspielbuch" is a splendid collection of stories, plays, declamations, games, etc., which can be used for any festive occasion in the home, school, or parish. The seeker for declamatory material will likewise find this suitable. "Das Heim und sein Schmuck" in a simple and pleasing manner considers the home, its care, decoration, etc. We trust that some time in the near future our own Central Verein will be able to do the work for American Catholics which the Volksverein is doing for the Catholics of Germany.

—Cipher-writing, from the legitimate uses of diplomacy and commerce to the illegitimate purposes of crime, plays so large, if unobserved, a part in common life that there was ample room for so simple and intelligible a book as "Cryptography: A Study on Secret Writing," by André Langie, translated from the French by J. E. H. Macbeth (London: Constable). It does not pretend to be a complete manual of secret writing, but merely to explain what cryptography is and to give some of the writer's experiences as a decipherer. Of the three parts, the first describes the chief systems of cryptography, with a brief historical sketch; the second relates how the author succeeded in deciphering a dozen cryptograms of various kinds; the third contains a certain number of tables and formulæ. The translator adds a note on the Playfair system, the uses of inks, etc., and on the many uses of secret writing.

—"A Jesuit at the English Court" by Sister Philip (Benziger Bros.) will be welcomed by all devotees of the Sacred Heart, for it is the life of Father de la Colombière, S.J., who, as spiritual guide to St. Margaret Mary Alacoque, became the instrument in the hands of God for the propagation of this devotion. But what of the title? Father de la Colombière's time at the English Court was but a small part of the time he spent in priestly work. That is the only serious flaw in this biography. The appendix contains Father de la Colombière's "Spiritual Retreat," which was a happy thought in view of the fact that this work is difficult to obtain. While this book is designed for spiritual reading, it will also help toward the beatification of this saintly Jesuit. An authoritative life, however, must soon be forthcoming if the process of beatification is to go forward speedily.

New Books Received

De Imitatione Christi Libri Quatuor. Editio 52a Taurinensis, accuratissime emendata. 377 pp. 32mo. Turin: Pietro Marietti. L. 7.

Lives of the Saints. With Reflections for Every Day in the Year. Compiled by Rev. Alban Butler. 390 pp. 12mo. Benziger Bros. 25 cts. (Wrapper).

Spiritism and Common Sense. By C. M. de Heredia, S.J. xv & 220 pp. 12mo. With several photographic illustrations. New York: P. J. Kenedy & Sons. \$2 net.

Fraelectiones Historiæ Ecclesiasticæ ad Usum Scholarum. Auctore Dom. Jaquet, O.M.C., Archiepiscopo Salaminio. Two volumes. xi & 567 and 469 pp. 12mo. Turin: Pietro Marietti. L. 30.

De Casuum Conscientiæ Reservatio iuxta Codicem Iuris Canonici. Editio secunda. Auctore P. Nicolao Farrugia, Ord. S. Aug. Editio Secunda. 54 pp. 12mo. Turin: Pietro Marietti. L. 3.50.

De Synodo Dioecessana. Codicis Iuris Canonici Libri II, Partis I, Sect. II, Tituli VIII, Caput III Commentarium Breve. Auctore Can. Doct. Mario Pistocchi. 53 pp. 12mo. Turin: Pietro Marietti. L. 3.75.

Breviarium Natalitium, seu Officia Nativitatis et Epiphaniæ D. N. Iesu Christi eorumque Octavarum neonon Festorum eo Tempore Occurrentium ex Breviario Romano iuxta Novissimas Variationes pro maiori recitantium commoditate digestum. 410 pp. 12mo. Turin: Pietro Marietti. L. 10.

De Locis et Temporibus Sacris. Codicis Iuris Canonici L. III Pars Altera. Auctore P. Matthæo a Coronata, O.M.C. Tractatus Theoretico-Practicus, complectens titulos de Ecclesiis, de Oratoriis, de Altaribus, de Sepultura Ecclesiastica, de Diebus Festis, de Abstinencia et Ieiunio. xix & 340 pp. 8vo. Turin: Pietro Marietti. L. 14.

Education in Africa. A Study of West, South, and Equatorial Africa by the African Education Commission, under the Auspices of the Phelps-Stokes Fund and Foreign Mission Societies of North America and Europe. Report Prepared by Thomas Jesse Jones, Chairman of the Commission. xxviii & 323 pp. 8vo. New York: Phelps-Stokes Fund, 297 Fourth Ave. \$1.50 (Wrapper).

Patron Saints for Catholic Youth. By Mary E. Mannix. Each life separately in colored paper cover, with illustrations on front cover. *For Boys:* St. Aloysius; St. Antony; St. Bernard; St. Martin; St. Michael; St. Francis Xavier; St. Patrick; St. Charles; St. Philip.—*For Girls:* St. Ann; St. Agnes; St. Teresa; St. Rose of Lima; St. Cecilia; St. Helena, St. Bridget, St. Catherine, St. Elizabeth; St. Margaret. Benziger Bros. Each 10 cents postpaid; per 100 copies, assorted, net, \$6.75.

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February 1, 1923

A Catholic Organization for the Study of Industrial Problems

By Horace A. Frommelt

Responding to invitations sent out under the direction of the Rev. Dr. John A. Ryan, about seventy Catholic men and women met in the rooms of the Loyola University School of Sociology, Chicago, Ill., December 29, 1922. The original invitation called for a meeting "to discuss the establishment of an organization of Catholics interested in industrial relations." It was apparent as soon as the meeting had been called to order by Dr. Ryan and set to work with most appropriate words of greeting and exhortation by Bishop Muldoon, that the nature of the intentions of the originators was not clearly conceived by those present. Nevertheless the call to form a body to discuss problems of industrial relations had made a telling appeal. Seventy Catholic men and women felt the need of organization for this purpose and came to give form to the idea—many at no little expenditure of time and effort.

Whatever doubts there were about the nature of the proposed body were soon dispelled under the capable chairmanship of Dr. Ryan. Temporary officers were elected, a committee on organization and one on officers were appointed, and a number of those present, who were prepared, were called upon to give expression to the ideas of the originators. Father Husslein sketched briefly the

history of the Katholikentage of Germany and the Social Weeks of France as possible norms for an American organization of this kind. Dr. McCabe, of Princeton University, and Mr. F. P. Kenkel, director of the Central Bureau, referred briefly to the necessity of a movement like the one proposed and the necessity of Catholics taking a firm and definite stand in matters social and economic, even though opposition be aroused. The number of trade union leaders and representatives present was in a sense most gratifying. They, too, were called upon for an expression of opinion.

The frank expressions of distrust and condemnation of the proposed movement, particularly on the part of the labor leaders, gave Dr. Ryan an opportunity to lay before the meeting a clear idea of what was in the minds of the originators. This was not to be an organization which would draft "programmes" of Catholic social action, but rather a conference where Catholic men and women could convene to discuss the results of study and investigation in local circles or branches. No formal expression of policy or declaration of principles would be undertaken either in the local or national conferences. This, for reasons to be explained later on, allayed the fears of those who thought that

avowedly "Catholic" programmes of social action would do harm in their little spheres.

The early hours of the afternoon were taken up with the work of the committees on organization and officers. The former committee was confronted with the task of giving shape and expression to a few rather hazy ideas. But in the course of three hours it was definitely settled that this was to be a conference — a national conference aiding and stimulating local conferences all over the U. S. But a conference must confer about something. It was early objected that conferences about "industrial problems" would be seriously limited in scope of thought and action. Strictly speaking, the term in its present usage refers solely to the so-called problems of Capital and Labor. It was pointed out in this connection that if so restricted, thoughtful local groups would in all probability soon run afoul of the land problem in the relationship of cause and effect to the problem of Capital and Labor. After a long and fruitful discussion it was decided, for lack of a better term, to use "industrial," but to have it understood etymologically and thus include land and agrarian problems. The prolonged discussion concerning the name of the proposed Conference served to give definite shape to the nature and scope of the organization. Other necessary matters were attended to and the committee was prepared to make its report. With a few minor changes the report was adopted. Later Dr. McCabe of Princeton University was elected president. Dr. McGowan was elected secretary-treasurer, and in addition five vice-presidents were

elected who, it is believed, will give adequate sectional representation throughout the United States.

So much for a brief résumé of the details of organization. One could not help being immensely impressed by several very striking facts and characteristics of this rather informal gathering.

The number present, some of them prominent in lay and clerical circles, was an excellent barometer of the state of mind of thoughtful Catholics the country over. A few Catholic employers were present — a very gratifying fact. Col. P. H. Callahan, of Louisville, could not attend, but expressed his ideas briefly in a letter to Dr. Ryan. Others did likewise. Quite a number of labor leaders were present, among them Mr. Woll, vice-president of the A. F. of L. Mr. Fitzpatrick, a Chicago labor leader and prominent in the recent steel strike, took part in the discussions. Thus priests, nuns, professional and business men and laboring men made up an interesting roster. They had heard a call to arms and realized the necessity for action. The social and economic condition in the United States has impressed itself upon a rather large and representative class of people, at last.

The meeting was not half an hour old before it became apparent that a tragic state of affairs exists in labor union circles. Catholic labor leaders, of whom there are not a few, have to a great extent lost all sense of relationship of their Catholicity to the world of men and things. They are trade-unionists first and Catholics afterwards, and the latter not at all if it becomes inconvenient for their unionism. This attitude was immediately apparent upon hearing the

expression of views of representative labor leaders. To those of us who have contended for years that the attitude of the Church in America was bringing about this very thing, these expressions were not at all new, though the present writer must confess it was intensely disheartening to have them so blatantly and brazenly spoken in public. It clearly indicated a grave state of affairs beneath the surface.

Finally the idea of studying the social question and not "program-mizing" upon it has apparently taken hold of certain influential and official Catholic circles. The latter, as all are aware who have followed the trend of Catholic affairs, has been the strong forte of these bodies. Not a little of the opposition which the labor union leaders displayed frankly and fearlessly at this meeting may be traced to the stupid policy of issuing half-digested programmes, designed to remedy a condition the true nature of which has never been clearly understood. But now there is to be study—that is at least the intention:—whether or not it will be realized will depend to some extent upon the efficiency of the officers of the national organization and the selection of proper individuals for the local groups. In the writer's opinion there is much to be hoped for. Undoubtedly in many localities attempts will result in failures, but it is believed that the success of a few local groups will bring others into a healthy state of existence. Whether or not, however, makes little difference. A correct start has been made, and like all things right and good, it will not permanently down.

Industrial problems are now to be studied by men and women with a Catholic, or at least a Christian world-view, for in the local groups non-Catholics may work and study with Catholics. This is the important thing. We are to have an end to useless and fruitless "programmes." We are first to study the industrial problems, discover their causes, and then spread the light. There is not even to be a declaration of principles and policies. Simply study. It's too good to be true. The possibilities are unlimited. Its full import may not be clearly understood at present but if carried out earnestly we shall see the curtain drop on much Liberalistic talk and action in Catholic circles. Only let there be study, and from it wisdom and light!

Not a little of the opposition of the labor union circles was allayed when they found there was to be no "resolutioning" and declaring of policies. They rejoiced in this, of course, because they felt that with this restriction there would not come forth "programmes" with the name Catholic attached, which would hamper their pagan or at least un-Christian *modus operandi*. What they did not see, but no doubt instinctively felt, was that no group—with the possible exception of the employers—needs enlightenment so badly as they themselves. And the study conferences, if properly directed, should accomplish this. Providence has thus directed their opposition to fruitful ends, little though they realize it.

If employees as represented in that meeting are in a bad way, the employers are in a worse state. There were few actual employers

present, though some were indirectly represented by lawyers and other professional men. In more than one instance they gave a disgusting display of a down-right stiff-necked policy. Wealth and power corrupt the heart and darken the mind. Catholics cannot long work in this atmosphere without losing their world-view. This class will be the last to come into line with the new movement and then only grudgingly and ungraciously.

Perhaps American Catholic social thought and action has entered upon a new phase with the inauguration of the conference plan. Let us hope it has. Long have we suffered under the dictates of an official "baptized Liberalism." It is significant that this whole movement thus far is entirely separated from the N. C. W. C. and its Social Action Department. Let us hope that it will remain an unofficial body of American Catholics eager to study the industrial problems of our age without fear or dictation.



A New Italian Translation of the Bible

Hitherto the only version available for Italian Catholics was that made by Archbishop Martini, of Turin. It fails to meet the needs of the present time. It has the disadvantage of being made at second-hand and not from the original texts; it necessarily reflects the exegesis of the eighteenth century, and even in those editions which give the Italian alone, it is too cumbersome and inconvenient.

From this it appeared that there was need of a new Italian translation of the Bible. And the duty of supplying this want has been, very fittingly, undertaken by the "Istituto Biblico Pontificio." The new

version is under the direction of that eminent Orientalist, Father Alberto Vaccari, S. J., professor of Holy Scripture in the Istituto Biblico, who is responsible for the translation of Genesis and Leviticus in the forthcoming volume. Exodus, it may be added, has been translated by the Rev. Francisco Scerbo, professor of Hebrew in the Royal Institute of Higher Studies, Florence; Numbers, by the Rev. Don Giacomo Mezzacasa, of the Salesian Society, professor of Holy Scripture in the International Theological College of San Michele, Foglizzo; and Deuteronomy by Father Raffaele Tramontano, S. J., professor of Holy Scripture in the Central Seminary, Naples.

While noticing the defects in the Bible of Martini, a recent circular issued by the "Istituto Biblico" points out that the other Italian version, which is industriously circulated by the English and American Bible Societies, is open to other grave objections. Even apart from doctrinal defects and ecclesiastical prohibition, and the omission of important works in the Catholic canon of Holy Scripture, exception may be taken to the style and quality of its language. In the main, it reproduces the old version of Diodati, though in some respects it is modified and modernized. And, if only for this reason, it would fail to meet the needs of the present hour. The new Catholic translation, on the contrary, will, we are assured, present the sacred text in a style of dignified simplicity and in the purest Italian of our own age.



—The greatest of faults is to be conscious of none.

Catholics and Evolution Theories

(Conclusion)

Evidently the truth of any theory of evolution is a matter for scientific investigation. That Dr. Dordot is a convinced evolutionist is evident. He presents his views with great force, and frankly regrets that he cannot go the whole way with the Fathers, and that he is obliged to accept a theory as mild as that indicated by Darwin's general principle. For him the power and wisdom of God appear more imposing when we suppose the Creator to have created at once those potentialities in the beginning, which in the course of ages would develop by natural processes into the marvellous variety and beauty which we see around us.

The importance attached in popular esteem to any statement suggesting the production of life from non-living material is an evidence of the widespread conviction that the fact of life is an eloquent testimony to the existence and power of the Creator. There is, perhaps, no argument which carries with it greater conviction than that furnished by the impossibility of accounting for the beginnings of life in the universe, except by postulating the special intervention of a being capable of producing life from non-life. We are certainly justified in insisting on the force of this argument, but it would clearly be a mistake to insist too strongly on this proof of the existence of God to the exclusion of other sound proofs. One evil effect of this undue insistence would be to alienate those who might be influenced by other arguments, but who refuse to admit the

force of this argument. For there are sincere investigators who, however mistaken we may think them, are not without hope that some day their efforts to produce life in the laboratory will be crowned by success. If then we insist unduly on a proof which seems to them scientifically unsound, we naturally prejudice them towards the conclusion we wish them to arrive at. The scientific attitude is to maintain that while no trace of spontaneous generation has ever been found, and while we are strongly justified from our knowledge of the differences between living and non-living things in concluding that it never will be found, yet, were spontaneous generation to be discovered, it would not in the least weaken our position. It is quite possible that by insisting too strongly on this argument the Catholic position has not been presented with its full force.

There is, perhaps, some evidence that a process of evolution is at work in the inorganic world, but there is none to enable us to bridge over the gap between living and non-living matter. The discovery of the radio-active elements has enabled scientists to form attractive theories of the transformation of uranium into radium and of radium into helium. These theories are based on experimental evidence which points to such a conclusion, but it would certainly be premature to make any definite assertion that the case has been proved. For example, it is beyond doubt that the alpha-rays from radium are positively charged nuclei of helium gas. But

it is possible that radium, in some way not yet fully understood, may have simply absorbed helium already existing, just as certain other metals seem to contain an inexhaustible supply of hydrogen. Platinum, for example, when heated, seems to give off a continuous, though small, supply of hydrogen, no matter how long we may heat it. Then, again, certain results of modern research seem to support the view that all matter is constituted from some one or two primitive constituents. The "electron," for example, is common to every kind of matter, and as far as the evidence goes, is absolutely identical in its properties, no matter from what kind of matter it has been separated. We know with considerable certitude that atoms consist of positive nuclei associated with one or more negative electrons. Certain recent researches have led to theories which are based on the view that the nuclei of the different kinds of atoms are built up of some common elementary nuclei, identical in every atom, connected and bound together by electrons. This common nucleus is probably the positively charged nucleus of the atom of hydrogen.

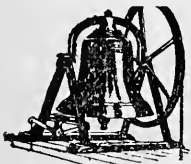
To this extent there may be said to be some evidence pointing to an evolution in the inorganic world, but the evidence is very slight, and certainly does not warrant any definite assertion. There is no evidence at all that non-liv-

ing matter can ever, through the ordinary processes of nature, become living matter.

Politics

Editor Frank A. Munsey let loose some sound sense in his address before the American Bankers' Association. He pointed out that since it had come about that the two old parties no longer represented any difference upon principles or, indeed, any principles for that matter, it was high time for a complete revaluation of political party-values in the United States. He is for the formation of a conservative party and a radical party, which would represent a real division of popular sentiment and interest.

"It is to be hoped," comments the *Freeman* (No. 136), "that the bankers will take the hint and set about the establishment of a conservative party at the earliest possible moment. It would be refreshing to have a little reality injected into our political life. The incompetents and wasters who under the present regime of the Republican Tweedledum and the Democratic Tweedledee are permitted to muddle our political affairs and squander four billion dollars of our money each year, represent neither the dupes who throng to vote for them nor the intriguing special interests that strive to control their selection. Their public professions are meaningless, their actions are dictated solely by the



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lust for political power and place. This intolerable condition will continue until public indignation

forces a political cleavage that has some real significance in our national life."

Combating Anti-Catholic Prejudice

[Colonel Patrick Henry Callahan, K. S. G., formerly Chairman of the K. of C. Commission on Religious Prejudice, who is conducting an extensive correspondence throughout the country with the view of establishing a Catholic Conservation Council in all the large communities, for the purpose of systematically doing propaganda work, has recently written the following interesting letter.]

Replying further to your recent letter in connection with the science of propaganda, by which we mean of course the ante bellum definition: "educating," "spreading a doctrine": Father Knoll of the *Sunday Visitor*, as you know, has maintained for years that the great bulk of prejudice against Catholics is due to illiteracy or at least ignorance of our doctrines and discipline,—which is very true as to rural districts.

For instance: A few months ago when visiting in the office of a chum of mine with three or four others, all of them non-Catholics, one of them, a Baptist and a most successful lawyer, who came from a country town, was telling of visiting his old home a few weeks before. Going over to the Sunday School meeting on a Sunday morning, he remarked to us that his former friends reminded him of the Witch Burners.

There was a discussion going on at the meeting as to whether or not they should celebrate Columbus Day, but the remarks were to the effect that it was nothing but a Catholic holiday, which the Catholic members of the legislature had thrust upon the Commonwealth, and there was no reason why, under the circumstances, they should take part in any celebration of the

day, after which my friend was asked to say a few words, which in substance were as follows:

"Since moving into the big city and also spending part of my time in public life, I have come in contact more than formerly with different kinds of people, and among other things my attitude toward Catholics has undergone some change, for not only do we owe the discovery of America to a Catholic, but as to holidays, we also get from the Catholics Christmas, New Year's, and Easter, and all of us should remember that it was the Catholics who preserved the Bible for over 1500 years, and we Baptists must realize what the Bible is to all of us."

Instead of these truths being well received, his remarks were followed, he told us, by a storm of discussion, a couple of the participants very heatedly saying that they would never again observe Christmas, New Year's, or Easter as long as it was a Catholic holiday, and that our friend was a schismatic or heretic for saying that Baptists owe anything at all to the Catholics for bringing the Bible to them. After considerable discussion of this kind the Superintendent arose and remarked very seriously:

"Our friend, John, is just having fun with us. He has moved up to the big city and is coming down here to make fun out of all of us. You all remember that he was great for debating and starting controversies with us when living here, and he had no other reason

for saying the things he did but to start something and to get some of us on our feet so that he might have a laugh at our expense and tell his city friends about it when he goes back."

My friend told us he was so upset with these "witch burners," as he called them, that he concluded enough had been said for one day and as the atmosphere was not conducive for enlightenment, thought it best for the time being to let the controversy stand as closed by the Superintendent.

Now, it is my own thought that this is not the exception, but the general rule in nearly all rural sections of our country, especially where the people are of Baptist persuasion, and the job of enlightening them is up to us.

It would not cost so very much or require so much service if Catholics could be organized and work intelligently and systematically like the Georgia Laymen's Association.

You are also familiar with the detail and plans of the Catholic Conservation Council in our Diocese.

P. H. CALLAHAN

Golden Jubilee of the "Caecilia"

We heartily congratulate Prof. John Singenberger, K. S. G., of St. Francis, Wis., upon the golden jubilee of this valiant *Caecilia*, in which he has so courageously and patiently, without any gain or advantage to himself, promoted the cause of genuine Church music in spite of many obstacles and discouragements through well nigh half a century. Such idealism, as Father Albert Lohmann points out in the current issue of the magazine, in a "heart to heart talk with its readers," is worthy of the great heroes of our holy faith.

When Pius X issued his famous *motu proprio*, in 1903, many thought that the reform of Church music was assured. It *was*, theoretically, but not *in praxi*. Professor Singenberger foresaw this, and therefore continued his good work. Even to-day, after another twenty years, the *Caecilia's* exalted mission is by no means ended, and we therefore wish it and its valiant editor many more years of blessed activity.

What makes the *Caecilia* all the more valuable is that it does not confine itself to theoretical teaching, but devotes a portion of every issue to the dissemination of good Church music. Fr. Lohmann calculates that the published volumes of the magazine contain about 3,500 such pieces, furnished to the subscribers at the ridiculously low price of one and one-half cents each! This feature alone would justify the existence of the magazine. May the number of its subscribers at least double during its golden jubilee year, and may its veteran editor live to see the fruits of his self-sacrificing labors!

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The Case of Mr. Butler

It has been asserted in the Catholic press that the confirmation of Mr. Pierce Butler as justice of the U. S. Supreme Court was so strongly and widely opposed mainly for the reason that he is a Catholic. This may be true or it may not be true. We have no means of verifying the assertion. But we do know that the Progressive press (the *Nation*, the *New Republic*, the *Freeman*, etc.) opposed Mr. Butler for the reason that he is a typical corporation lawyer, a representative of the privileged classes against the people, and we further know that in his home State Mr. Butler's fame rests largely on the expulsion of Dr. Wm. A. Schapner from the faculty of the University of Minnesota on charges of pro-Germanism, in 1917.

The Schapner case has become famous in the history of the struggle for free speech in American universities. The methods employed by the Board of Regents, of which Mr. Butler was a leading member, in expelling Dr. Schapner, were severely condemned in a resolution of the Association of American University Professors, which declared that the Board's conduct was devoid of all regard for justice.

Dr. Schapner, a native American of German parentage, had opposed the entrance of the U. S. into the European war but supported the war from the time of its declaration by Congress. Shortly after that declaration, he was cited before the Board and asked what he thought about the war. He replied that he had not favored our entering it, but, as an American, supported the army and navy when the U. S. was in the war. Mr.

Butler said to him: "In other words, you obey the law in order to keep out of jail." Dr. Schapner replied that he obeyed the law out of a sense of duty. Mr. Butler shouted: "You want the Kaiser and the Crown Prince to rule the world!" Dr. Schapner denied that Mr. Butler's assertion could establish that point, and offered to disprove it by conclusive evidence. Mr. Butler paid no attention to this, but ejaculated: "Are you, or are you not, in favor of exterminating the Hohenzollerns?" Dr. Schapner replied that he had urged the young men under him in the university to fight the Germans, but that he thought it was contrary to American policy, as evidenced by American history, to interfere in the internal form of government of foreign countries.

At Mr. Butler's motion Dr. Schapner was expelled from the faculty and because of the cloud thus put upon him, was for a long time unable to secure employment in his profession elsewhere.

Issues of To-Day, in commenting on the case, as written up by Mr. William Hard, of the *New Republic* staff, says: "It does seem that a man who suffers from such a chronic state of passionate racial psychosis and emotional hysteria is more fit to be in an asylum than on the Supreme Court bench, and at all events would congenially fit into the ranks of the Ku Klux Klan."

The fact that Mr. Butler is, or claims to be, a Catholic, does not qualify him for the high position to which he has been appointed by President Harding and confirmed, despite the strong opposition of the Progressive element, by the

Senate. With such men on the Supreme bench it is no wonder that the people are gradually losing respect for that body and its decisions.

The New School Question

The Rev. Edwin V. O'Hara, LL.D., of Eugene, Ore., contributes to the *Catholic World* (No. 694) an article on "The School Question in Oregon." He briefly sketches the history of the so-called compulsory school act,—which is not an amendment to the State constitution, as is frequently asserted, but simply an amendment to the existing compulsory school law, which, if it becomes effective, will result in transferring about 10,000 children now in private and parochial schools to the neighboring public schools.

It is highly improbable, in Dr. O'Hara's opinion, that the legislature will in this case exercise the power it has of amending laws adopted under the initiative, and consequently the law will either be held constitutional and go into effect in 1926, or it will be declared unconstitutional. No test case has as yet been brought in the courts, but as soon as the school boards make an effort to enforce the law, "a multitude of indictments will be lodged" against its constitutionality, "ranging all the way from an allegation of defective title to the law, through the gamut of property and franchise rights of incorporated institutions, and the right of teachers to follow a lawful occupation, on to the great fundamental, constitutional question of the inalienable rights of parents to direct the training of their children, and the conscientious rights of children to receive religious education."

Fr. O'Hara favors putting the underlying question on its broadest basis, namely, the relation of private and religious schools to American life, and in conclusion expresses the "abiding conviction that we still live in liberty-respecting America." In a good many, less optimistic Catholics all over the country, we are sorry to say, the experiences of recent years have destroyed that conviction, and they not only fear an adverse decision by the U. S. Supreme Court, but are already debating in what manner their children could be given the religious education to which they are entitled if all the parochial schools should be closed.

Everyone ought to have a motto of his own. Ruskin's was a good one—"To-day."

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A Celibate Priesthood and the Confessional

By the Rev. Albert Muntsch, S. J., St. Louis University

Friedrich Nietzsche, the inventor of the "Superman," was a fearless critic of modern social institutions. But now and then there flashes out of his grim, destructive criticism "a gem of purest ray serene." In fact, he is noted for his vivid, realistic presentation of "truths which do strike home."

In speaking of Martin Luther, for instance, he says that the Reformer "gave to the priest the permission to take a wife. But three-fourths of the reverence which the people, especially the women of the people, show for the priest, rests on the belief that he is an exceptional person in this matter (celibacy). They argue that the priest must be exceptional also in other things. . . . Luther was compelled to take away auricular confession from the priest, after he had given him a wife. This was psychologically correct; but thereby the Christian priesthood itself is abolished, whose greatest service has ever been this: to be a sacred ear, a sealed fountain, a grave for secrets entrusted."

Is the philosophy of the German writer too profound to follow? We do not think so. He wants to say that the beneficial institution of auricular confession, as we have it only in the Catholic Church, and the celibacy of the clergy who have the power of "hearing confessions," naturally go together. Not that a married priesthood could not have this power, and could not rightly forgive sins. No; Nietzsche does not insinuate this; but he definitely states that the people, "the common people,"

respect the priest because he is an exceptional person. He is not distracted by the care of wife and children. He can devote himself entirely to the "business of salvation." For this he needs all his time, energy and effort. Nietzsche's supposition is that a married clergy would find it more difficult to gain the full confidence of the people and that one so encumbered would be less fit to listen to, and to bury in his own soul, the secrets of his flock.

In both suppositions Nietzsche is correct. Many persons would certainly be very loath to confess their sins and tell the story of their spiritual trials to a man who must ever strive "to please a wife." We do not mean to say that it would be impossible for a priest subject to wifely companionship to guard inviolate the secrecy of the confessional. But yet, it was a fine remark of the German philosopher when he said that it was "psychologically correct" for Luther to abolish confession after he had cast aside clerical celibacy.

And so we see that the discipline and practice of the great Mother Church of Christendom are always wise, always sane, always in harmony with the legitimate demands of reason. It is of no particular apologetic value to us that the noted German philosopher should have so clearly realized the intimate relationship between a celibate priesthood and its great power of forgiving sins in the confessional; but it is worth while to state this fact, at a time when so many vicious arguments are being

forged against these two institutions which have been productive of the highest blessings for humanity.

Correspondence

Priority Rights in Education

To the Editor:—

I have read Fr. Loecker's article on "Obnoxious School Laws" in No. 1 of the F. R. While the Rev. gentleman's complaint is only too true, complaints of this kind do not bring us any farther. The question at issue is: Does the Constitution of the U. S. give the parent priority rights in matters educational? Some eminent Catholic jurist—if we have any—should take up the matter purely from the point of court interpretation of the respective passages of the Constitution.

CHARLES KORZ

Butler, N. J.

A Catholic Library of One Hundred Standard Books

To the Editor:—

The Rev. John C. Reville, S.J., Ph.D., Associate Editor of *America*, having already rendered a signal service to Catholic readers by his guide to sound and interesting reading, published under the title, "My Bookcase," now takes a further step in his splendid work for the spread of Catholic books by assuming the editorship of "My Bookcase" Series, a Catholic Library of One Hundred Standard Books. "My Bookcase" Series will form a comprehensive collection of really worth-while books, old

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A Queer Compliment

To the Editor:—

Enclosed is my check in renewal of subscription to the FORTNIGHTLY REVIEW. I enjoy the REVIEW very much as a means of stimulating thought and reinforcing my opinions and conclusions on current problems in religion, public affairs, charity, labor, international relations, etc. It is interesting, occasionally irritating and even amusing, to find you promoting so many worthy causes by the reverse action of your criticism and comment. To my way of thinking the real value of your method lies in the fact that it causes so many of us to watch our step.

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The Benedictine Historical Movement To the Editor:—

My attention was drawn to a note in the FORTNIGHTLY REVIEW concerning our Benedictine Historical Movement. I am glad to know that you are so deeply interested in it; perhaps you would appreciate a few lines of additional information.

Our new organization is not a transitory notion. It marks the revival of the good old historical spirit of our forefathers. Several of our monasteries are already making an honest effort to put order into their historical material, whilst others, farther advanced in this work, are getting their histories ready for publication. The idea is for each house to write its own history. That will give us a history, in several volumes, of the Benedictine Order in America.

The common catalogue is not such a sure thing yet, for that requires united action and the approval of the various abbots at the general chapter. This will be decided next summer.

Something that is really worth while is the fact that a systematic method of preserving and arranging archives is being introduced into our Order. Greater attention is also being given to the presentation of historical material for future use.

We constitute one of the latest organized bodies of religious in America. All of our houses, until recently, had to struggle for existence. It is only quite recently that this work, so typical of the European Benedictines, could be attempted in this country. I sincerely hope that you will continue to be in sympathy with it.

P. EDMUND, O.S.B.

Atchison, Kas.

K. of C. and Masons

To the Editor:—

I submit the enclosed circular for comparison with what you said on page 479, issue of Dec. 15th:

"Knights of Columbus, St. Paul Council No. 397, 150 Smith Avenue, St. Paul, Minn. Brother Knight:—K. of C. Night at the big Shrine Circus. Sounds like in the movie's,

don't it! You see it was like this. The Potentate of the Shrine came over and extended a very cordial invitation to the Knights to attend the big circus. At our regular meeting—Tuesday night—the Council voted unanimously to accept the invitation—and to endeavor to interest a goodly number of Knights in attending. Therefore—Wednesday evening—Dec. 27th—has been officially designated as K. of C. Night. Members of the Shrine have often demonstrated their willingness to co-operate in making our undertakings successful. Here is an opportunity to enjoy a pleasant evening—and at the same time encourage friendly spirit and interest. The Wallace Hagenbeck Circus is a stupendous affair . . . Seats have been especially reserved for us—our Band will be there—it will be a gala night—let's go over big. Fraternally yours, H. J. Nicolin, Grand Knight."

Together with this I submit the following: A Protestant young lady reported to a Catholic friend: "You Catholics are awfully foolish for helping the Masons with their circus." — "Why?" said the Catholic, "we have always tried to be friendly and helpful." — "That's all very well; but the Masons are laughing at you behind your back, telling each other what fools you are; one of them told me straight out that all they want is your money to help pay for their circus."

Verily, "the children of this world . . ." — But what's the use? Let the Ku Kluxers and all their tribe wax strong and prosperous and give the old tree a good shaking so we get rid of some of the dead limbs and insipid fruit encumbering it.

Note also the style of language habitual to circulars (the present one is very tame compared with others) issued by St. Paul Council No. 397. *Verb. sap.*

A^oK. OF C.

A K. C. Test of Practical Catholicity To the Editor:—

In view of your well-known attitude toward the Knights of Columbus, I thought you might be interested to give to your readers the following extract from the annual report of Mr. Benedict Elder, Grand Knight of the Louisville Council, K. of C. I think you will have to admit that Mr. Elder and his Council are to be congratulated on the

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proof of practical Catholicity which they exact from candidates for admission to their ranks:—

“In the course of investigating applicants for membership it has been customary to consult the pastor of the candidate. Following this custom it was my experience on several occasions to meet with a statement from the pastor that was something like this: ‘If this man can afford a \$25 dollar initiation fee and \$12 annual dues, he can afford a sitting in church, which he has not; you can judge from that whether he is a practical Catholic or not, or would be an addition to the Knights of Columbus.’ That prompted the announcement with which all of you are familiar, that applicants for membership in the Council must have a sitting in the Church, or otherwise be contributing to the support of the pastor, which every man who is able is obliged to do in order to be a practical Catholic. We can not justify ourselves in receiving an initiation fee from one who is not unable to contribute to the support of his pastor, and we do not want in our ranks one who is able yet will not. It is not a matter of our helping the priests but of protecting ourselves against the admission of milk-and-cider men. We lay claim to being a body of leading Catholic men; what kind of a Catholic man is that who is able to support the Church and will not? What kind of a Catholic body are we if we accept his money to conduct our dances and card parties, perhaps, when we know or ought to know that he is not contributing to the support of his pastor and the church? It can not be justified or excused, and let us hope that the rule adopted in this respect will not be relaxed.”

In the recent country-wide drive for membership in the K. of C., I am afraid that if Mr. Elder’s test was applied in every case, the ranks at present would not be so well filled.

DENIS A. MCCARTHY

Cambridge, Mass.



Write it on your heart that every day is the best day of the year.

Notes and Gleanings

According to the last issue of the *Almanach de Gotha*, the number of reigning houses in Europe has declined from forty-one in 1914 to seventeen in 1922.



Rule 2 for motorists in Japan runs as follows: “When a passenger of the foot heave in sight tootle the horn trumpet to him melodiously at first. If he still obstacles your passage tootle him with vigor, and express by word of mouth the warning: ‘Hi! Hi!’” — Honorable motor tootle must be obeyed by foot passengers, eh?



The Rev. E. Hugon, O.P., contributes to a Belgian review a criticism of Cardinal Billot’s hypothesis that many persons who are reared without religious instruction never attain to the use of reason in the theological sense. Father Hugon takes exception to the Cardinal’s view, which he considers opposed to the tradition of the Church and the Catholic concept of Divine Providence.



An amusing mistranslation is published by a British schoolmaster. A boy was asked for the meaning of Horace’s line: “*Dulce est desipere in loco.*” Instead of rendering it as, “Nonsense is pleasant now and then,” or something to that effect, the boy wrote after much cogitation: “It is pleasant to disappear on an engine.” Doubtless it would be, after the master had glanced at such a translation.



A short news item recently heralded the virtual conquest of the Sahara Desert. A new kind of caravan, composed of five little French caterpillar automobiles, has just crossed this wilderness in twenty-one days, as compared with a minimum of three months required heretofore by camel caravans. The trip taken was from Algeria, on the north coast of Africa, to French West Africa, a distance of 2000 miles, the expedition being organized from the standpoint both of exploration and ex-

perimentation in automobiling. Somehow it seems to presage the era visioned by Isaias: "The desert shall rejoice, and blossom as the rose."



Anyone who remembers the controversy of ten or twelve years ago over the Montessori system of education, and the almost universal condemnation of it by prominent Catholic teachers and publicists, will be surprised to read its praises now in the December *Civiltà Cattolica*—the great Roman Jesuit review—where its application to the religious instruction of children is specially commended.



In the field of archaeology, perhaps the central point of interest at the present time is the work of excavation which is planned in ancient Ur of the Chaldees, the home of Abraham. It is to be explored systematically, under the direction of the British Museum and the University of Pennsylvania, and important revelations are expected. Chance finds have already disclosed libraries of cuneiform texts which have not yet been translated.



A humorous element has been introduced into the matter of the Carnarvon discoveries in Egypt (F. R., No. 2, p. 31) by the publication in *Al Mocatam* of a letter signed by one Dr. Athanasius, a Copt living in Old Cairo, who seriously claims the contents of the royal burial chamber discovered near

Luxor. He declares that he possesses certain papyri which prove his direct lineage from Pharaoh Tutankhamen, and threatens action against the government unless his rights are admitted.



Announcement that the complete excavation of the ancient City of David on Mt. Ophel, which lies to the immediate south of the existing walls of Jerusalem, is soon to be undertaken, will be welcomed by all interested in the Holy Land. Memorable discoveries are likely to be made, as practically the whole of the original stronghold of Jebus, the palace of David, and in all probability the mausoleums of the kings of Judah will be explored. Full plans have not yet been made public, but it is announced that the project is an international one.



Astronomy in recent years has been concerned not alone with the study of the visible beams from luminous celestial bodies, but with dark stars and other obscure cosmic matter which there is every reason to believe exceeds in quantity what can be seen with even the largest telescopes. The range of ether vibrations which affect our sense of vision—from darkest red to deepest violet—is really only one octave out of more than forty now known. The range was extended by photography, the photographic plate or film being sensitive to rays which produce no effect upon our retina.

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An illustrated account of American archaeological exploration in Egypt and Palestine is included in the first Communication of the Oriental Institute of the University of Chicago. The main purpose of the new Oriental Institute, the organization and development of which have been made possible by the generosity of John D. Rockefeller, Jr., is to maintain a laboratory for the investigation of the career of early man in the Near East, and thus furnish the Department of Oriental Languages at Chicago University with the materials and the opportunities for researches which will contribute to the recovery of the ancient civilizations whose languages are taught by the department. The institute's first field expedition was undertaken with the twofold object of making a preliminary reconnaissance of the Near East and securing by purchase from antiquity dealers "at least a share of the ancient documents of all sorts which had been accumulating in their hands during the war." The most notable purchase is a papyrus copy of the "Book of the Dead," a roll about thirty feet long, written in hieratic, and with numerous colored vignettes.

In a critical examination by Professor Charles Lane Poor, of Columbia University, of the astronomical evidence cited as proof of the generalized theory of relativity ("Gravitation versus Relativity"; Putnam) the author concludes that Einstein's hypothesis and formulas are neither necessary nor sufficient to explain the observed phenomena; they account, he says, for only one of the numerous discordances in planetary motions, while all can be readily accounted for on other hypotheses. It is no part of the author's task to examine the support afforded the theory by other considerations, such as present themselves in electro-magnetic phenomena, but he cites in an appendix some of the criticism of the mathematics of relativity advanced by M. Painlevé.

Mark Twain's "A Tramp Abroad" has been translated into German, under the title of "Bunuel durch Europa" by Ulrich Steindorff and published by Ullstein. The same firm brought out long ago Mark Twain's Sawyer and Finn. It is worth noting at this point that Mark Twain's comments on the "terrible German language," in "A Tramp Abroad," have been grist to the mill of many a man who has despised German, generally speaking. But Mr. Samuel L. Clemens had a high—in some instances too high—regard for German life, letters and literature, and he was not slow about giving expression to his admiration.

Remember that there is a difference between intellectual depth and intellectual polish. A person with both depth and polish is a delight. Polish here means knowledge of literary art.

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BOOK REVIEWS

Weber's General History of the Christian Era

The second volume, just published, of "A General History of the Christian Era," by the Rev. Nicholas A. Weber, S.M., S.T.D., associate professor of history at the Catholic University of America, brings the story down from 1517, the outbreak of the Protestant Reformation, so called, to the present time. The volume has all the good qualities of its predecessor and after a careful study of both we feel justified in saying that Fr. Weber's is now the best text-book of medieval and modern history available for Catholic high schools and colleges. It is, of course, much too early to write the history of the World War, but Fr. Weber gives a sketch of it that is thoroughly impartial and misses no essential detail. How up to date the bibliographical lists are may be gathered from the fact that under "Catholic Current Sources" (p. 678) are enumerated, *inter alia*, the *Daily American Tribune* and the *FORTNIGHTLY REVIEW*. (Washington, D. C.: The Catholic Education Press, 1326 Quincy Str., N. E.)

De Synodo Dioecessana

Dr. Marius Pistocchi's "*De Synodo Dioecessana*" (Turin: P. Marietti) is a brief and plainly written explanation of canons 356-362 of the new Code, which govern the holding of diocesan synods. The author's explanations are, as a rule, solid and well borne out by the wording of the text. Some terms, however, might have been explicitly circumscribed; *e. g.*, *in titulum habere, locus exemptus* (from the decretal of Boniface VIII, c. 7. 6°, I, 31), *clerus civitatis et dioecesis* (is the religious clergy also comprised by this term?). We cannot agree with what P.

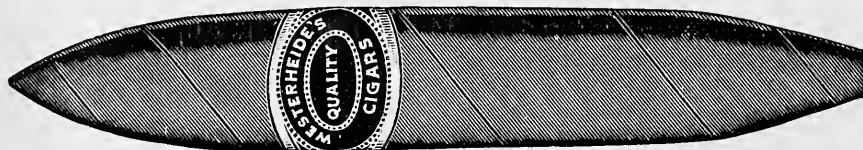
says on page 36 as to the ineligibility of a religious pastor as representative of the other pastors. Neither the text nor his interpretations exclude a religious pastor from representing the other pastors of a rural deanery. Lastly we expected some *schemata* for practical purposes, as also some more explicit statement what the Code leaves to the bishops to determine. — FR. AUGUSTINE, O.S.B.

"Institutiones Logicae et Ontologicae"

In re-editing the first three volumes of the famous "Philosophia Lacensis," comprising the "Institutiones Logicae" by the late Fr. Tilmann Pesch, S.J., Fr. Charles Frick, S.J., himself the author of a valuable text-book on metaphysics, has seen fit to change not only the title, but also the disposition of the subject-matter. By eliminating the psychological digressions and omitting the historical appendix, he has been able to boil down the three volumes into two, of which the first is devoted to logic proper and the second to general metaphysics or ontology. The work has gained much by this re-arrangement as well as by the more adequate treatment of judgments and modal syllogisms and the addition of extra theses on such timely topics as relativism, subjectivism, and Monism. A particularly valuable addition is the section "De Pulchro" in Vol. II (n. 671 to 700). In dealing with the objectivity of human knowledge the editor gives due credit to the work "De Qualitibus Sensibilibus" of Fr. Gruender, of St. Louis University, but for some reason neglects the even more important contributions to that subject made by Fr. Gredts, O.P. In its new and revised form this excellent work will no doubt continue to hold its place as one of the leading text-books of Scholastic

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logic and ontology, especially of the Suarezian School. (Freiburg: B. Herder; St. Louis, Mo.: B. Herder Book Co.)

A New Commentary on St. Paul's Epistles

The Rev. Charles J. Callan, O.P., to whom we are already indebted for useful commentaries on the four Gospels and the Acts of the Apostles, now submits the first volume of "The Epistles of St. Paul: With Introduction and Commentary for Priests and Students," comprising Romans, First and Second Corinthians, and Galatians. The object of this work, according to the preface, is to "give priests and students, in the light of the latest and best scholarship, a thorough understanding of the meaning and teaching of the Epistles." For this purpose the commentary is preceded by a general introduction embracing the main features of the Apostle's life and writings. This general introduction is followed and supplemented by particular introductions to each Epistle, calculated to give the setting and lay bare the outline and contents of each. The commentary proper is based on the reading of the best Greek MSS., as reflected chiefly by Westcott and Hort. Every chapter of the text is separated into its natural divisions and preceded by an appropriate heading. A summary of each section follows before the examination and exposition of the single verses. The work is carefully elaborated and fully answers the purpose for which it was compiled, namely, "to satisfy the ordinary requirements of the class-room without bewildering or confusing the student, on the one hand, or wishing to restrict desirable elaborations by the professor, on the other hand." (New York: Joseph F. Wagner, Inc.)

Literary Briefs

—Father F. E. Tourscher, O.S.A., is working on the translation of the Christian Classics that he has so far issued (F. R., XXIX, 22, 442) and it will be published possibly with the next edition.

—A gift from Dwight W. Morrow has insured the completion of the History of the American Colonies by Professor Osgood, three volumes of which were published years ago. The four remaining volumes are to appear soon.

—A critical review of Mr. Hilaire Belloc's book on "The Stane Street"—dealing with the Roman road connecting Chichester and London and published in 1913—has been written by Captain W. A. Grant, and issued by Messrs. John Long under the title "The Topography of Stane Street." The author's object in analysing Mr. Belloc's topography is

to expose "the inaccuracy of his figures and the fallacy of the theories based upon them." Incidentally he throws much new light on the subject.

—Dr. Thos. Greenwood announces in the *Month* (No. 702, p. 548) that he is preparing a critical translation of St. Thomas's "De Ente et Essentia," which will be the first volume of a proposed series of "Selected Texts of Medieval Philosophy."

—A new translation of Shakespeare into German has been started by Hans Rothe. "Macbeth," "As You Like It," "Troilus and Cressida," and "King Lear" are already published, so the work is well under way. The new version is said to be vastly superior in every way to all that have preceded it. Another new translation of Shakespeare is being made by Professor Fritz Wolff of Berlin.

—The "Dictionary of the Egyptian Language," begun a quarter of a century ago, will be completed, barring another war, in 1928. There will be approximately 2000 folio pages of type and 5000 folio pages of "autographs" or "citations." It was an even hundred years ago that a Frenchman deciphered some of the Egyptian hieroglyphics. Since then Egyptology has flourished, though obscurely. The Dictionary will mark a new epoch. About three-fourths of the text is already in type.

—The National Library of Lisbon has just published, as Volume I of a series entitled "Publicaciones da Bibliotheca Nacional," a facsimile of the original manuscript of the "Lusiads" of Camoens. The work is given out under the title of the original (1572) and reads "Os Lusiadas de Luis de Camoens." Volume II of this remarkable series will be Marco Polo's complete account of his travels through Asia at the close of the thirteenth century. It will be a faithful reproduction of the work, as published by Valentine Fernandes, at Lisbon, in 1502.

—Messrs. Burns, Oates and Washbourne announce the "Summa contra Gentiles" of St. Thomas Aquinas, translated by the English Dominicans. It will be in four volumes, uniform with the "Summa Theologica." We suppose this is to be a "literal" translation, like that of the "Summa Theologica," though one fails to see why this work should be undertaken in view of the excellent rendition published some years ago by Father Joseph Rickaby, S.J., of the principal portions of the "Summa contra Gentiles," under the title of "God and His Creatures," with many valuable and interesting notes.

—M. Olivier Leroy, who is professor of English in a French lycée, has compiled "A Glossary of French Slang" (Harrap), which should be very useful to English students of French writings and, indeed, of France. It contains over two thousands words or word-uses belonging to French slang, with transla-

tions into English and generally with English equivalents. Slang in France has some curious aspects. With the educated classes it is kept below the surface. In business, sport, or ordinary social relations one is tempted to believe that the Frenchman talks no slang. But once on terms of intimate friendship one discovers that he uses a good deal of it. Hence the need of such a glossary as Leroy's.

—Mr. Reginald Auberon, in his new book "The Nineteen Hundreds," recounts—among the doings of other worthies—the life and activities of one Hereward Drake, the forerunner of the author of "modern readers" books, the kind of man who refashions Chaucer, improves on the King James version of the Bible, and is restrained from touching up the Bard of Avon only by the awful examples of Dryden and Mr. Bowdler. Drake wished to bring the Scriptures up to date. Here is a sample of the way he set about it: I Kings xiii, 7: And the king said unto the man of God, Come home with me and refresh thyself, and I will give thee a reward. The Drake version: His Majesty said to the clergyman, Come along home with me, old chap, and I'll stand you a drink and make it worth your while.

—It is reassuring to learn from the *Freeman* (No. 142) that René Maran's prize novel, "Batouala", over which so much ado has been made by a certain press, is "not a work of art". "There is neither rhyme nor reason in the plan of the book." "There is not the faintest attempt at characterization." The characters are "incarnations of insatiable fleshly desire." The story itself is a "monotonous phallicism." The dialogues and speeches "are not merely bad; they are beneath all criticism." The author is a Negro, but "his book is a lampoon on the Negro; nor is the mischief it is likely to create compensated by the proof that a Negro can learn to write French sufficiently well to capture a coveted prize if he can captivate his judges by an exotic background."

—"Contemporary English Woodcuts" (London: Duckworth) is composed of twenty-seven examples, by prominent members of the younger school of woodcutters in England, with a foreword by Mr. Campbell Dodgson, Keeper of Prints and Drawings at the British Museum. The blocks are admirably chosen to illustrate the diversity of vision, taste and accomplishment of Messrs. Gibbings, Wadsworth, and McKnight Kauffer, who represent the Post-Impressionist School, Messrs. Ethelbert White, Eric Gill, and Eric Daglish, who make ingenious use of black and white in a very modern way, while Mrs. Raverat, Miss Marcia Lane Foster, and Mr. Greenwood hark back to the age of woodcut glory in the 'sixties. It is an engaging volume and brings home the fact that we are witnessing a noteworthy revival of woodcutting.

New Books Received

- Winke für staatsbürgerliche Erziehung.* 16 pp. 12mo. M.-Gladbach: Volksvereins-Verlag. (Paper).
- Die Aufgaben der Vorstände und Vertrauensmänner in den Arbeitervereinen.* 24 pp. 8vo. M.-Gladbach: Volksvereinsverlag. (Paper).
- The Practical Prayerbook for the Catholics of America.* 384 pp. slim 32mo. Chicago: D. B. Hansen & Sons, 27 N. Franklin Str. \$1 upwards.
- "*The Moral Danger of the City to the Youth of the Farm.*" By the Rev. M. V. Kelly, C.S.B., Toronto, Canada. 67 pp. 16mo. No year, place or publisher.
- Beim Kienspanlicht.* Die Lebensanschauung des Volkes aus seinem Munde. Von Joseph Weigert, Pfarrer. xxi & 110 pp. 16mo. M.-Gladbach: Volksvereins-Verlag.
- Von alltäglichen Dingen.* Ein Büchlein der Bildung und der Lebensweisheit für den werktätigen Mann. Von A. Heinen. 356 pp. 16mo. M.-Gladbach: Volksvereins-Verlag.
- The Christian Family.* By Margaret Fletcher. (Catholic Manuals for Social Students). 104 pp. 12mo. Oxford: Catholic Social Guild; St. Louis, Mo.: B. Herder Book Co. 50 cts. net. (Wrapper).
- Some Fallacies of Modern Sociology.* By the Rev. Albert Muntsch, S.J. 20 pp. 8vo. St. Louis, Mo.: Central Bureau of the Central Verein, 3835 Westminister Place. (Timely Topics Series No. 14). 10 cts. (Paper).
- Biblia Sacra secundum Vulgatam Clementinam.* Edita a P. Michaele Hetzenauer, O.M. Cap. Pocket edition in five handy 32mo volumes. Ratisbon. Fr. Pustet. (New York and Cincinnati: Fr. Pustet, Inc.) \$5 net.
- Meditation Manual for Each Day of the Year.* From the Italian of a Father of the Society of Jesus. Adapted for Ecclesiastics, Religious, and Others. xxvi & 778 pp. 16mo. Manresa Press and B. Herder Book Co. \$1.25 net.
- Ziele und Wege der deutschen Volkshochschule.* Unter Mitwirkung zahlreicher Fachleute herausgegeben von Prof. Dr. W. Dieck. Erster Band: Ein Gang durch die deutschen Bildungstoffe. 149 pp. large 8vo. M.-Gladbach: Volksvereins-Verlag.
- Shop Collective Bargaining.* A Study of Wage Determination in the Men's Garment Industry by Francis J. Haas, Ph.D. vi & 174 pp. 8vo. The Catholic University Press. For sale by the Diederich-Schaefer Co., Milwaukee, Wis.
- Die Lehre von der Erbsünde bei Clemens von Alexandrien.* Dargestellt von Dr. Theodor Rührer, Studienrat am Gymnasium zu Brilon i. W. xvi & 143 pp. 8vo. (Freiburger Theologische Studien, No. 28). B. Herder Book Co. 75 cts. net. (Wrapper).

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February 15, 1923

The Crucifix of Limpas

Father Herbert Thurston, S.J., deals at some length with this subject in No. 44 of *Studies*, mainly in the light of Dr. von Kleist's book "The Wonderful Crucifix of Limpas," of the Capuchin Andrès de Palazuelo's "El Santo Cristo de la Agonia de Limpas" (Madrid, 1920), and of a series of articles by Father Ugarte de Ercilla in *Razón y Fe*, and similar articles by Father Urbano and Dr. Rubio Cercas in the Dominican periodical *La Ciencia Tomista*. He sums up the impressions derived from his study of the evidence as follows:

1. There can be no reasonable doubt that an immense number of people are convinced that they have seen the countenance of Christ transfigured. They have beheld movement and life not only in the eyes—it should be noticed that these are of china or porcelain—but also in the carved wooden features and bust. Moreover in the case of a considerable number of witnesses—some of these amongst the most highly educated—they have seen the face pass successively through all the stages of the death agony.

2. There is satisfactory evidence that the impression produced is so powerful that sometimes the observer under this influence falls fainting to the ground even when there is no crowd, and no wave of hysterical emotion which could be attributed to the presence of other enthusiasts sim-

ilarly moved. In other instances visitors meeting, as they think, the stern or reproachful eyes of the Saviour, run away precipitately and cannot be induced to face the same experience a second time.

3. It is equally certain that the great majority of visitors to the church see nothing, even in spite of a strong desire to see, of efforts long persisted in and of many hours of prayer spent with their eyes fixed on the crucifix.

4. On the whole the careless and irreligious seem to be more favored than the devout, and the male sex more than the female sex. Numberless fervent priests and good women whose lives are given up to works of charity have gone to Limpas with a keen longing to behold these wonders and have had to come away unsatisfied.

5. The published evidence goes to show that not only do the majority of those present fail to see anything abnormal at the very time that the favored few are intensely thrilled by what their eyes reveal to them, but that those who do see do not all at the same moment perceive the same type of manifestation. Groups, it appears, often see alike and synchronise in their impressions: but others of the privileged ones, if they are standing in a different part of the church, may simultaneously be witnessing quite different transformations from those observed by the first.

6. Although in a good many

cases something abnormal is perceived at the first glance, the majority, even though ultimately successful, begin by seeing nothing. The vision is sometimes heralded by a sort of cloud and sometimes comes suddenly and unaccountably after hours of persistent waiting.

7. The simpler manifestations, notably the movement of the eyes, seem on several occasions to have been perceived by quite young children.

8. While it is freely admitted that among the excited crowds which throng the not too capacious parish church, scenes of irreverence have occasionally taken place, it is claimed that marvellous physical cures, reputed miraculous, have frequently been worked at Limpias or have resulted from the use of representations of the Santo Cristo in private houses. Furthermore it is quite certain that many remarkable conversions have been effected among religious sceptics or bad Catholics, who visiting Limpias out of curiosity have themselves witnessed some of these extraordinary manifestations.

9. No objective proof has been obtained by photography of any change of expression or position in the crucifix itself.

By whatever name we may characterise the whole series of phenomena which have been observed at Limpias, whether we regard them as miraculous or as collective hallucinations, or as the unconscious product of a latent faculty analogous to that of the "sryer" or crystal-gazer, there can be no question that they hold a unique place amongst similar experiences not only on account of the nature of the visions them-

selves, but also from the number of witnesses affected and the long period during which the manifestations have continued. . . .

It is a suggestive fact that those who had the impression of assisting at the death agony of our Saviour seem for the most part to have been doctors or priests who would normally have been familiar with the changes which are observed in the countenance of a dying person. . . .

I cannot pretend to offer any adequate explanation of the phenomena, and I am inclined even to go further and to suggest that no one, no committee even of experts either in mystical theology or in neuro-pathology, can safely pronounce a verdict upon the nature of these happenings until science has accumulated a larger store of experimental observations upon the influence of the morbid conditions of mind over the sense perceptions. Not unnaturally these occurrences at Limpias have given rise to an immense amount of discussion in the leading journals of the Spanish peninsula, and a very fair résumé of the different theories advanced may be found in Father Kleist's little volume. He, himself, though convinced of the supernatural character of the manifestations, allows that "the problem as to whether the wonderful fact admits of a natural explanation after all or not, still remains unsolved." He is prepared further to grant that there may have been a certain amount of exaggeration in some of the stories which have been circulated. "Many reports," he says, "which have been published in the newspapers merit no credence; for undoubtedly there have been also in

Limpias persons enough who were deluded, and still many more such who, in their vanity, did not want to be inferior to the really favored ones, and therefore falsely stated that they also belonged to the number of the eye-witnesses." (p. 142).

Father Kleist, however, must command the assent of his readers when he holds that out of some 2,500 persons who claim to have witnessed these marvels—many of them known to be sensible men of high character, and not a few having come to Limpias in a state of complete scepticism—it is impossible to believe that all, or even any large proportion, are romancing. Supposing, then, that these favored visitors do see what they declare they see, the question remains: How is it that they came to have this visual experience? Father Urbano, O.P., and some others answer that as the vast majority of the pilgrims perceive nothing, the vision cannot be called objective—a reply which is open to the retort that on similar principles we must say that the light which blinded St. Paul on the way to Damascus (Acts ix, 7) and the apparition of Our Lady to Bernadette were equally not objective. For these and other reasons Father Ugarte de Ercilla, S. J., considers the manifestations objective in the sense that while the wooden crucifix undoubtedly does not move as many see it move, the figure, or rather the complex of light waves which impresses its image on the retina, is none the less utilised by some supernatural agency to produce the vision which their senses perceive. Canon Camporedondo seems to incline to the opinion that

Christ our Lord in His glorified body comes down from Heaven and Himself works this effect. Father Ugarte is content to invoke the ministry of angels for the purpose described. I must confess that the long arguments elaborated by these and other Catholic psychologists seem to me to bring us no nearer to any satisfactory conclusion. On the other hand, Father Ugarte, in the last of the series of articles he has devoted to the subject, is peremptory in rejecting any purely natural explanation drawn from the data of psycho-pathology. The phenomena, he declares, are not due to illusion, nor again to hallucination, nor to suggestion, nor to the conditions generated by the psychology of crowds. It may be so, and I am quite prepared to sympathise with this distinguished writer's unwillingness to regard those who have given their testimony at Limpias as victims of neurasthenia, aboulia, hysteria, and other psychic disorders. My only stipulation would be that before we commit ourselves irrevocably to a supernatural explanation, we ought to make sure that no sort of parallel phenomena are to be found in the natural order, or, at any rate, phenomena occurring under circumstances where we have no right to assume a preternatural cause.

If we have difficulty in explaining the extraordinary vision of a living, suffering Christ which reveals itself to so many of those who kneel before the crucifix of Limpias, so also psychologists are in straits to account for the vivid pictures which are presented to the eyes of some exceptional persons when they look intently into

the depths of a crystal ball or a drop of ink. . . . It seems hardly necessary to emphasize the bearing of such a faculty as this, supposing it to be, as Mr. Andrew Lang says, "not uncommon," upon our problem. If the gazing intently into a crystal, or a drop of ink, or the palm of the hand, or a mirror, or "a glass of sherry, in fact almost anything," is sufficient to evoke pictures for those who have the power, why should not a similar intensity of gaze directed upon the porcelain eyes of the life-size figure of our Savior produce similar results? Undoubtedly the concentration of mind in a large assembly upon one idea would explain very naturally the fact that the pictures so evoked invariably under these circumstances have reference to the death agony of our Lord.

Although the power of inducing "hallucinatory pictures," to use Mr. Lang's phrase, has been throughout long ages abused for purposes of divination, it seems in itself to be as much a natural faculty as somnambulism, or as the susceptibility to hypnotic suggestion, though it is probably less widely diffused. Again, it is impossible to leave out of account those retro-cognitive hallucinations of which many authentic instances are recorded. Although the faculty is supra-normal, there can be no conceivable reason for supposing it to be due to any extra-terrene influence, either diabolic or angelic.

Signor Nitti and the Decadence of Europe

For the last year or two Signor Nitti has been the principal advo-

cate of a moderate and healing policy in Europe, and he has now published another book — "The Decadence of Europe."

Of the leading statesmen of Europe none is so unsparing a critic of the peace treaties as Signor Nitti. The dismemberment of Germany, the disastrous reparations policy, the exactions of the various international commissions which have perambulated the defeated countries, and the costs of the armies of occupation — all come under his vigorous lash. He is so much a "good European" that the extreme Nationalists of the Fascist school hold him in detestation.

Signor Nitti's view is that everything must be done to secure to Europe peace and a chance of convalescence, that something can be done by England and much more by the United States, and that, in spite of all the influences which pull her the other way, the United States can and eventually will play her part.

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A New History of the Colonization of North America

By the Rev. Francis Borgia Steck, O. F. M., Quincy College, Quincy, Ill.

A recent book that is not receiving the praise and publicity it deserves is "The Colonization of North America" (Macmillan Co.), written conjointly by two authorities in their respective field of history, Herbert E. Bolton, Ph.D., and Thomas M. Marshall, Ph.D. Breaking away from the stock method of presenting our colonial history, these eminent scholars give "a more adequate treatment of the colonies of nations other than England and of the English colonies other than the thirteen which revolted." By "nations other than England" they mean especially Spain, whose astounding achievements in the New World are "accorded a more adequate treatment than is usual in text-books"; and by "English colonies other than the thirteen which revolted" are meant the pre-Revolution settlements in the back country as far west as the Appalachian Mountains.

Regarding Spanish achievements, the authors discredit "the notion, so widely current in this country, that Spain 'failed' as a colonizer." They trace this error to "a faulty method" of historians, who, "after recounting the discovery of America, (are wont) to proceed at once to territory now within the United States—Florida, New Mexico, Texas—forgetting that these regions were to Spain only the northern outposts, and omitting the wonderful story of Spanish achievement farther south," in Mexico, Central and South America, where Spain "transplanted Spanish civilization and founded vast and populous

colonies, represented to-day by some twenty republics and many millions of people." Apparent as it is, this feature of colonial history has till now received practically no attention.

The War of Independence, of late years a veritable bugbear for many of our historians, is here viewed consistently from the American standpoint. It is gratifying to find that the aim of the authors is not to "remodel" the war's history according to foreign standards of judgment and taste, as those historians have of late been doing who, to quote former Congressman Jas. M. Graham, "seem to think that the Revolutionary War was a mistake, and that the fathers of the Republic were a rather sorry lot, whom we should try to forget." The causes that gradually led to the war are recounted, in this new book, in a scholarly way, due attention being paid to the social and economic evolution that had automatically taken place both in the colonies and in England; and also to the provoking policy and attitude as well of the home government as of her governors and other officials in the colonies, after the French and Indian War. Moreover, the authors do not hesitate to tell the reader (p. 504) that "so great was the popularity of the commander-in-chief (George Washington) that Congress dared not to remove him" from the command, at the time of the Conway Cabal; nor are the authors afraid to call Benedict Arnold's act by its right name—"treason . . . which made his name despised" (p. 511).

When depicting the European background of American history, the authors correctly set down the rise of the "many religious sects" after the Protestant upheaval as a result of "the breaking down of one authoritative church and the substitution of the idea that any one might read and interpret the Bible" (p. 202). But when farther down Catholics are alluded to as "intolerant," it will be well, to avoid misunderstanding, for the reader to consult Father Herbert Thurston's article on "Toleration" in *The Catholic Encyclopedia*. When treating the attitude of the Catholic Church toward heresy, historians must not only sift truth from falsehood, but also distinguish, where facts are certain, between the accepted policy of the Church and the occasional policy of some of her members. Then, it would be more accurate to say that the Catholic Church, at the rise and spread of Protestantism, used every effort to preserve Christian unity, than to say that "the Catholic Church saw itself in danger of losing the religious supremacy in Europe, and put forth all its power to check it" (p. 52). Not her own existence among the nations, but rather the eternal salvation of the individual Christians, was what the Church had then, and has still, so deeply at heart. Finally, it strikes one as strange that the Moors in Spain should be termed "the most industrious and enlightened of his [Philip II's] subjects" (p. 53), considering the glowing tribute paid the Spaniards soon after (p. 76) in matters of education in their colonies.

These few points are referred to, however, only out of love for historical truth and accuracy—

qualities which "The Colonization of North America" possesses in a degree achieved by few American histories of recent years. The book should be in the hands of every American teacher and student and of every American who wants a sober and unbiased portrayal of his country's colonial history.

We see from the *Grail* (St. Meinrad, Ind., Vol. IV, No. 9) that Dom Léonard Hébrard, pastor of the abbey church at St. Martin, Vienne, France, has just published a new *Life of St. Benedict*. It is "a psychological essay," having for its theme "the soul and personality of the great Western Patriarch." Dom Hébrard's work differs from all others on the same subject because it is psychologic. On pp. 203 sqq. the author has a chapter on the much mooted question: "Was St. Benedict a Priest?" He emphatically answers in the affirmative.

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American Catholics in War and Peace

A good many books that should be written never see the light of day. On the other hand, a good many are written that had just as well be left unwritten. To this latter class belong the books about Catholics and the World War. So far as we know one such has been written. It might just as well have remained unwritten.

When the war was upon us, in the early spring of 1917, and even before that, there was a great buzzing among Catholics, lay and cleric, as regards the full and unreserved co-operation of the Church with the government. It was pointed out, with much *éclat* and great gusto, that this was our one opportunity to down forever the foes of the Church in America by proving our undivided allegiance to our country in her hour of peril. There was so much of this slush slopped around at that time that the few of us who could keep our heads above it, attempted to point out the fallacy of such ridiculous inanities. But no, we had to play second fiddle to a lot of rhetorical and strong-headed boobs in Washington who had bamboozled the people into believing that a war with Germany was necessary. And they played their part strong and long. Great volumes of money were collected for "the sacred cause" and a big organization—on paper, of course,—was made and completed. And why? Well, you see, we were to show the anti-Catholics in this country that we were undividedly with them if a mythical Hun bayed at our national supremacy and if there was work to be done cleaning the world up for the holy

cause of Democracy, and such like folderol.

And now? Well, it didn't quite work out that way. No sooner had our Catholic boys returned from Europe,—our presses were still wet with ink showing Catholic numerical supremacy in the field, the splendid work of the "Caseys" and the wonderful support of the N. C. W. C.,—when up rose the Watson's, the K. K. K.'s, the opponents of our Catholic schools, and anti-Catholic fanatics everywhere and demanded that we be put back in our place, which is located best by explaining that our necks should be directly beneath their hob-nailed heels. At no time has the anti-Catholic spirit in America risen higher than it is just now.

It would be an interesting task, in view of this fact, to wade through the reams and reams of pious piffle that were printed about the effect of Catholic coöperation in the war. One could not help feeling that according to this we should by this time have had an American Pope with his residence in Washington, whither our President and law-makers daily wended their way to drink wisdom. It were well worth some one's time to wade through this patriotic piffle, enumerate it for us, if he would not succumb beforehand, and draw it up column-wise alongside the columns of anti-Catholic propaganda that have since been published. What fools we mortals be! If we were half as patriotic in time of peace as we are in time of war, Christ's Church would not suffer at our hands as she does.

H. A. F.

Cardinal Ehrle, S. J.

The advancement to the cardinalate of Father Franz Ehrle, S. J., has been received with special satisfaction by the world of scholars, to whom he is well known for his erudition, by his writings, and by the courteous help he ever so readily gave to those who consulted him at the Vatican Library. Born in Württemberg, in 1845, he entered the Society of Jesus at Gorham, studied philosophy at Maria Laach, and for some time taught theology at the Jesuit house at Ditton Hall, England. In 1881, he went to Rome to read at the Vatican Library for the historical work upon which he was entering. Here Pope Leo XIII recognized his capabilities and engaged his assistance in the Library, of which he was appointed Prefect in 1895. His name is inseparably connected with the organization of the Library by his rearrangement of the archives, his preparation of a department specially devoted to historical research, his establishment of the Leonine Hall of Consultations, the acquisition of such libraries as the Borghese and the Barbarini, and the restoration of a large number of precious manuscripts. He was succeeded in 1913 by his assistant, Msgr. Ratti, now Pope Pius XI, who has raised his old master to membership in the Sacred College. Father Ehrle's humility shrank from the honor, but the Pope insisted.

At the ceremony of the conferring of the red hat on the new Cardinal, His Holiness, in a long and striking tribute to Cardinal Ehrle, said: "It is not easy to summarize in a few words all that the purple of Cardinal Ehrle covers and honors in the way of merit from the point of view of the republic of

letters, religion, science, and the Holy See. To the pontifical archives and other institutions His Eminence has rendered most important services." Continuing, the Pope pointed out in detail how in twenty years Father Ehrle had, by his marvellous work of reorganization, made the Vatican Library "the most genial and frequented place of resort by the learned consultants and men of study of the universe; thanks to him it has become an admirable instrument and a veritable place of work and scientific and literary production; and rarely indeed has apologetic demonstration of the harmony between faith and science translated itself into a fact of such vast and imposing proportions or so splendidly in evidence."

In conclusion, the Pope struck a personal note of unmistakable warmth: "World-wide witnesses of admiration and gratitude were preparing solemn honors for the Cardinal's eightieth birthday, which no one would think to be only two years away," said His Holiness addressing His Eminence, "so well do you hide your years under the flourishing vigor of your indefatigable activity. We are glad to be the first in this great concourse of gratitude and homage; it is both our right and our duty, as all know who saw us one day succeed you in a post which you so highly honored."

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The Proposed Capital Levy in Switzerland

The proposal for a capital levy, so heavily defeated in Switzerland of late, was not put forward with the object usually associated with the idea—the reduction of war debt. The Swiss Socialists exercised the right of initiative, and by securing 80,000 signatures in support were able to compel the government to submit to referendum the proposal for a levy, out of the proceeds of which a scheme of old-age and invalidity insurance was to be financed. The levy suggested was a graduated one, beginning with fortunes over 80,000 francs at a rate of 8 per cent for the first additional 50,000 francs and rising by a sliding scale to 60 per cent on the largest fortunes. Deductions were proposed for married men of 30,000 francs for a wife and 10,000 francs for each child.

The immediate effect of the introduction of the measure was to alarm investors and to cause a flight of capital abroad, but the uneasiness wore off as the strength of the opposition became more evident. The vote was a heavy one, and everywhere the majority against it was large. Even in the large industrial towns less than half those voting supported the levy.

Much will doubtless be made of the Swiss vote in other countries where the capital levy is an item in political programmes, but it should be pointed out that the result turned only on the capital levy as a means of carrying out a Socialist proposal, and not, as in Czecho-Slovakia and Italy and England, on the levy as an emergency means of righting national finances by reducing inflation.

The Prophet of the Soviets

The full text of Mr. Trotzky's report to the comrades of the Third International on five years of revolution in Russia has just reached this country, and the editor of *The Freeman*, who has read it, hastens to assure Mr. Daugherty and other timorous Americans who see a revolution lurking in every dark corner, that Mr. Trotzky intimated plainly to the assembled reds that there were no fresh revolutions in sight anywhere and they would probably be a long time coming. This communist leader, a keen observer of the trend of world-affairs, sees pacifist and reform governments coming in both France and England, with a consequent orientation in Germany towards the ideas of the social democrats of the right; and as a revolutionist he is apprehensive about a "new period wherein the working class will be stupefied and benumbed by pacifist and reformist trends." This approaching period he characterizes shrewdly as "a revival of Wilsonism on a broader basis."

The prophet of the soviets, however, believes that the complicated problems of the present social order will hardly be solved by the fervor of the political reformers, and eventually the producers "will look for a party which has continued to tell the truth, the naked, brutal truth throughout this period of pacifist mendacity." He solemnly adjures the communists to be this party. However we may disagree with Comrade Trotzky's economics, we must concede that he has a long political vision. (*The Freeman*, No. 148).

Success in life largely consists in finding out what you cannot do.

The New Modernism

The Holy Father's first encyclical letter, "Ubi arcano Dei," of Dec. 23, 1922, appears in No. 18 (Vol. XIV) of the *Acta Apostolicae Sedis*. The English(?) translation of it furnished by the N. C. W. C. News Service is unsatisfactory. A more accurate version appeared in the London *Tablet* of Jan. 13.

The Holy Father in this letter warns the whole world, but particularly those who bear the Catholic name, against some prevalent errors.

In the realm of theological and philosophical thought, the vagaries known as "Modernism" have disappeared within the Catholic body, though they grow apace without. But an equally pernicious Modernism has taken its place, even among Catholics—"a certain kind of Modernism in morals," the Holy Father calls it. It shows itself in a contempt for authority when authority speaks of the bounds of right and wrong in matters affecting economics, the social order, the relations of States among themselves, etc. "In their words, writings, and in the whole tenor of their lives, many who profess Catholic doctrine behave as if the teachings and precepts so often promulgated by Supreme Pontiffs, by Leo XIII in a special manner, by Pius X, and by Benedict XV, were completely obsolete."

In point of fact a paper argument can be constructed which will evade any positive enactment or pronouncement ever put forward by the ablest legislator. The possibilities of dialectic are almost unlimited. Hence, when any economic or political or racial interest comes into conflict with a moral

principle, the former can always be made to prevail, when people have not moral principles, or fundamental loyalty to those who speak with authority upon morals as the motive power of their conduct and the foundation of their reasoning.

It is this evil spirit that the Holy Father would exorcise. "This Modernism in morals, as Modernism in dogma, We specifically condemn." If the Catholic populations of Europe, and the Catholic minorities of the non-Catholic populations, will not listen to the Holy Father's exhortations, things can only go from bad to worse. If they will combine, and if they will postpone their lesser loyalties—legitimate, or rather incumbent, in their due place and order—to the supreme Catholic loyalty, they can re-make the world.

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The Stigmatized Friar of Foggia

The Roman correspondent of the London *Universe* in No. 3228 of that excellent journal gives some information—the first we have seen anywhere for some time—about the stigmatized Capuchin friar, Padre Pio da Pietralcina, now at San Giovanni Rotondo, situate on the bare slopes of Monte Gargano, a short distance from Foggia. Thousands of pilgrims have lately visited that place and returned with the feeling that they had seen and spoken with a real saint.

Father Pio (Francesco Forgione) was born in Pietralcina, province of Benevento, in 1887, and as a boy was remarkable for his piety. He was ordained priest in the Capuchin Order in 1910, and, though his health was far from robust, he was, in 1915, told off by the military authorities for service in a hospital at Naples. When found physically unequal to the work assigned him, he was discharged, and was sent by his Superiors to the Convent of San Giovanni Rotondo.

The exact date and the manner in which Padre Pio received the stigmata of Our Lord, which he bears on his hands, side, and feet, have not been revealed by the good Father or his superiors; but the marks have undoubtedly existed for the past four years. He humbly tries to conceal them from view as much as possible. P. Pio is most assiduous in attendance at choir and other religious observances of the community. He prays with marked recollection, but without extreme gesture or movement. Visitors are received by him with a smile, a word of comfort, and a blessing.

Other extraordinary phenomena verified in the case of Padre Pio are: An abnormal temperature, reaching sometimes to 122 deg. F., so that ordinary clinical thermometers cannot be used. He does not lose consciousness even partially at this high temperature; he rises at 5 a. m., and is occupied with his duties practically the whole day, during many hours of which he is in the confessional, or engaged in receiving those who come to speak with him, and he takes but one light refection each day at noon. Physicians of high repute, and journalists who cannot be suspected of Catholic leanings, freely confess their inability to explain the extraordinary features of the case of Father Pio, except by admitting that they are supernatural. Many miracles are attributed to the intervention of the humble friar, which will, no doubt, in due time be pronounced upon by the ecclesiastical authorities.

Dr. Ellis P. Oberholtzer, the historian, who was for six years a member of the Pennsylvania Board of Censors, has written a book on the "Morals of the Movies" (Philadelphia: Penn Publishing Co.), in which he says, *inter alia*: "There are few parents with ideals so low for their children that they would take one of them by the hand, lead it into the corners of our great cities, and show it drinking and drugging, prostitution, stealing, and murder—few with feelings so embryonic or blunted that they would wish to give it a description of the daily life of some New York libertine or debauchee. . . . Yet here we are now freely setting before our children an unrestricted volume of pictured representation of every immorality in the world in the film theater under the name of entertainment." At the close of the book are quoted the censorship laws of different States.

French Writers on the Treaty of Versailles

At this juncture, when the impossibility of fulfilling the requirements of the treaty of Versailles has brought about another crisis in Europe, it is interesting to note that *Le Matin*, of Paris, has published a long list of opinions on the treaty, which are the result of an inquiry conducted by Maurice d'Hartoy among the French men of letters who took part in the war. The list is alphabetical; it begins with the statement, by M. Paul Abram, writer, doctor of medicine, and chevalier of the Legion of Honor, that "a treaty which obliges France to have 800,000 men under arms three years after the armistice, is a crime against the French nation." Most of the comment quoted is in the same key: "It is a horror"; "The supreme disillusion of those who sealed it with their blood"; "The folly of puerile dotards"; "An excellent basis for future wars."

"Whatever be the view of the

politicians," comments the *N. Y. Freeman*, to which we are indebted for this information (No. 142, p. 267), "the men who fought the war would seem to be pretty thoroughly disillusioned with its result. However, those who fight wars and those who make the treaties which follow them, have little in common. The interest of these protests from the men who fought in the war is purely sentimental. 'His not to reason why' seems to apply to the actual combatant quite as much when the spoil is being handed around, as it does during the heat of the battle."



Then only, we think, will the marriage law be properly not only obeyed, but loved and preferred, when it is not only for us a socially useful legislation, according to right reason and experience, nor yet just a law enforced by authority we bow to, but when it is realized as an earthly reflection, ever more perfectible, of the union of the Church with Jesus, of the soul with Jesus.—Fr. C. C. Martindale, S.J., in *The Month*, No. 701.

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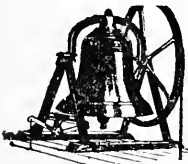
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Correspondence

Catholics and the Montessori System of Education

To the Editor:—

The F. R. for February 1 states that "anyone who remembers the controversy of ten or twelve years ago over the Montessori system of education, and the almost universal condemnation of it by prominent Catholic teachers and publicists, will be surprised to read its praises now in the December *Civiltà Cattolica*—the great Roman Jesuit review—where its application to the religious instruction of children is specially commended."

It is worth while, observing, however, that the F. R. itself contained two articles on the subject in the numbers for February 15, 1917, and March 1, 1917 (Vol. XXIV, 4 and 5), contributed by the undersigned, which, though they brought out some of the "limitations" of the system, referred to the excellent features, which the *Civiltà*, no doubt, praises.

The writer showed the use made by religious of the new system by quoting the following words of an American teacher: "It is a most interesting and significant fact that among the most loyal supporters and enthusiastic students of La Dottoressa (Montessori) are numbered three missionary sisters of St. Francis, who have opened their convent to her, giving part of their buildings and ground over for a school and harbored visiting sisters from many lands, who are learning the method of introducing it all over the world."

The writer also said, in his second article, that "some features of this scheme of child-training will be quite serviceable in asylums and institutions, where the children are under the constant care of Sisters. The latter will have a better opportunity of practicing some of the Montessori methods than teachers in our parochial schools, who are with the children only a few hours every day."

It seems then that the F. R. anticipated the famous Italian review of

Rome in disclosing some of the merits of the Montessori system of education.

ALBERT MUNTSCH, S.J.

St. Louis, Mo.

The Eucharistic Fast From a Layman's Point of View

To the Editor:—

I have just read "Sacerdos" challenge to discussion on my letter on the Eucharistic fast, published in Vol. 29, No. 24 of the F. R. As the reverend writer has given me an opportunity to discuss the question of the Eucharistic fast for the clergy (a point which a layman might hesitate to approach uninformed), I am well pleased to give, from a layman's standpoint, some important practical views of the question. During the course of a long and exhaustive study, I have discovered several examples of the evil effects produced on the laity by the apparently harmless (to them) discipline compelling a priest to say Mass when fasting.

1. An English writer on the subject states that, in some cases, the bishops are obliged in making appointments to territorially large missions, to choose the man best able to endure the long Sunday fast, rather than the man *best adapted to the work in other ways*. As the rural pastor is, in many cases, the only Catholic priest whom the residents of his district (Catholic or otherwise), have an opportunity of meeting in the course of their lives, it can easily be imagined how much harm can be done (or good left undone) by their contact with a man unfitted for his particular line of duty in any but a physical way.

2. Even allowing a priest to be rugged enough to endure continuously the weekly fast up to two o'clock in the afternoon, he must, if he has to say Mass in more than one place, rush from one to the other in a way that leaves him but little opportunity of acting as a guide, comforter, or sympathizing father to his flock on the day when their own duties allow them to meet. I very much doubt that he can give adequate time to the confessions of any but the few who are fortunate enough to be able to fast for Holy Communion.

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Thus a large number of souls, already deprived of the Life-Food of the Holy Eucharist, must further lose what there may be for them elsewhere in the storehouse of the Church.

But this is not all. I have in mind an instance in which the priest, being compelled to hurry away from his people in the usual manner, was actually leaving the evangelistic opportunities of the place in the hands of the Lutheran minister, and the minister knew enough about Catholic practices to *thoroughly appreciate his advantage*. If the Y. M. C. A. and other religious zealots give our rural people the best that their various creeds can afford, unhampered by disciplinary restraints, can they be justly blamed for "proselytizing"?

I beg to repeat my former question: Jansenism was condemned for placing an exaggerated *spiritual* reverence between soul and Sacrament; why is an impossible *physical* reverence allowed to remain in the way of the spiritually needy?

SARAH C. BURNETT

333 Spruce St., San Francisco, California

Notes and Gleanings

We put things in print not to make up people's minds for them, but to shake up their minds for them.

The Catholic school of journalism at Notre Dame, Ind., proudly informs the press that it has one hundred students. Which, in the words of the *Michigan Catholic* (Vol. XXXVIII, No. 51), with which we fully agree, "would be more gratifying if a survey given out by the university last year had not shown that only a small percentage of the students read Catholic periodical literature."

Two prizes, aggregating one hundred dollars, will be given by the Catholic Women's Club of Madison, Wis., for the best one-act play with a Catholic theme and Catholic atmosphere, submitted in the contest that will close on March 15, 1923. The Club reserves the right of giving one presentation of the

prize-winning plays. All other rights will remain the property of the authors.

◆ ◆ ◆ ◆

In reply to an inquiry from Linz, Austria, the pastor of Limpias, Spain, Father Eduardo Miqueli, replied under date of Nov. 24, 1922 (see *Kath. Kirchenzeitung*, Salzburg, No. 49): "The diocesan commission is engaged in studying the prodigies, but so far has come to no decision. Cures and conversions have increased of late. The phenomena still occur, but have grown less frequent." This note will interest our readers in connection with Father Thurston's article, portions of which we reproduce in this issue.

◆ ◆ ◆ ◆

A reviewer of "The Letters of Franklin K. Lane" in No. 694 of the *Catholic World* (p. 557) notes as "a rather interesting sidelight on the intricacies of self-determination" and, we may add, of Woodrow Wilson's anti-Catholic prejudice, the President's utterance, quoted by Secretary Lane, that, theoretically, "German-Austria should go to Germany, as all were of one language and one race, but this would mean the establishment of a great central Roman-Catholic nation, which would be under the control of the Papacy." This conclusion was apparently accepted without demur by the cabinet.

◆ ◆ ◆ ◆

In connection with recent gliding feats it is interesting to recall that, as far back as the reign of King Harold (d. 1066), a monk of Malmesbury, named Eilmer, made short glides in the air. Emboldened by the success of these attempts, he on one occasion threw himself from the top of a lofty tower, having first put on a large pair of wings, and skimmed through the air for more than a furlong, when he encountered a cross current, or "air pocket," and fell suddenly to the ground, breaking both his legs. It should be added that he ascribed the accident to the fact of his having neglected "to fit on a tail" for the purpose of balancing himself. There may be an important hint for present-day gliders in this incident.

Dr. William Gates, of Charlottesville, Va., has set before himself the task of restoring the almost forgotten Quiché language, an offshoot of the ancient Maya tongue. Dr. Gates, who is director-general of the National Museum of Guatemala, is being aided in his efforts by an Indian, Cipriano Alvarado, and expects to decipher the secrets of the ancient Maya hieroglyphic writings, which have baffled archaeologists for many years, and eventually resuscitate the literature. He is also trying to make the ruins of the Maya empire in Yucatan familiar alike to laymen and investigators. There is much of interest to study there.



In the *Quest*, a quarterly review edited by G. R. S. Mead (London, Vol. XIV, No. 2), the Rev. R. Newton Flew gives an interesting account ("Among the Worshippers of Satan") of the religion of the Yezidi Kurds, who live scattered about in the mountain district to the north of Mosul. They are an amiable and peaceable folk, who, although they have been violently persecuted for their faith, cling to it with the firm conviction that Satan—a fallen archangel—will eventually be forgiven, and will then reward those who have suffered so long for him. Dr. Flew has gathered much entertaining matter on the rites and beliefs of this mysterious religion, which seems to touch on Christian practices at so many points, but its origin still baffles him, as

it has baffled others. It is, he inclines to believe, more natural to look to Gnosticism for its origin, than to Zoroastrianism or to Islam.



An expedition that is being fitted out by the Field Museum of Chicago and the University of Oxford is going to explore some of the long-lost cities of the East. It will try to bring to light, among others, the ancient royal city of Kish, which was not only the seat of the oldest dynasty in history, but in the days of its full glory, the capital of three more powerful later dynasties, which for nearly 2000 years ruled the whole of western Asia. If anticipations are realized, new light will be shed on this page of human history. The expedition is under the supervision of Dr. S. H. Langdon, who, though born in America, is now Shillito professor of Assyriology at Oxford.



Anita Bartle and John Christopher have published (London: Art & Book Co.) a translation of "The Akathistos Hymn to the Mother of God," the most ancient song to Our Lady of Perpetual Succor. It is believed to date from the fifth century. The author is unknown. The hymn consists of twelve stanzas, each containing twelve salutations and concluding with a thirteenth, thus: "Hail, Bride-mate unmated!" which in the original may possibly sound less strange than in the English version. The twelve stanzas are separated by

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short prose pieces. The invocations are extremely Oriental in conception and breathe intense and passionate devotion to the Blessed Virgin. Here are a few specimens:

"Hail thou through whom the Joy will flash forth."
 "Hail thou Celestial Ladder by whom God the Son descended as Man."

"Hail thou fadeless Tendril of the Vine from the vineyard of the Lord of Hosts."

There has recently been opened at Kingsport, in the heart of a mountainous Tennessee wilderness, an enterprise which is without an equal in the world, namely the "Kingsport Press," which has a daily potential output of 100,000 books. In this plant, for the first time in history, the "business of book manufacturing has been integrated." It is not under a single management, however, but friendly groups own its various units. They own forests near at hand, which are expected to supply paper pulp for the next ninety years; they own abundant coal fields forty miles from the printing plant; they control the railroad running through Kingsport; they own paper and pulp mills, glue and ink factories, a cloth-finishing plant, book bindery and plate making, and shipping departments. In effect, the physical book is to be brought out of the earth itself, with the sources of power and the raw materials at hand.

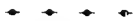
The question naturally arises: What sort of books are going to be turned out from this monster publishing plant? A great writer once said: "Come with me to a monster printing plant and see it vomit forth bile." Is the "Kingston Press" going to convert useful forests into useless or worse than useless banalities? Arthur Schopenhauer complained of the "number of bad books; those rank weeds of literature which draw nourishment from the corn and choke it. The time, money, and attention of the public, which rightfully belongs to good books and their noble aims, they take for themselves: they are written for the mere purpose of making money or procuring places. So they are not only useless: they are a positive mischief. Nine-tenths of the whole of our present literature has no

other aim than to get a few shillings out of the pockets of the public and to this end author, publisher, and reviewer are in league." We trust the "Kingston Press" will not promote this tendency, but publish only good books.

Mr. Phillips, in the *N. Y. Globe*, hit the nail on the head the other day when he said that the Coué method has been practiced from time immemorial, but older practitioners suffered from the lack of an effective press agency. The *New Republic* (No. 425) calls attention to the similarity between the way in which Couéism is exploited and the methods of propaganda used during the war. Both involve a surrender of conscious and intelligent direction of life to the effects of reiteration and appeal to the senses and emotions, an appeal which obscures and corrupts the most precious thing in man—his intelligence. "When one compares the benefits of the relief that some sufferers will obtain at Coué's hands," says our contemporary, "with the harm done by increased dependence upon blind clamor and indiscriminate rumor, by habits of increased unintelligent response to stimuli that owe their force simply to their sensory and emotional accumulation, when one thinks of the growth of credulity and the abandonment of judgment, the balance on the side of benefits is not impressive."

The National Council of Catholic Men, says the *Echo*, has "become inert, inactive." But was it ever active? It seems it was, in some parts of the country, at least. But even there, it "has gone to seed." Our esteemed Buffalo contemporary attributes this decline to several facts. In the first place the movement "was not of spontaneous origin among the rank and file, and lay initiative was restricted." Secondly, the high per capita tax was prohibitive and the share that Washington demanded of it was disproportionate. Third, the movement has had to contend with general indifference and unenlightenment. In Oklahoma, according to the *Catholic Home*, "there is an appalling apathy

among the Catholic laymen." The same condition exists elsewhere, and hence the efforts made by a few bishops to save the N. C. C. M. will probably prove fruitless. Like pretty nearly everything the N. C. W. C. has undertaken, the N. C. C. M. is "a dead one." You can't erect a building by starting at the roof.



Count Byron Khun de Prorok, director of archaeological excavations at Carthage, in a recent lecture in Boston told of the progress that has lately been made in unearthing the ancient capital of northern Africa. The story of Carthage, he said, is to be found in her lamps, some of which date back as far as 700 B. C. There are more early Christian ruins in Carthage than perhaps anywhere else in the world. Traces have been found of no less than eleven early Catholic basilicas. Some of the most exquisite carvings of the face of the Blessed Virgin Mary are to be found among the ruins. The numerous representations of Isis, among the excavations of the earliest period, seem to prove that in prehistoric times Carthage was settled by Egyptians. The legend of Queen Dido has been completely exploded by recent discoveries. Count de Prorok is at present in the U. S., soliciting American cooperation in the next expedition to Carthage, which is being arranged for him by the French government.

BOOK REVIEWS

The Hymns of the Breviary and Missal

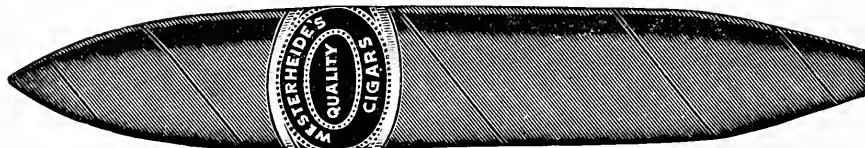
The Rev. Matthew Britt, O. S. B., of St. Martin's Abbey, Lacey, Wash., has edited "The Hymns of the Breviary and Missal" with introductions and notes. The work is the first of its kind and (p. 13) "intended as a manual for beginners—for those who have no access to the many excellent works on Latin hymns edited in other languages," all, or nearly all of which the author has laid under contribution. Of 173 hymns Fr. Matthew gives the Latin text with a prose and the best obtainable metrical translation, brief notes on the Latin text, a statement as to the author, meter, liturgical use, etc., of each hymn and brief biographies of both the authors and translators. A glossary of unusual Latin words and complete English and Latin indices conclude the book, which is beautifully gotten up and deserves the praise given it in the preface by the Rev. Dr. Hugh T. Henry, of the Catholic University of America, namely, that it is "a work of scholarly distinction, of elegant artistry, and withal of practical utility". We cordially recommend it to our readers. (Benziger Bros.)

"De Casuum Conscientiæ Reservatiōne"

"De Casuum Conscientiæ Reservatiōne iuxta Codicem Iuris Canonici" by P. Nicolaus Farrugia, Ord. S. Aug. (Turin: P. Marietti) is a reprint of the author's work published in 1916 under the same title, except "*iuxta...*" It reminds us of the procedure that some writers used after Leo XIII had insisted on teaching St. Thomas.

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After this emphatic insistence every work was "according to the principles of St. Thomas," although Scotus might just as well have been honored on the title page. Now, as to the pamphlet under consideration we wish to say that the style as well as the contents, in general, are very satisfactory and, with some exceptions, acceptable. But we disagree entirely with F. concerning his interpretation of can. 898. He finds in the first clause an invalidating statement, but in the second clause only a directive norm. He has not even made an attempt to prove his contention. The whole style of the Code is against his interpretation. He also is wrong—and dangerously wrong—in introducing "the Code as quoting" the "Superna" of Clement X (page 40). On page 44 he quotes two decisions "*quae adhuc valent.*" *Distinguo*: when F. first published his work, *concedo*; after the promulgation of the Code—*nego*. This holds of every Constitution except those quoted in the Code. There are two curiously divergent statements on pp. 55 f. and 29. The author appears to take the exemption of monasteries as synonymous with territorial exemption, which is not entirely correct. For monasteries are exempt by reason of the inmates and no further; it is not a purely local exemption as that of a *territorium nullius*. Even regulars are subject to the local Ordinary in certain cases. These are some points which we should like to see corrected in subsequent editions. The work deserves to be read and digested.—Fr. C. Augustine, O.S.B.

Literary Briefs

—The new "My Bookcase" Series of 100 worth-while Catholic books for the average Catholic man and woman, edited by Fr. John C. Reville, S. J. (see F. R., Vol. XXX, No. 3, p. 60), will have for its first three volumes (nearly ready) the following: (1) "The Creator and the Creature," by the Rev. F. W. Faber, revised by Fr. Reville; (2) "The Wild Birds of Killeevy," by Rosa Mullholland; and (3) "The Key to the World's Progress," by Charles W. Devas. This is an auspicious beginning. The magnitude of this enterprise, by the way, can be fully appreciated only by those who are familiar with the present cost of publishing books. The volumes of the "My Bookcase" Series are to sell at one dollar.

—"The Manna Almanac," published by the Society of the Divine Saviour, St. Nazianz, Wis., is a little publication which we heartily recommend to all our readers, young and old alike, though it is styled "The Young Folk's

Delight." It is designed to promote a greater love for the Blessed Sacrament, an active interest in the missions, and a relish for wholesome reading. It accomplishes all these objects admirably. We bespeak for it a generous welcome.

—The Devinne Press (New York), one of the oldest printing establishments in the country, is going out of business. James W. Bothwell, president, announced the firm's decision resulted from "inability to get the type of men suited to our needs." He said also there was no longer a great demand for fine printing. The business was founded in 1838 by Samuel Plows, and later was owned by Theodore Low Devinne. For forty years it printed the *Century* and *St. Nicholas* magazines.

—The well-known Jesuit review, *Stimmen der Zeit*, now in the fifty-third year, appears in a new and somewhat enlarged form. They are no longer the familiar "rote Hefte," but present themselves in grayish-white garb. There is a look of "modernity" about the well-established magazine which will, no doubt, gain for it new friends. For, as is evident from the numbers before us (53. Jahrgang, 104. Band, Nos. 1 and 2), the solidity and dignity that have characterized this journal for the last half century, are still maintained. It is not necessary to call special attention to any of the leading articles, when all are of a very high order. The book reviews are searching, and the "Umschau" registers and discusses current events. The subscription price is \$4.50. The B. Herder Book Co., 17 South Broadway, St. Louis, Mo., is the American agent of the *Stimmen*.

—"Catholics and Education," a pamphlet published by the Publicity Department of the Catholic Laymen's Association of Georgia (Augusta, Georgia), is a splendid defense of our educational system against the numerous attacks which have been made upon it and which are growing in violence and intensity from day to day. The Catholic Laymen of Georgia (and Kentucky—for it is from Kentucky that the work of the C. L. A. of Ga. is inspired) have obliged us all; they are true Catholic knights after God's own heart. May their number increase; may their spirit be emulated far and wide across this glorious land before it is too late! A wide circulation should be given this pamphlet on Catholic education. Another reprinting, however, should eliminate the typographical mistakes unfortunately present in the edition to hand.

—Catholics and non-Catholics alike will be edified and instructed by the well-written account of Miss Anna Dill Gamble's conversion to Catholicism, which she has entitled, "My Road to Rome" (B. Herder Book Co.). Non-Catholics groping for the Light will find here an intelligent account of one of many soul-journeys which led eventually to Rome.

New Books Received

- A Day's Retreat in Preparation for Holy Communion.* By Robert Eaton, Priest of the Birmingham Oratory. 38 pp. 16mo. Sands & Co. and B. Herder Book Co. 60 cts.
- The Lost Ring.* A Play for School Commencement Exercises, by Rev. Andrew Klarmann, A. M. Annotated for Staging by Ray W. McArdle. Music by Chas. A. O. Korz. Fr. Pustet Co., Inc. Text, 50 cts.; Score, 75 cts.
- The Science of Education in its Sociological and Historical Aspects.* By Otto Willmann, Ph. D. Authorized Translation from the Fourth German Edition by Felix M. Kirsch, O. M. Cap. Volume II. xx & 505 pp. 8vo. Beatty, Pa.: Archabbey Press.
- Die Anfänge der deutschen Provinz der neu erstandenen Gesellschaft Jesu und ihr Wirken in der Schweiz 1805-1847.* Von Otto Pfülf, S. J. viii & 522 pp. 8vo. Freiburg i. B.: Herder & Co.; St. Louis, Mo.: B. Herder Book Co.
- Musa Americana.* Fifth Series. Shakespeare's Julius Caesar in Latin Accentual Iambic Verse, with English Text by Anthony F. Geyster, S. J., A. M., Professor of Latin Literature, Campion College, Prairie du Chien, Wis. 167 pp. 12mo. Chicago, Ill.: Loyola Press. (Wrapper).
- Geschichte der Päpste seit dem Ausgang des Mittelalters.* Vol. IX: Gregor XIII. (1572-1585). Von Ludwig Freiherrn von Pastor. xlv & 933 pp. 8vo. Freiburg i. B.: Herder & Co.; St. Louis, Mo.: B. Herder Book Co. \$6.75 net.
- The Sacraments.* A Dogmatic Treatise by the Rt. Rev. Msgr. Joseph Pohle, Ph.D., D.D. Adapted and Edited by Arthur Preuss. Volume I: The Sacraments in General; Baptism; Confirmation. Fourth, Revised Edition. iv & 328 pp. 12mo. B. Herder Book Co. \$1.50 net.
- The anchoress's Window and Other Stories.* By a Nun of Tyburn Convent. 213 pp. 12mo. Sands and B. Herder Book Co. \$1.50 net.
- The Triumph of Love.* By Benedict Williamson. With a Foreword by the Lord Bishop of Plymouth. xxiii & 230 pp. 8vo. Kegan Paul and B. Herder Book Co. \$3 net.
- Commentarii in Hymnos Breviarü.* Adnotationibus Etymologicis, Grammaticis, Asceticis, Dogmaticis Exornati et Aptati usui Clericorum et Iuvenum Sacerdotii Candidatorum a P. Hermanno Mengwasser, O.S.B. Opusculum Tertium: Hymni ad Matutinum Dominicæ et Feriarum. 28 pp. 12mo.—Opusculum Quartum: Hymni ad Laudes Dominicæ et Feriarum. 30 pp. 12mo. Atchison, Kas.: Abbey Press.

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March 1, 1923

Georgia of Today

By Patrick Henry Callahan, K.S.G. (Chairman K. of C. Commission
on Religious Prejudice, 1914-1915 and 1916-1917)

Our Catholic papers from time to time carry articles describing conditions in Georgia, as the various writers with a particular eye to the status of Catholics and the extent of religious prejudice imagine them to be. The general impression produced, and apparently desired by the writers of these articles is, that Georgia is the last word in bigotry, a backwoods, benighted State whose chief industry is the organization of new forms of Catholic persecution.

Georgia passed a convent inspection law; Georgia published an anti-Catholic paper; Georgia sent an arch-bigot to the United States Senate; Georgia organized the Ku Klux Klan; Georgia tried to exclude Catholic teachers from the public schools. Thus, the indictment runs on through an endless list of complaints.

But Georgia was not the first State to pass a convent inspection law, and it is not the only State where such a law is in force today. Georgia is not the only State where an anti-Catholic paper is published, and the anti-Catholic paper published in Georgia never in its most flourishing days had a tenth part of the circulation of some anti-Catholic papers in other States. While it is true that one of Georgia's late United States Senators was a bigot, the only open attack made on the Catholic Church in the United States with-

in a decade was made by a Senator from another State; and we should not forget that at one time Georgia sent a Catholic to the United States Senate. While true, too, that the Ku Klux Klan had its origin in Georgia, it is not in that State that we witness priests being flogged or other violent action taken against Catholics in the name of the Ku Klux Klan. And if a part of Georgia tried to exclude Catholic teachers from teaching in the public schools, the better part prevented that from being done. One writing for Catholic papers on conditions in Georgia should be careful not to create the impression that Catholics outside the State are Georgia-baiters.

Moreover, the writers of those articles which throw upon the canvas such a dark and hateful picture of Georgia, manifestly are not familiar with conditions in that Empire State of the South as they obtain in recent years, beginning with 1916, when the Catholic Laymen's Association of Georgia was formed and a work was started which has wrought a complete change in the Catholic status in Georgia, where Catholics are now holding their own in a way that compares favorably with their progress in any State in the Union.

A friend of mine recently, on his way to Palm Beach, stopped in Atlanta, and there he found that

the leading attorney of the city, perhaps the leading attorney of the whole South, is a Catholic; not the "once-a-year" kind either, but zealous, active, and so thoroughly identified as a Catholic that President Wilson tendered him a place on an important European commission on which a Catholic was particularly desired. And, besides Jack J. Spalding, there are other attorneys in Atlanta who have attained to distinction in their profession. In business, too, Catholics in Atlanta have won a prominent place. J. J. Haverty is perhaps foremost among the business men of that city, and the "Haverty Stores" are distributed all over Georgia, and through the South from Florida to Texas. Mr. Haverty is the vice-president of the Catholic Laymen's Association of Georgia.

What is true of Atlanta in this regard is equally true of the other cities in Georgia, — Augusta, Columbus, Macon, Savannah, in each of which the Catholics in business and professional life have attained to success in numbers more than commensurate with their proportion of the population. Furthermore, except for a few professional bigots of the kind found in almost every community in our country, the general attitude of the people of Georgia is not hostile to Catholics. A Catholic lecturer going into Augusta last winter on his way to a Florida Chatauqua, delivered an address in the leading theatre, where he had an audience that was more than fifty percent non-Catholic, and which gave him the most earnest attention, many of those present remaining after the lecture to greet the speaker, somewhat after the custom in non-

Catholic churches. The whole atmosphere was cordial and friendly; much more so, he told me, than he found it in suburbs around Boston, where Catholics are *not* in the minority.

The following excerpt from a recent letter from the Publicity Director fully confirms that impression:

"No one ever bothers us, although there is not a part of Georgia we do not visit each year. Many Catholics travel this territory, and have never had any trouble, although some of them are the kind who do not hesitate to take part in discussion when the better part of valor would suggest that they be silent. Priests in this territory tell me that they are always treated with respect."

And look at the anti-parochial school agitation! While our schools are being outlawed in Oregon, and threatened in other States of the West, in spite of the boasted freedom of that section and the Catholic history and traditions of the Coast, of which we have heard since childhood, all is quiet in Georgia. Even the movement to exclude Catholic teachers from the public schools, which both in principle and in its practical result is far less vicious than the Oregon movement, was confined to the one city of Atlanta, where the political complex baffles analysis, and it was put down almost as soon as it started, mainly by Protestants themselves.

It is interesting to know how this spirit of coöperation was brought about, so that Catholics and Protestants living together as neighbors, regard one another as friends, and stand together to defeat the aims of bigots, who in their efforts to stir up strife in a community are common enemies

of all good men. The Catholic Laymen's Association of Georgia is, of course, the secret of it; but what is the secret of the Catholic Laymen's Association of Georgia?

Most persons would say that the secret is organization; that the Catholics of Georgia simply came together, organized, and showed that they intended "to stand for their rights," and the bigots subsided. But organization in the accepted sense of the term plays a minor part in the Georgia Laymen's plan; in fact, as between Catholics and their non-Catholic neighbors, it cuts no figure at all. And when it is considered that the latter outnumber the former by more than one hundred to one, and can be organized with equal if not greater facility, it is plain that the secret of the Georgia Laymen's success is to be sought elsewhere than in organization.

Should several different persons familiar with conditions in Georgia be asked to put their finger on the cause of the change that has been brought about in the last six years, they would each perhaps point to a different cause; which only goes to show that the secret of the Catholic Laymen's Association has several distinct notes. There is first of all the note underlying the name "Laymen." While the Association is in all things one with Church authority, it is distinctly an association of laymen, who support it, direct it, control it. While it has the approval and enjoys the good will of the Bishop of Savannah and of every priest in the Diocese, there is no priest among the officers or on any Board of the State Association or any of its branches. While all of the matter it publishes that relates to

Catholic teaching and practices is submitted for ecclesiastical approval, it is written by a layman, reflects a layman's thought, and presents the layman's point of view. Thus, in the most effective way is refuted the sophistical argument so often advanced by anti-Catholics who try to reconcile their hatred for the Church with their professed esteem for their Catholic neighbors and friends, namely, that Catholic laymen have no mind of their own but take everything blindly from their priests. That false idea cannot be entertained among honest persons who observe the work of the Catholic Laymen of Georgia.

Next is the note of localization—Georgia. It is not the Catholic Laymen's Association merely, but the Catholic Laymen's Association of Georgia. Thus it is not only laymen speaking to laymen on equal footing, but Georgians speaking to Georgians in terms of common interest. It is an eye-to-eye, a man-to-man, a heart-to-heart, programme. It has all the psychology of the *Sinn-Féin*.

Another note is the disinterestedness, the "Everything Free," of these Georgia laymen. They publish and send out pamphlets, buy and distribute books, answer any question asked and furnish any information desired, without charge. This may not seem of so much importance at first blush, but with the professional propagandists always charging and usually charging in advance for what they write or say, people gradually obtain the impression that to get the money is their primary aim,—which is, of course, true.

Moreover, the Georgia Laymen, as they announced in their first

public statement, "are not out for anything; do not want any office; do not propose any legislation; do not ask any favors; are not fighting anybody or opposing anybody, and seek only to bring about a friendlier relationship among all citizens irrespective of creed." It is because the non-Catholic people of Georgia, though at first they perhaps doubted that note, have been convinced that it is the true aim of the Catholic laymen of that State, that Catholics in Georgia are now respected by all of the best people, who waste no sympathy on the self-seeking professionals whose interests alone suffer when the people of a community irrespective of creed come to regard one another as friends.

Another item in the Georgia Laymen's programme is the personal note; not carried to the extent of personal contact, however, as this would be impractical in a State of the size of Georgia; but carried through all correspondence. No form letters are used. No stereotyped answers are given to questions asked. Every situation arising is faced as if it were new. Every misrepresentation published is dealt with as if it were original. Invariably, there is a personal note to be found in honest criticisms made on Catholics; the response to that note gives the answer a point it must otherwise lack, and if pains are taken to make no allusion that is calculated to offend, that personal touch is highly effective.

The Georgia Laymen do not argue, do not criticize, and seldom contradict. They deal in facts. As a rule, they leave deductions to the reader. They are never sarcastic, never "funny," never disdainful. They never lose sight of their

motto, "A friendlier feeling among all citizens irrespective of creed."

That does not mean a milk-and-water spirit, a spineless attitude, or a compromising policy. It means only: Catholics and non-Catholics live together as neighbors; shall it not be also, as friends? If some bigot or near-bigot answers that the Catholics must abolish the confessional, the Georgia Laymen reply: Catholics alone use the confessional, and we are satisfied with it; you do not use and ought to be satisfied without it. That closes the argument. Again, if some one says that Catholics have too much ceremony, too much pomp, too many prayers; the Georgia Laymen answer: these things please us, and whilst they may not please you, they are not intended for you; and again that closes the argument. A timely reminder of the Americanism that is expressed in the apt phrase, "mind your own business," does away with argument as to most of the anti-Catholic's stock-in-trade.

Some distinctive American note is constantly struck in the Georgia Laymen's work. This is, of course, a natural thing for Catholics, inasmuch as any distinctive American note is essentially Catholic; but there is much difference between asserting the Catholic note and insisting that it is American, and asserting the American note and showing that it is Catholic. The latter is the Georgia Laymen's way, and it seems to be the most appropriate approach for laymen; because it is presented as an assertion of their rights as citizens, put forward in a way that is not contentious but dignified, and which can not be construed as proselytising and can not be

resented by honest and intelligent persons.

It is the anti-Catholic who is un-American, as would be the anti-Baptist, the anti-Methodist, the anti-Christian. The pro-Christian stands on American foundations; the anti digs under them. And to the extent he succeeds in cutting under and dislodging the pillar of religious liberty, the members of every religious denomination are left in a position to be outlawed; their temple may at any time be shaken down on their heads. The safety of Christians in our country does not lie in their teachings, or in the virtue of their lives, for if that were true Our Lord would have been preëminently safe from the multitude. Our safety depends upon the stability and the integrity of our constitutional guaranties; upon the respect which the whole people entertain in their hearts for liberty of conscience; upon the good will and esteem which all honest and upright citizens of our country show towards their deserving neighbors, irrespective of creed. That is the American note which is dominant in all the work of the Catholic Laymen's Association of Georgia.

When they began their work, in 1916, there was but one paper in more than two hundred in all Georgia that never published misrepresentations of Catholic teaching or practice. Even the dailies were not always free of articles which, if not straightout anti-Catholic, nevertheless had that slant; and the country papers frequently carried articles appropriate to papers of the *Menace* type only. Still, there was only one strictly anti-Catholic paper; the others all had a legitimate field and only used anti-Catholic copy

by way of spice, as it were. But they used it frequently. During the first month of their work the Georgia Laymen would gather an average of about one hundred objectionable articles each week, each one of which was answered with a personal letter to the editor of the paper publishing it; always a short, friendly letter, in which it was assumed that the editor wished to print the truth only.

After two or three such corrections most of the papers discontinued the publication of all articles with an anti-Catholic flavor. Some papers persisted for months, until there could be no doubt in the mind of the publisher that the Laymen had come to stay; and he realized he could not go on forever deliberately inviting corrections that were certain to come, and to which he could rebut nothing when they did come, as the Laymen contented themselves with merely correcting the error made. One editor persisted for nearly three years. The Laymen wrote him eighty-seven letters; he never published, answered, or mentioned one of them; but the intervals between one outburst and another grew longer and longer. Finally, he published a stray paragraph which seemed intended to be complimentary to Catholics, and the Laymen wrote a brief note of appreciation, quite as if it were the first letter they had ever written him. That was the eighty-seventh letter. For more than three years that editor has not published an article to which Catholics may object.

To-day, one is safe in saying that the press of Georgia as a whole is freer from objectionable articles than the press of any other State. What this means to the

rising generation is worth pondering.

Another phase of the Laymen's work is their Question-and-Answer correspondence. They run an advertisement in the newspapers,—for one month in one congressional district and for another month in another district until the entire State is covered,—offering to answer any question concerning the belief or position of Catholics. The advertisement is set in display beginning thus: "ABOUT ROMAN CATHOLICS — *Get Your Information First Hand* — GET IT FREE." The variety and volume of questions brought forth in this manner when the State was first covered, taxed the Laymen's resources to the utmost; but the rule of writing personal letters only, was never relaxed. It meant time, labor, patience; but it paid in results.

Out of this phase of the work was developed the Laymen's pamphleteering activity, which has attracted more attention and is better known outside of Georgia than any other phase of their work, if we except *The Bulletin* which they issue fortnightly. When the trend of questions being asked indicates a marked and unusual interest in some particular subject of Catholic teaching, a pamphlet is prepared with the layman's touch, the local color, the friendly tone and the American note all incorporated, and this after being duly approved,—although the Imprimatur does not necessarily appear,—is sent out to a carefully built up mailing list of some thirty thousand non-Catholics dispersed throughout the State.

All this work is conducted from one central office by a Publicity Director, who is also editor of the

Laymen's *Bulletin*; and while there is a branch association in each of the principal cities of the State, their principal activity is to gather the necessary funds and to furnish the central office with information regarding local problems and conditions, so that the Publicity Director may at all times have a sort of birds-eye view of the State. To one who has observed this work from the beginning, perhaps the most gratifying feature of its development is the spirit of disinterestedness with which all of the Catholics of Georgia cooperate in carrying it on. No more disinterested body of men that is at the same time interested, is to be found anywhere. When all is said, this is perhaps the true secret of the Catholic Laymen's Association of Georgia.

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“Mediæval Heresy and the Inquisition,” by A. S. Turberville (London: Crosby, Lockwood and Son) marks a step forward towards better things.

One feels that one can discuss an issue soberly with Mr. Turberville, because he does not start off by insulting you and assuming that your motives are evil. He has made good use of the works of Msgr. Douais, Vacandard, and De Cauzous, and although his bibliography is far from complete—the omission of Jean Guiraud’s “*Cartulaire de N. D. de Prouille*,” containing perhaps the most complete study of Albigensianism ever written, is particularly to be regretted—still, the good will is there.

We may also recognize with genuine appreciation the author’s efforts to do justice to the higher aims of the institution itself and to the personal character of many of the inquisitors. Already in his preface he tells us “the traditional ultra-Protestant conception of ecclesiastical intolerance forcing a policy of persecution on an unwilling or indifferent laity in the Middle Ages is unhistorical.” So again he informs the reader:

“Often, beyond question, the judges were cruel; but, on the other hand, it is necessary to beware against accepting the traditional idea of the inquisitor as typical. In the Middle Ages, when he flourished, the inquisitor was not popularly regarded as a man destitute of human sympathy, an ogre; he was regarded, on the contrary, with veneration. Often he was a man of high intellectual attainments; educated and learned much beyond the ordinary; he had

studied in school and university and was a theologian, if not also something of a philosopher and a lawyer. Often, too, he was the most upright and honorable of men; and it is plain that men like Bernard Gui and Nicholas Eymeric had the highest sense of their responsibilities and the loftiest ideals for their fulfilment.”

Mr. Turberville is equally ready to pronounce a sentence of strong condemnation upon the anti-religious and anti-social tendencies of most of the medieval heresies which the Inquisition was instituted to repress. Speaking of those Paulician or Catharan opinions which, as he says, were by far the most influential and dangerous, our author declares that “their dualist theology was hopelessly pessimistic; their practical teaching a mere gospel of despair. The crude dualism and perverted antinomianism of the sect contained little indeed that either merited respect or promised lasting influence.”

All this is excellent, and we can only wish, with Fr. Herbert Thurston, S. J. (*Catholic Times*, No. 2775), that Mr. Turberville had had the time or the resolution to undertake the arduous task of sifting the pronouncements of Dr. H. C. Lea, whose eight stout volumes upon the history of the Inquisition he accepts as the final word on the subject. Unfortunately, no one has ever attempted to go behind Dr. Lea to the authorities which he quotes so confusedly at the end of each paragraph as if with the deliberate purpose of obstructing the verification he professes to court.

Mr. Turberville, indeed, seems to

consider Dr. Lea's work sufficient to guarantee any statement of fact that he makes. One is forced to observe that while Dr. Lea no doubt means to be honest, his bigotry often carries him to the very verge of bad faith. Take, for an example, his treatment of the "indulgence *a poena et culpa*" in his History of Confession (see Fr. Thurston in *Dublin Review* for January, 1900). Or take his pretended citations from St. Ulric of Augsburg in his History of Celibacy (I, 171 sqq.). The offence here is not so much that Dr. Lea quotes a spurious document, as that he professes, after careful examination, to have discovered that "its authenticity is generally admitted by unprejudiced critics," whereas, in point of fact, not one decent modern authority can be found to defend it (see the *Month*, March, 1907, p. 311).

If Mr. Turberville had himself studied the sources, instead of following the misleading data provided by Lea, he would in many cases have presented the matter in very different terms from those which he has actually chosen.

It may not be superfluous, in this connection, to call attention once again to P. M. Baungarten's book, "Henry Charles Lea's Historical Writings," New York, Jos. F. Wagner, 1909.

France's Falling Birth Rate

France gets frequent reminders of the danger that awaits her from the dwindling of her population. For years past the birth rate has been falling alarmingly, and in some years the deaths have been in excess of the births. Then came the war, with its huge total of losses. All sorts of measures have been taken to stem the evil and to

encourage marriage and larger families, but with little or no effect. Parliament has granted remission of taxation and increased pension rates, and even bonus on children above a certain number, and private persons have given sums of money to reward and assist large families. And yet the National Alliance for the Growth of the French Population now comes forward with statistics to show that if the death rate remains normal France will annually have 200,000 fewer inhabitants, and going further in their deductions declare that the population of France, which is 39,000,000 to-day, will be 35,000,000 in 1940, 31,000,000 in 1950, and 25,000,000 in 1965.

With whatever reserve we receive such calculations the prospect is sufficiently disquieting; it seems to spell *finis Galliae*.

Of course, all sorts of causes are at work, social and economic and domiciliar; but the long years of State efforts to suppress religion and secularize the school must also be taken into consideration. How greatly the religious factor counts in such a question ought to be appreciated from the returns in official reports. It is surely significant that the birth rate is highest in the towns and departments where religion is best observed and its influence strongest. The curse of M. Viviani's boast that anti-clerical governments were extinguishing the lights of heaven in the hearts of the people is coming home to roost.

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Present-Day Evils : Their Causes and Remedies

[After describing at some length "the evils of the times," Pope Pius XI says in his encyclical letter "Ubi arcano Dei":]

Now let us look more carefully into the causes of them, though we have already seen some of them through the natural connection. And before all we seem to hear the Divine Consoler and Healer of all human infirmities say once more: "All these evil things came from within" (Mark vii, 23). Peace was indeed signed between the belligerents, but it was written in public documents, not in the hearts of men; the spirit of war reigns there still, bringing ever-increasing harm to society. Too long did the law of violence prevail almost everywhere, and little by little it overcame among men the feelings of benevolence and compassion given by nature and perfected by the Christian law. Nor have they been resuscitated by this reconciliation of peace made in appearance, not in reality. So the habit of ill-will has become natural to many, and that blind law has come to dominate which saddened the Apostle Paul when he found it in his members fighting against the law of his mind. So it happens often that man no longer seems, what Christ commands that he should feel himself to be, brother to his neighbor, but a stranger and an enemy; the sense of personal dignity and human nature itself is lost; force and numbers alone count; men strive to overcome one another solely to get possession of as many of the good things of this life as they can. Nothing is less thought of among men than the eternal blessings which Christ Jesus offered, unfailingly, through His Church, for all to gain, and all

strive insatiably to attain the fleeting and failing things of earth.

But it is of the very nature of material things that, when sought unrestrainedly, they bring with them every sort of evil,—moral abasement and dissensions first of all. For as they are mean and common in themselves, they cannot satisfy the noble aspirations of the human heart, which was created by God and for God, and cannot rest until it finds true rest in Him.

And, further, as they are confined within narrow limits, the more they are shared, the less there is for each; whereas, on the other hand, the things of the spirit, the more widely they are partaken of, enrich all without ever diminishing. Whence it comes that the things of the earth, inasmuch as they cannot satisfy all alike or fill the desires of anyone, become causes of discord and sickness of spirit, as Solomon in his wisdom said: "Vanity of vanities . . . and affliction of spirit" (Eccles. i, 2, 14). And this comes on society as on individuals. "From whence are wars and contentions among you?" asked the Apostle James. "Are they not hence from your concupiscences?"

For no worse plague can be imagined, bringing trouble not only to families but to States, than the "lust of the flesh," that is the desire for pleasure; from the "lust of the eyes," that is desire for gain, arise class warfare and social egotism; through "pride of life," the desire of dominating others, comes party strife, leading even to rebellion against authority, treason, national parricide.

And it is from this intemperance of desire, sheltering itself under an appearance of public good or love of country, that come the rivalries and enmities that exist between nations. For this love of one's country and nation, though it incites men to not a few virtues and courageous deeds, when governed by the law of Christ, becomes the seed of many injuries and iniquities when, exceeding right and proper bounds, it grows into an immoderate love of one's country.* Those who are carried away by this [immoderate patriotism], assuredly forget, not only that all the peoples, as parts of the universal human family, are joined together as brothers, and that other nations, too, have the right to live and to aspire to prosperity, but also that it is never lawful or expedient to separate what is useful from what is right. For "Justice exalteth a nation, but sin maketh nations miserable" (Prov. xiv, 34). Advantages gained for the family, State, or public power to the detriment of others, may seem great and magnificent achievements, but they are not lasting and always carry with them fear of disaster, as S. Augustine wisely says: *vitrea lætitia fragiliter splendida, cui timeatur horribilius ne repente frangatur* ("De Civ. Dei.," lib. iv, c. 3).

That there is no peace to-day, and that all must long for it, to-

* This important sentence of the encyclical letter is omitted in the translation of the London *Tablet*, which we are using. The Latin text says: "Etenim hæc quoque patriæ gentisque suæ caritas, quamquam non parum habet ad plures virtutes atque ad fortia facinora incitamentum, si quidem lege christiana regatur, fit tamen multarum iniuriarum et iniquitatum semen, cum, æqui rectique fines prætergressa, in immoderatum creverit nationis amorem. Quo qui abrepti sint. . . ."

gether with the healing of so many existing evils, must be said again, and even emphasized. Long before the European war broke out, there prevailed, in the fault of men and States, a special cause of so many calamities, which the terrible conflict itself should have removed if only all had understood the lesson of these awful events. All know the words of Holy Scripture: "They that have forsaken the Lord shall be confounded" (Is. i, 28), and even more the warning of Christ Himself, Redeemer and Teacher of men: "Without me you can do nothing" (John xv, 5), and again, "He that gathereth not with me scattereth" (Luke xi, 23).

These judgments of God are lessons for all time, but they are specially applicable in our days. Because men have fallen away miserably from God and Jesus Christ, therefore they have been cast from their former happiness into this slough of misery, and that is the reason of the failure of all they do to repair the ills and save something from the wreck. God and the Lord Christ having been removed from the conduct of public affairs, authority is now derived, not from God, but from men, and it has come about—in addition to the fact that the laws lack the true and sound sanc-

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tions and the supreme principles of justice, which even pagan philosophers like Cicero recognized must be sought in the eternal law of God—that the very foundations of authority have been overthrown by removing the primary reason by which some have the right to rule, others the duty to obey. Hence inevitably came the shock to the whole of society, no longer supported by any solid safeguarding stay, with factions fighting for power and looking out for their own benefit, not for the country's good.

(To be continued)

The Church and the Penitent

"Most significant and thought-compelling" is what the editor of the *American Church Monthly*, an Anglican magazine, terms the following "parable" from André Maurois's "Les Silences du Colonel Bramble":

"O'Grady, you are an Irishman, tell me why the Catholic chaplains have more prestige than ours." "Padre," said the doctor, "listen to a parable; it is your turn. A gentleman had killed a man. He was not suspected, but remorse caused him to wander abroad. One day, as he passed an Anglican church, it seemed to him that he must share his burdensome secret, and he asked the vicar to hear his confession. The vicar was a well-educated man, a former student of Eton and Oxford. Enchanted at the rare opportunity, he cried eagerly: 'Certainly, open your heart, you can speak to me as a father.' The other began: 'I have committed murder.' The vicar jumped up. 'You tell me that! Wretched murderer! I am not sure that it is not my duty to take you to the nearest police station. At any rate, it is my duty as a gentleman not to keep you a minute more under my roof!' The man went his way. Some kilometers further he saw a

Catholic church. A last hope caused him to enter, and he knelt behind some old women who were waiting near a confessional. When his turn came he saw in the shadow a priest praying, head on hands. 'My father,' said he, 'I am not a Catholic, but I would like to confess to you.' 'I am listening, my son,' 'Father, I have committed murder.' He waited for the effect. The priest said gently: 'How often, my son?'"

The Doctor's little parable shows as well as could an hour's learned exposition the Church's attitude toward the sinner. Her high mission is to hallow her children and lead them to Heaven by changing sinners into penitents. So her confessors, though they have, of course, been trained always to act in the sacred tribunal like skilful physicians, prudent counsellors and just judges, fully realize that they must be, above all else, kind and patient fathers. They have learned from the example of the Good Shepherd Himself that every lawful means should be used to keep the sinner from going away unrepentant and unabsolved. Therefore, the confessor never seems to be surprised or scandalized at anything he hears, and with a hundred holy artifices encourages faltering penitents to cleanse their bosoms thoroughly from the perilous stuff that is ruining their soul's health. Encompassed with infirmity himself, he can feel for those who have been vanquished for a time in the never-ending battle they must wage with Satan, the world and the flesh. So he bends down, tenderly helps his penitents to rise, pours into their wounds oil and wine, and starts them forward again, heartened and rejoicing, on their way to heaven.

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A Sociological View of the Ku Klux Klan

Like all significant movements, the K.K.K. activities have already developed a "literature." The *American Journal of Sociology* (November, 1922) prints a review of "The Modern Ku Klux Klan," by Henry P. Fry, Boston, 1922. The reviewer recommends the book as a sound exposé of the methods and dangers of this sinister organization. He says:

"The facts given show clearly the manner in which the Klan functions to provide an opportunity for misfits, morons, and the socially unsuccessful to compensate for their own inferiority, and how it enables them by becoming members of the crowd to enhance their feelings of self-importance. It is gratifying, no doubt, for thousands who have never achieved anything in life to bamboozle themselves into thinking that they are essential parts of a movement that is '100 per cent American' and which is preventing this nation from going over the brink of destruction. With the aid of a mask and a white robe, and urged on by the mystery of a fiery cross, they can find a vent for their suppressions and project their self-antagonisms on to the helpless victims whom they attack. Wrapped in a closed system of ideas, they twist circumstances so as to justify their outrages, and actually seek praise for the high-handed manner in which they protect 'the sanctity of the home,'

'pure womanhood,' 'the superiority of the white race,' and other equally glittering generalities. The deplorable fact is, as the author's data make evident, that the Klan sets up an organization that is perfectly adapted to crowd thinking, and actually depends for existence upon this crowd thinking."

Mr. Fry "is on safe ground when he argues that the menace of the Klan is in the fact that its abstract aims, and its strict limitation of membership to native born, white, Protestant Gentiles, can be interpreted in such a way as to cloak any particular hate that a Klan member may be harboring in his mind. He sees, too, and clearly, that the existence of a masked group acting as an extra-legal agent gives opportunity for any band of lawless individuals to don the regalia, go out into the night, engage in the venting of personal animosities and then to shift the blame by making it appear that the Klan was responsible for the activity."

It is this fact—that membership in the Klan gives a chance to wreak vengeance for real or imaginary grievances under cover of a "masked group,"—which makes the organization hateful to all fair-minded Americans. Let us hope that the wider recognition of plain facts like this will soon put an end to the nefarious plottings of this utterly un-American institution.

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The Constitutionality of Certain School Laws

By the Rev. H. Loecker, Atkinson, Neb.

In No. 3 of the F. R. Mr. Chas. Korz, President of the Catholic Central Society, says that the complaint against obnoxious school laws voiced in a little article of mine in No. 1 of the F. R. "brings us no farther," that the thing that *would* "bring us farther" would be the settlement of the question, whether the Constitution of the United States gives to parents "priority of rights in matters educational." Mr. Korz also suggests that an "eminent Catholic jurist" should "concern himself in the matter purely from the point of court interpretation of the respective passages of the Constitution." How in view of Mr. Korz's specification of the crux of the matter he can conclude that the subject matter of my article brings "us no farther" may be hard to understand by a man whose mind is a little attuned to the laws of ratiocination and somewhat acquainted with the mode of procedure by barristers in cases of this kind. I must not trespass on your space by detailing the various angles of the arguments taken by counsel for the plaintiff in the several actions brought before State Supreme Courts for the setting aside of these restrictive laws and mentioned in my article. This, however, must be said: that in the very nature of the thing—of an action brought to set aside a law of a sovereign State—the weight of argument must center in the claim and proof that such laws are violative of rights granted to citizens not only by the constitutions of the States concerned, but also by the Federal Constitution,

and, hence, *a fortiori*, are violative of the paramountcy of parental rights in "matters educational." Surely, no jurist of any standing would neglect in his indictment of the constitutionality of a law of this kind to include in the gamut of grievances this "priority of parental rights." This was done by counsel in the cases cited by me. Precedents were also quoted by counsel wherein State Supreme Courts had held the rights of parents "paramount."

Yet, the Supreme Courts of Nebraska, Ohio, and Iowa upheld the constitutionality of these laws, and by so doing, impliedly affirmed that neither their State Constitutions nor the Federal Constitution guaranteed the "priority of parental rights" in "matters educational." As to the Federal Constitution, "priority of parental rights" seems never to have been passed upon in a *formal opinion* of the Federal Supreme Court except by way of "obiter dicta." Five "eminent jurists" in *our* State and the Supreme Courts of three States have failed to find an interpretation of the respective passages of the Federal Constitution in a formal opinion by the Federal Supreme Court. To *get* this very interpretation of these "constitutional passages" is the purpose of the present action pending before the Federal Supreme Court, of which I made mention in my former article. If the Court should affirm "the priority" of parental rights as a constitutional one, these restrictive and abolitionary laws will become *ipso facto* unconstitutional, be-

cause of the indisputable fact that they contravene in their very nature and evident *intent* this "priority" of parental rights. Other States will then be deterred from passing similar laws in the future.

Yet it must not be overlooked that we claim unconstitutionality on other grounds than this. The whole matter is, after all, not a matter of parental rights *only*. We further claim that other fundamental constitutional rights are invaded by these laws,—rights contained in the Constitution not merely by logical *implication*, as is the case with "priority" of parental rights, but *explicitly* proclaimed in this instrument and its Bill of Rights. The question of the "priority of parental rights," as a constitutional one, is a question of *fact*. The other constitutional rights whose violation we affirm, *are* constitutional facts. In the former case the Court will have to determine whether such a constitutional right of "priority" *exists*; in the latter it will have to adjudicate the question whether these laws contravene *explicitly* affirmed constitutional rights. Hence it is conceivable that the Court may not rule on the priority claim at all, but base a favorable decision on other grounds.

Even in an unfavorable decision the "priority" claim may be denied only by *implication*, avoiding a formal opinion on this point, thus leaving the point still unsettled and open to further debate.

It seems to me that it matters little whether the "eminent jurist" or jurists acting in our behalf are Catholics or not. I have seen briefs on this matter, and they are as full of cogent, bed-rock touching arguments as an egg is full of meat. *Our* eminent "Catholic jurist" is a man of brilliant parts, as a constitutional lawyer the peer of any in the West, maturely versed in all the philosophic and scholastic dialectics with which learned Catholics are wont to fight the devil of State monopoly in "matters educational." Be this said in gratitude for the inestimable services rendered to us, to God, and to the Church in this fight by this "eminent Catholic jurist."

—◆◆◆—

The person who would retain the friends he makes, must not be too ready to cast aside old friends for new acquaintances. He must realize that friendship entails a certain amount of sacrifice and that it can never be all take on one side and all give on the other. Above all, it demands loyalty, and the loyalty one shows towards his friends is the test of how real that friendship is.

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A Protestant Scholar's View of the Catholic Church

We are indebted to Father Anthony Huonder, S. J., of Exaeten, Holland, for the following valuable extract from a paper by Prof. Fairbairn (presumably Andrew Martin Fairbairn, the well-known Scottish Congregationalist), in the *Contemporary Review*, Feb. to June 1885, titled "Catholicism and Apologetics." The passage occurs in the course of a sharp criticism of Ward, Lilly, and especially Newman, and is not without apologetic value. It runs as follows:

"If to be at once the most permanent and extensive, the most plastic and inflexible, ecclesiastical organization were the same thing as to be the most perfect embodiment and vehicle of religion, then the claim of Catholicism were simply indisputable. The man in search of an authoritative church may not hesitate, once let him assume that a visible and audible authority is of the essence of religion, and he has no choice; he must become, or get himself reckoned, a Catholic. The Roman Church assails his understanding with invincible logic, and appeals to his imagination with irresistible charms. Her sons say proudly to him: 'She alone is Catholic, continuous, venerable, august, the very Church Christ founded and His Apostles instituted and organized. She possesses all the attributes and notes of catholicity—an unbroken apostolic succession, a constant tradition, an infallible chair, unity, sanctity, truth, an inviolable priesthood, a holy sacrifice, and efficacious Sacraments. The Protestant churches are but of yesterday, without the author-

ity, the truth, or the ministries that can reconcile man to God; they are only a multitude of warring sects whose confused voices but protest their own insufficiency, whose impotence almost atones for their sin of schism by the way it sets off the might, the majesty, and the unity of Rome. In contrast, she stands where her Master placed her, on the rock, endowed with the prerogatives and powers He gave, and against her the gates of hell will not prevail. Supernatural grace is hers and miracle; it watched over her cradle, has followed her in all her ways through all the centuries, and has not forsaken her even yet. She is not like Protestantism, a concession to the negative spirit, an unholy compromise with naturalism. Everything about her is positive and transcendent; she is the bearer of divine truth, is representative of the divine order, the supernatural living in the very and before the very face of the natural. The saints, too, are hers, and the man she receives joins their communion, enjoys their goodly fellowship, feels their influence, participates in their merits, the blessings they distribute. Their earthly life made the past of the Church illustrious; their heavenly activity binds the visible and invisible into unity, and lifts time into eternity. To honor the saints is to honor sanctity, the Church which teaches man to love the holy helps him to love holiness. And the Fathers are hers, their labors, sufferings, martyrdoms were for her sake; she treasures their words and their works; her sons alone are able to say: 'Athanasius and

Chrysostom, Cyprian and Augustine, Anselm and Bernard, Thomas Aquinas and Duns Scotus are *ours*, their wealth is our inheritance, at their feet we learn filial reverence and divine wisdom.' But rich as she is in persons, she is richer in truth, her worship is a glorious sacrament, her mysteries are a great deep. Hidden sanctities and meanings surround man; the sacramental principle invests the simplest things, acts and rites, with an awful yet most blissful significance, twines all worship now into a divine parable, which speaks the deep things of God, now into a medium of His gracious and consolatory approach to men and man's awed and contrite, hopeful and prevailing, approach to Him. Symbols are deeper than words, speak when words become silent, gain where words lose meaning, and so in hours of holiest worship the Church teaches by symbols truths, language may not utter. And yet she knows better than any other how to use reasonable speech; the Fathers and doctors of theology have been hers. For every possible difficulty of the reason, or heart, or the conscience, she has not one, but a thousand solutions. If men are gentle of heart, and do not like to think that all men without the Church must be lost, distinctions are made as to the body and soul of the Church, as to kinds and degrees of ignorance, softening stern doctrines into tenderness. If they have difficulties about infallibility, whether due to papal sins and blunders in the past, or freedom in the present, or progress in the future, they can easily be obviated by methods of interpretation and known and

noted constitutional limitations. In the Church alone has casuistry become a science so perfect as to have a law and a cure for every real or possible case of conscience, in her schools theology has become a completed science, which has systematized her body of truth, explicated her reason, justified her being and her claims. And so the Catholic Church is in a sense altogether her own, not only an ecclesiastical institution, but a religion, a system able to guide the conscience, satisfy the heart, regulate the conduct, adjust and determine the relations of God and man."

A Challenge to the Priesthood

Father John Handley, C.S.P., says in a recent article in the *Missionary* (XXXI, 9):

"I was introduced to Sam Jones one day on the train, shortly after I began to work at Winchester, [Tenn.]. Sam Jones was the proto-Billy Sunday, and the best of the kind. I asked him what he thought of my prospects. After a moment's hesitation he said, 'You will never win the Southern people. And I'll tell you why. Their hatred and distrust of Catholic priests is insuperable. The less they know of them, the worse their opinion of them is. I suppose there never was a priest in my home county, but there isn't an old woman in the county who couldn't tell tales against Catholic priests by the hour. This prejudice is too old and too strong for any priest to get a hearing, and if you can't get a hearing, how can you hope to win them? But wait a minute! I'll tell you something else. If you come at them with the Sisters, that's another story.

The Southern people will never forget what the Catholic Sisters did for Confederate soldiers on the battlefields and in the hospitals. Yes, they will trust the Sisters.'

"His prediction was dramatically verified. We labored at Winchester like beavers for over seven years. We built splendidly. We brought on great dignitaries and great preachers. We gathered there the first national convention of missionaries to non-Catholics. We gave missions repeatedly in the town and in the country places. Scarcely a country school was slighted. We visited indefatigably the twenty mission stations in our wide territory. And for seven years we labored without fruit. Then we established the Sisters' School. It broke the ice of distrust. Non-Catholic women, as well as children, attended it and learned to confide in the good Sisters. And within the next eighteen months we baptized one hundred and fifty converts! Steadily, quietly, that gentle, salutary influence continues to remodel the homes and hearts of a simple and worthy people, whose meekness will obviously one day inherit the land. Often now we hear the unchurched critics of the local religious drama make the prophecy, 'The Catholics are going to take the town.'

'But the first half of Sam Jones' verdict is a challenge to the priesthood, and after fifteen years' rumination on my failure in Tennessee I am convinced that the real South, the great rock-ribbed backbone of the South, the Southern people I have been trying to describe in this sketch, will never be reached until we take up that

challenge and seriously set about winning their whole-hearted respect and confidence in the Catholic priest as the ambassador of Christ."

Correspondence

A Correction

To the Editor:—

Allow me to call your attention to a mistake made by your reviewer of *Pesch-Frick*, "Inst. Logicae et Ontologicae," in your No. 3, p. 66. He speaks of Fr. Gredts, O.P. His name is Gredt, and he is O.S.B., a monk from Seckau, Steyermark, now professor at the Collegio di Sant' Anselmo, Rome. You will oblige us by making this correction.

FR. JOSEPH SITTEAUER, O.S.B.
Muenster, Sask., Canada.

The Eucharistic Fast

To the Editor:—

That the present discipline of the Church with regard to the Eucharistic fast acts as a deterrent in many cases to daily and frequent Communion is an established fact. Still more incisive is its effect on the health of the average priest and on his Sunday work. It is no easy task at any time to be saying two Masses and preaching two sermons, even though short ones, on an empty stomach. How many useful missionaries lives are shortened through holy obedience to this rigorous law of our Church God alone knows.

Since it is the desire of the Church that we return to the custom of frequent Communion, as practiced in the primitive Church, her children may well look forward to a return also of a milder discipline on the Eucharistic fast, resembling that of the first centuries. The difficulty will be the exclusion of excesses in any form which would in themselves constitute or imply irreverence toward the Bl. Sacrament. The most practical plan that suggests itself to me would seem to be an abbreviation of the time of fasting

before Holy Communion. Thus instead of being obliged to fast from midnight on, the law might demand that we fast one hour before approaching the Holy Table. This ruling might be limited to those who receive at least once or twice a week.

MISSIONARY

Drifting into Infidelity

To the Editor:—

Under the title, "The Peril of Protestantism," the *Minneapolis Journal* of February 13th, 1923, reprints the following from *Scribner's*:

"The constantly dwindling Sunday morning and evening audiences, the conspicuous absence of youth, and the silent protest of many who faithfully attend, indicate unmistakably that in a majority of Protestant churches, where everything else is made secondary to the sermon, all is not well. Dr. Francis E. Clark, in a significant article in the Oct., 1922, *Yale Review*, on the 'Menace of the Sermon,' has courageously diagnosed this 20th century peril in Protestantism. He points out that too often the pastor is called to a church not because of his ability as a practical spiritual leader, but because of his reputation as a preacher; that the tragedy of many a pastor's life is the obligation and his own inability to produce every year 50 or 100 memorable sermons; and that this 'sermonolatry' develops sermon tasters rather than active efficient Christians."

To which we add that a number of years ago we met, in a formerly Catholic, but now partly Jewish section of Chicago, a crowd of very polite young Israelites. Curiosity prompted us to inquire whether they attended the services in the nearby synagogue regularly, to which they all responded in the negative, preferring, they said, to "leave such humbug to the old people." This defection among Protestants, and even among the sons of orthodox Jewish parents, is deplorable indeed, because, since they refuse to embrace a religion of sacrifice, to enter the Catholic Church, wherein they find stumbling blocks, as, *e.g.*, reg-

ular attendance at Mass on Sundays and holidays, fasting and abstinence, and still worse, confession, they are sure to fall a prey to infidelity.

About a year ago we asked a very pious Methodist, the son of a Methodist preacher, to explain why so many young Methodists refuse to attend church upon reaching their 15th or 16th year. He replied: "Because they do not find in their church what they are looking for, and what they need. Too many clergymen are making desperate efforts to furnish all kinds of entertainment, in order to draw the people, but fail, because the people want Christianity."

In the year 1921 we read the programme of a baptismal service, which happened to be staged in this very town. Among the different numbers we noticed recitations by the most efficient pupils of the various Sunday school classes, some songs, and a few whistling solos by a Miss B. No wonder that intelligent people become disgusted with this kind of "divine service"!

FR. A. B.

Again we are assured that at last the influenza germ—the bacterium pneumosintes—has been isolated, and all that is necessary now is to put some salt on its tail for mankind to be completely safe from the depredations of this man-eating shark. So small is it, according to the report of Dr. Simon M. Flexner of the Rockefeller Institute for Medical Research, that it must be magnified 1000 times before it is visible under the microscope. Yet it has been equipped by the doctors with such power that the invading hordes of any hostile army constitute mere pygmies in their ravages as compared with a few of these little fellows.

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Notes and Gleanings

The London *Morning Post* hails the Holy Father's encyclical letter "*Ubi arcano Dei*" as a pronouncement upon which Protestants and Catholics "will not only agree but will admit the shrewdness of the Pope's complaints concerning certain social evils of the day." Among these are class warfare, the provocative and insulting ostentation of the "*nouveaux riches*," and the spirit of exaggerated nationalism and self-determination.

In France, the *Journal des Debats* proclaimed that "the Catholic world will receive with filial piety, and the whole world with respect, the grave and noble words which Pius XI has just addressed to the bishops. The sentiment by which they are inspired, the feeling they arouse and the lessons they contain are of a sort to hold the attention of peoples and of governments at a time when the impatient hope for the peace which so many efforts have failed to establish, runs the risk of becoming dumb from anger and despair. To the impotence of men, cruelly emphasized by the sterile efforts and the dangerous convulsions of the past four years, the Pope opposes the omnipotence of God, the efficacious action of a moral and social rule which the growing adhesion of civilized nations consecrates with the experience of the ages."

These social and peace questions are essentially moral questions, and the remedy for the world's ills lies on the lines traced by the Pope, who sums them up so admirably in the motto for his Pontificate—"Pax Christi in regno Christi."

In the January number of the *Month* Father E. Boyd Barrett has an article discussing the difficult problem of "How Soul and Body Interact." Modern applied psychology is materialistic in its outlook. It behooves us to refute its errors and at the same time to assimilate the truth it has garnered in the inter-

ests of the old philosophy of the Church. The biology of the mind has to be studied as well as the biology of the body. The writer sets forth clearly the lines of relationship between the two.

In the same number of the English Jesuit Review Father H. E. G. Kope bombards "The Fallacy of 'Reunion.'" The Church of Christ, he says, cannot be, is not, and never has been, divided; she alone possesses the whole deposit of revelation. Therefore, there can be no question of reunion with her, but only of union, by submission to her ruling and teaching. The Anglican Church is the daughter not of Rome but of Elizabeth, a new body formed out of apostates from Rome, a body that never was united with Rome. Reunion with Rome is, therefore, a fallacy.

The sudden death of Mr. Cyril Ranger Gull, better known as "Guy Thorne," recalls his story, "When it was Dark," which was reprinted serially by many American newspapers and supplied a text for many preachers. The book had a sale of over half-a-million copies. In its notice of Mr. Gull, the *Times* said that "he was fond of travelling." But it gave no hint of the most important of his journeys, his spiritual journey to Rome, which he has described in his autobiographical novel, "When the Wicked Man."

The permission granted to the Palestine Exploration Fund to make an attempt to discover the so-called "Tomb of David" has met with opposition in Rome. The *Corriere d'Italia* says that the Italian government should interest itself in these questions, which under the appearance of archaeological research conceal a very serious political problem. It has often been proved, the *Corriere* adds, that the supposed Tomb of David is not the same as the one which has been venerated by the Mahometans. Encouraged by the Supreme Council and the British High Commissioner, they have used this as a pretext to turn the Cenaculum—an historical possession of Italy—into a mosque.

The new exploration will therefore be of great value, but should not conceal an effort to destroy Italy's claim to the Cenaculum. "Italy cannot allow this *status quo* to be altered without her knowledge. If David's Tomb is of historical importance, the importance of the Cenaculum is far greater."

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"The Disadvantages of Being a Woman," by Grace Ellison (London: Philpot), is a serious, well thought out discussion on the disabilities under which a woman labors in life and the professions. There is, says the writer, something fundamentally wrong with the "woman's movement." The feminist leaders have been too hasty, and too much animated by hostility to man. It must be recognized, she thinks, that woman can only supplement, never replace man in the professions, the business world, or on the land. She is always hindered by her physique. Of politics it is too early to speak; though individual women are magnificent, "to trust them collectively is futile as yet."

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The late Father Bernard Vaughan, S.J., was noted for his apt and terse sayings. There was, for instance, the retort he made when asked at a dinner party what he would do if Henry VIII, of whom a portrait hung on the walls, were to step down out of his frame: "I should ask the ladies to leave the room." There were other familiar words—words that he transmuted into

mots: "I believe in the God who created Mr. Wells, and not in the God whom Mr. Wells has created"; "I object to the sea-front, go-with-the-times girl, the girl with even less in her than on her"; "If you want to build character, do not hope to build on whipped cream under a coronet—it must be formed and modelled like a block of marble under the chisel and hammer of suffering." Of the falling birth-rate he said: "We are a nation travelling to the cemetery"; women who "ought to be trundling baby-carriages are flying about the country in motor-cars"; there are "more petted dogs than petted children in London."

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Several cities in Norway have solved their motion picture problems in a way that seems satisfactory. These towns own and operate their film theaters and devote the net profits to various cultural enterprises. In Christiania, with a population of 260,000, the net profit in 1921 was \$350,000, and this sum has been allotted for 1922 to a studio building of a noted sculptor, to a people's theater, to a concert hall, to the advancement of natural sciences, and to a music pavilion. In Trondhjem, well up toward the Arctic Circle, the motion picture profits of \$90,000 were distributed in a similar manner. There is a fine appropriateness in using the popular desire for a possibly lower form of art to promote higher artistic expression for the people's enjoyment and benefit.

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BOOK REVIEWS

"Spiritism and Common Sense"

This is a book by a writer who is both a theologian and a "magician." Father C. M. de Heredia, S.J., learned the secrets of mystification in his youth from the "Great Herrmann" and can reproduce all or almost all the tricks for which spiritistic mediums are famed. Such a man is particularly well qualified to judge of Spiritism, and if he assures us that communication with the spirit world has not yet been scientifically proved and that Spiritism is a mere hypothesis, which may possibly explain the few phenomena that cannot be ascribed to natural forces or to trickery, but labors under the handicap of fraud all through its history, from the famous Fox sisters to its latest exponents—we are inclined to attribute great importance to his views, which he sets forth with the clearness and logical acumen of a trained Scholastic. After reading Fr. de Heredia's explanations and witnessing his exposures of Spiritism,—it is hard not to be convinced that "the natural theory" offers the most probable explanation of psychic phenomena. Perhaps, as the author suggests, the solution of the problem that vexes the blurred vision of to-day may lie in telepathy or some allied study. The book is beautifully illustrated and deserves a place in the library of every student who is seeking for the truth in this tempting but dangerous realm of research. (New York: P. J. Kenedy & Sons.)

A Review of the Protestant Churches

A convert "who has tried them," subjects "The Churches of England," *i. e.*, the Anglican and the so-called Free Churches, which are identical with the leading Protestant denominations existing in this country, to a searching examination in the light of Holy Scripture and history. The booklet contains 145 pages, 16mo, and is couched in the form of questions and answers. Most attention is paid to the Anglican Church, because it is the most important Protestant church and because one of its "two contradictory voices" speaks with a quasi-Catholic tone. Over against all these quarrelling sects the author sets the picture of the Roman community, the one organized body of believers, with one central diocese as the pivot of the whole, the nucleus of historical Christianity, *the Church*, with which the faithful everywhere are bound to agree. It is unique, for its Founder established no other; it is one and the same communion wherever its members dwell, for its Pope, under God, is the lord of all; it

is one and the same communion in every age, the same identical body of Christ to-day as it was on the first day of Pentecost. It has never been divided, and though its members differ in their views on a thousand subjects, including minor matters of religious belief and practice, they all hold the dogmas of faith and morals which the Church has settled by infallible decisions. "The Churches of England by One Who has Tried Them" is a splendid booklet to put into the hands of Protestant seekers after religious truth. On the choice of a religion and a church, rightly or wrongly made, depend much happiness or misery in this life and an eternity of happiness or misery in the life to come. (London: Sands & Co.; St. Louis, Mo.: B. Herder Book Co.)

"The Christian Family"

Under this modest caption Margaret Fletcher contributes to the "Catholic Manuals for Social Students" a booklet (102 pp. small 12mo) on that important and divinely established institution without the restoration of which no social reform plan can succeed. She studies the family as the unit from which society is built up, and shows that unless the family is restored to its rightful place, society is doomed to destruction. The substitution of the State for the parent will ultimately bring about its ruin. State action tends to create parasites, mediocrities, and incapables, as surely as family responsibility engenders unselfishness, frugality, effort and courage. Mrs. Fletcher pleads especially for such social reforms as will relieve families from the economic pressure which makes the employment of married women a necessity. "What we have to guard against," she says (p. 100), "is the tendency among many contemporary reformers to look for substitutes for the family in State action, instead of restoring the family to healthy functioning. The State now educates children; it makes itself responsible for their medical care, and, in some large centres, has provided them with daily meals in school even during holidays. There are advocates of municipal washing houses and municipal kitchens and municipal restaurants. We hear of kindergartens being opened for children of two years of age. This programme leaves nothing for parents to do except to beget offspring, and no use for the home except as a place for sleeping. The effect of these measures is not so much to relieve parents as to facilitate industrialism: the absorption of more and more women into the factories, and substitution of the picture theatre and dancing hall for the home, as the

place where rest and recreation are sought. By these means money and spending power are increased, but not wealth or virtue." (Oxford: The Catholic Social Guild; St. Louis, Mo.: B. Herder Book Co.)

Literary Briefs

—"A Day's Retreat in Preparation for Holy Communion," by the Rev. Robert Eaton, is designed principally for adult converts who are preparing for their first communion. The work is well done. (B. Herder Book Co.)

—"Verses for Various Occasions," by Mary Christian Austin, Editor of the *North American Teacher*, is an acceptable little volume of delightful verse. The illustrations by Harriet O'Brien deserve commendation. The book may well be used for "memory lessons" in Catholic class-rooms. (The N. A. T. Pub. Co.)

—"A Manual of Missions," by the Rev. Walter Elliott, C.S.P., is an outline of mission practice among both Catholics and non-Catholics. The wide experience of the author will make this volume of value to those engaged in giving missions. A complete index, however, would add considerably to its usefulness.

—"Some Economic and Legal Aspects of the Open Shop," by Leon B. Lamfrom, Counsel for the Milwaukee Employers' Council, is a presentation of the traditional viewpoint of the employer. The author is neither original nor interesting. Neither employers nor employees have so far struck the fundamental note in this problem. One group is blind as the other.

—We are sorry to learn that the *Irish Theological Quarterly* (Maynooth), "owing to an accumulation of difficulties partly arising out of the abnormal conditions which at present prevail in Ireland," has suspended

publication for the present, and we sincerely hope that with a return to more normal conditions this leading theological review of the English speaking Catholic world will resume its honored place among scientific periodicals.

—"Josue, Richter, Ruth" is a publication of the Volksvereinsverlag, M.-Gladbach, in which these beautiful inspired writings are translated into German and clearly explained. The work takes into account the latest Old Testament researches of Catholic scholars, of whom the present writer, the Rev. Dr. C. Dimmler, is not the least. German Catholic parishes should avail themselves of this publication.

—"The Divine Counsellor," by M. J. Scott, S.J., is in form and method like the Imitation of Christ. Father Scott is our modern à Kempis. Could more be said in praise of him or his work? He hammers away at the old truths much like the Little Hammerer of old, but with a modernity that is truly refreshing. We trust that this work will find a legion of readers—or should we say meditators?

—"Das Gesetzbüchlein der Königin" is a presentation of the common rules of the Sodality of the Blessed Virgin Mary in meditation form. The work has been done by Fr. Hubert Hartmann, S.J., whose idea is that the cause of the Sodality can be furthered in this manner. The present reviewer hopes that this is true, though he must confess to some skepticism. The meditations are well adapted for the use of religious. (Joseph Kösel and Friedrich Pustet, Munich).

—Before his death, in 1919, Professor F. Haverfield undertook to re-edit the "Agricola" of Tacitus in the light of the two new MSS.—one the archetype of all the rest—which have been discovered since Fourneaux's critical edition appeared in 1898, and the later knowledge resulting from the progress of archaeological research. The task, however, was still far from being ac-

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complished when he died, and it has since been completed by Mr. J. G. C. Anderson.

—Mr. Humphrey Milford has been appointed agent for the British Empire and the United States for the publications of the "Societas Spinozana"—an international society, founded in Holland, which has for its object the promotion of Spinoza research and the re-publication of rare books by or on Spinoza. It is proposed to publish an annual volume of Spinoza studies, "Chronicon Spinozanum," and also a series of volumes to be called "Bibliotheca Spinozana."

—The readings for the members of the Third Order of St. Francis, published in booklet form under the title of "The Invincible Prefect," are well done in conversational style. The Invincible Prefect is the model of life for the members of the Third Order. His conversations are truly instructive and edifying. Tertiaries should profit by these readings and place them in the hands of others, who may be induced to enroll in the Third Order of the Poverello. (Seraphic Chronicle, 213 Stanton St., New York City).

—"Cloister Chords," by Sister M. Fides Shepperson, is a beautiful little garland of literary flowers, of the sweet, choice, delicate kind that seems to thrive so well in convent gardens. The intellectual tone is strong and sure. These are not the outpourings of a vapid refinement. Here is solace, contentment, joy, and resignation—and through them all runs a strong Christian hope. Like beautiful flowers they are to be enjoyed in brief pauses from the strife and turmoil of a sordid world. (Pittsburgh, Pa.: Mt. Mercy Academy).

—Dr. Ellsworth Huntington, of Yale University, whose book on "Civilisation and Climate" traced the strong influence of climate upon human progress, has collaborated with Professor S. Sargeant Visser, of Indiana University, in a study entitled "Climatic Changes: Their Nature and Causes," which goes deeper into the same subject. (Yale University Press). It presents the theory that not only do sun spots regulate our climate, but the sun spots themselves are caused by the conjunction of the planets, as well as by the less regular but more disturbing influence of other stars which pass our solar system in their journey through space.

—"The Things That Are Caesar's—A Defence of Wealth" by G. Morrison Walker, author of "Measure of Civilization," etc., is absolutely worthless and positively harmful. Wealth needs no defense; but its unequal distribution in this country needs careful examination as to its fundamental causes and possible correction. The author does not even suspect this phase of the question, much less attack it in his book. He is just one more of a long line of pseudo-economists who have erred grievously in these matters.

He is not the only one who, according to an old adage, can use Scripture for his purposes. The book is not worth a minute of anyone's time.

—Denis A. McCarthy, LL.D., asked in his address to the graduating class of Boston College, June 21, 1922: "What are you going to do now with the training you have received, with the knowledge you have gained? What use are you going to make of yourselves and your developed powers?" Mr. McCarthy's question is pertinent, for even more significant than the numerical defections from our ranks is the defection of Catholic talent. What becomes of it? The orator on this occasion attempts to point out in a striking manner the path our college graduates should follow. This is not the first attempt to do this necessary piece of work, nor will it be the last. For, the fact remains that neither Mr. McCarthy nor anyone else in this country, so far as we are aware, has hit upon the fundamental reason for the defection of talent in the ranks of our young Catholic college men and women. Until that is done, such themes as the "Responsibility of the Catholic College Man" cannot be adequately treated. If the reprint of this address is an indication of Mr. McCarthy's powers, to hear him must be a distinct pleasure.—H. A. F.

New Books Received

- Carina.* A Novel by Isabel C. Clarke. 393 pp. 12mo. Benziger Brothers. \$2 net.
- The Churches of England.* By One Who Has Tried Them. 145 pp. 16mo. Sands & Co. and B. Herder Book Co. 60 cts. net.
- The Anchorhold.* A Divine Comedy. By Enid Dinnis. 253 pp. 12mo. Sands & Co. and B. Herder Book Co. \$2 net.
- Catholic Ritual and Tradition.* By Rev. Francis H. Prime, C.S.S.R. xx & 118 pp. 12mo. Sands & B. Herder Book Co. \$1.25 net.
- Initiation for Parish Social Clubs.* Issue No. 1 of the O.S.O. 1923 Parish Information Service. 20 pp. 16mo. Y.M.S. State Office, Effingham, Ill.
- Cecil, Marchioness of Lothian.* A Memoir Edited by her Granddaughter Cecil Kerr. xi & 244 pp. 8vo. Sands & Co. and B. Herder Book Co. \$3.75 net.
- Tractatus Canonico-Moralis de Sacramentis iuxta Codicem Iuris Canonici.* Auctore F. M. Cappello, S.J. Vol. III: De Matrimonio. xii & 952 pp. 12mo. Turin, Italy: Pietro Marietti. L. 30.
- Catechism of the Council of Trent for Parish Priests.* Issued by Order of Pope Pius V. Translated into English with Notes by John A. McHugh, O.P., and Charles J. Callan, O.P. xxxvii & 603 pp. 12mo. New York: Joseph F. Wagner, Inc. \$5 net.

The Fortnightly Review

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March 15, 1923

A Programme for the Conservation of Catholic Truth

By P. H. Callahan, K.S.G., Louisville, Ky.

Recently a member of the hierarchy in discussing the spread of Catholic truth used the expression, "science of propaganda," and in this phrase, to my mind, put his finger on a vital, though none too sensitive nerve of Catholic endeavor to develop a practical plan for acquainting our fellow-citizens on points of Catholic faith that bear on American citizenship.

The experience which my colleagues and myself have had in this field, first with the Religious Prejudice Commission; later with the Georgia Laymen's Association; recently in our own city of Louisville of "Bloody Monday" fame, which Ku Klux organizers and anti-parochial school agitators now consider an unprofitable field and waste no time in, leads me to venture some suggestions that may not be without value to others in working out the "science of propaganda."

What we would put first in any plan to remove the causes inciting to religious hatred, is the personal note, brought out in personal contact between friends, wherever this is practical, otherwise through letters and literature containing something personal to tie up the one who receives with the one who sends, so that the interest of the former will be caught and he will appreciate the attention shown him as a mark of personal favor.

Nothing is equal in this respect to an article or a speech of one's own, sent out under one's own name to a list of acquaintances and friends, and dealing in a public-spirited way with some Catholic principle touching our fundamental relations in society.

If, however, one is not accustomed to writing or speaking for publication, there is an abundance of excellent material to be had from our Catholic periodicals,—*America*, *Ave Maria*, FORTNIGHTLY REVIEW, *Extension*, *Queen's Work*, *Catholic World*, *Sacred Heart Messenger*, *Our Sunday Visitor*, or the *Catholic Mind*, which latter carries some of the best articles that appear in Catholic periodicals, comes out in pamphlet form, and could be readily distributed, with good effect, to a circle of friends, the name on the covering being sufficient to win first attention.

In cases where that personal note is not available, there must nevertheless be a sponsor for the matter sent out. Anonymously distributed literature seldom gets attention from persons whose attention is worth while, and the first axiom of the "science of propaganda," it would seem, is to get the attention of worth while persons whose views have weight in the community and whose attitude and opinion carry conviction. We here in Louisville

have the "Catholic Conservation Council," or Committee, if one prefers to call it such, the name "Conservation" being deemed by us preferable to "Truth," which to many is suggestive of a question of veracity; or to "Extension," which is apt to be construed as going into the other fellow's territory; or to "Welfare," which is associated so largely with charitable work. "Conservation" is taking care of one's own; it is minding one's own business and is in no way offensive or "touchy."

While there will be all sorts of opinions regarding the name most suitable, there can be only one opinion as to the importance this item plays in getting attention, and without getting that, the best literature ever written is so much waste-paper; hence, the procedure adopted for distribution is of greater consequence than the matter to be distributed, although it is the phase to which, as a rule, the least thought is given.

In the art of salesmanship it is called "The Proper Approach."

Academic Freedom in Minnesota

The Committee on Universities and Schools of the Minnesota House of Representatives has unanimously recommended for passage a bill which relieves the Board of Regents of the State University of its present arbitrary power to discharge members of the faculty. Instead, the bill requires that the trial of a member of the faculty shall be conducted by the faculty itself.

The introducer of the bill claims that its purpose is to give every professor "a reasonable chance to defend himself against the Board of Regents should he be

discharged without any stated reason." He introduced it in order to do away with the oppressive interference with faculty independence which, under the leadership of Pierce Butler, the Regents have recently exercised. The faculty itself resented this interference. Shortly after the arbitrary discharge of Dr. Schapner, in 1917, without semblance of legal process (F. R., XXX, 3), the faculty passed a resolution demanding a hearing before a faculty committee, prior to any action by the Board of Regents to discipline an instructor.

"For five years," comments the *New Republic* (No. 429), "the immediate masters of the university, the Regents, ignored the academic process. Now the masters of the Regents have taken a hand in the controversy. Whether the Farmer-Labor group is strong enough to carry this measure is doubtful. The opposition is telling the people 'that professors who are gentlemen and scholars seldom have to trouble their heads about academic freedom.' But the faculty troubled its collective head at least five years ago. The voters are troubling their heads about it now. A number of legislators are troubling their heads about it. Eventually more heads may be troubled in other States."

Here is a sentence from a recent speech of Senator Borah, which ought to be put upon the walls of every legislature, every court-room, and every mayor's and governor's office in America: "The Constitution has left Congress with no power to abridge free speech, much less to deny it. Yet there has sprung up a vicious doctrine that, when war comes, Congress can violate the Constitution in the heat of passion and deny Americans their rights."

The American Franciscans and the Study of History

The study of history in general, and of Franciscan history in particular, formed the topic of lively and interesting discussion at the fourth annual meeting of the Franciscan Educational Conference, which was held last July in Herman, Pa., and at which, for the first time, all three branches of the Order in this country and Canada were represented. The splendidly edited Annual Report of this meeting reached our desk some time ago.

Of the four papers read and discussed, the first is the work of Fr. Felix M. Kirsch, O.M.Cap. It treats of "The Teaching of History," assigning to history its proper place in the curriculum and offering practical methods to teachers of this important, but often undervalued, branch of study.

The second paper on "The Writing of History," by the well-known historian Father Zephyrin Engelhardt, O. F. M., gives the reader the benefit of the author's many years of experience in the field of Franciscan history. It points out methods and principles that should guide the writer of history in general and then shows the vast possibilities open to writers of Franciscan history in particular.

Of equal value and interest is the next paper on "Our Libraries and Their Management," by Fr. Albert O'Brien, O.F.M. Those in charge of the libraries in the Franciscan friaries will do well to read and study this instructive paper.

Finally, in "The History of Franciscan Dogmatists," Father Alphonse Coan, O. F. M., cata-

logues, in chronological order, the Franciscan scholars who during the past seven centuries have written on points of dogmatic theology. The paper presents an imposing array of names and manifests intense zeal on the part of its author. Still, it is not so scientific a treatment of the subject as one should expect from the title, inasmuch as the author fails properly to interpret and coördinate the data which he supplies in such rich abundance.

As recommended by Fr. Kirsch, the study of United States history belongs at the end, and not at the beginning, of the high-school course. This seems almost self-evident. Only after a high-school pupil has acquired a knowledge of European history, ancient, medieval, and modern, will he be able to understand and appreciate properly the history of his own country. To study United States history without reference to foreign nations is well enough for elementary schools, where memory is the main, if not the sole, factor. But in the high school, pupils begin to "look for the how, and the why, and the wherefor" of things; for which reason it is imperative that they be led to view the history of their country—its exploration, colonization, expansion, and development—on the background of antecedent and contemporary events; which, in turn, necessarily supposes that it be left for the last year of high school, when the pupil is expected to have acquired a fair knowledge of European history.

Another thing that interested us and that should have been strongly recommended by the

Conference is the publication of a Franciscan historical magazine. We fail to see why this project should be "hardly opportune." A mass of valuable material on Franciscan history still needs to be published in English. Moreover, in the various Franciscan provinces, here and abroad, there are certainly friars competent for, and interested in, this line of work. As to financial support, there seems to be no reason why the educated in this country, also among the laity, should not welcome and lend their aid to a magazine that promised to publish reliable accounts of the achievements of the Franciscans—a body of men who stand second to none in the making of the world's history at large, during the past seven centuries, and of our own country in particular, from Columbus's first voyage of discovery down to the present day. Their mission history alone, as yet for the greater part stored away in European and American archives, would seem to justify the publication and warrant the support of a Franciscan historical magazine. Hence we heartily endorse the suggestion made by the Committee on Resolutions, that those friars who "in the past have interested themselves in the history of their respective Provinces and of our Order in the New World . . . be accorded an opportunity to convene with a view towards co-ordinating their efforts in the interest of Franciscan History." And we sincerely hope that energetic steps will soon be taken along the lines traced by the Franciscan Educational Conference at their last annual meeting and published in this excellent Report,

copies of which can be ordered from the Rev. Felix M. Kirsch, O.M.Cap., Herman, Pa.

Pius XI's Appeal for Peace

The letter addressed by the Holy Father to Cardinal Pompili, Vicar of Rome, is a document which should give pause to the contending peoples throughout the world. His Holiness says that when he addressed to the world his Christmas wishes for the peace of Christ in the reign of Christ, he felt alarmed at the prospect of misfortunes, present and to come, but he was far from foreseeing that in such a brief interval his words would be so sadly confirmed. It is far from his thought to take part in the questions that are troubling peoples, but he could not see without profound anguish the spectre of fresh conflagrations, with their consequences, presenting itself anew—damages, sorrows for individuals, families, cities, and provinces.

Not having the human means to ward off this accumulation of evils, the Holy Father asks the Cardinal to invite the faithful to join with him in prayer to God, the Author and Lover of Peace, to save afflicted humanity from fresh tribulations and to lead the peoples and governments back to sentiments of fraternity, justice, equity and love.

We trust that all our readers will respond readily to this request of the Holy Father for prayers on behalf of universal peace.

Intellectual pride is a sin most abhorrent to the Angels, but surely at times they must laugh over its manifestations.

Pierce Butler on the United States Supreme Court

U. S. Senator R. M. LaFollette, who is a true friend of the people, writes in his monthly *Magazine* (Madison, Wis., Vol. XV, No. 1):

The appointment of Pierce Butler has done much to shake further the faith of the American people in the Supreme Court of the U. S. A study of his record leaves one with the conviction that the highest court in the land is being buildd into a final citadel for special privilege in general, and special railroad privilege in particular.

During the past few years there have been but very few cases of importance affecting the valuation of railroad property in which Mr. Butler has not appeared before the Interstate Commerce Commission for the great railroad systems. It is to be expected that they will employ trained railroad lawyers in that service. But I believe that it is shocking to have the President select such an attorney for appointment to the Supreme Court. Especially so when it is remembered that these valuation cases will finally be reviewed by that court. Even though Mr. Butler shall take no part when these cases are heard and determined by the Supreme Court, his intimate and daily association with the sitting judges cannot fail,—all unconsciously upon the part of either,—to exert an unwholesome influence in the public mind regarding the decisions of that court in those cases.

Moreover, the entire record of Pierce Butler stamps him as a man lacking that judicial temperament deemed by all fair-minded men to be an essential attribute of a good justice. A case in point

is that of Professor John H. Gray, for many years the honored head of the Economics Department of Minnesota University. In 1917 Dr. Gray was granted a leave of absence from his university duties and became an examiner for the Interstate Commerce Commission in connection with railroad valuation. In this capacity he was assigned to hear the valuation case of the Texas Midland Railroad. In this case Pierce Butler was the chief counsel of record during the entire hearings of that case by the examiner. In his rulings Professor Gray held on many important points against the contention of the railroad attorneys.

Mr. Butler was at this time and subsequently a regent of the University of Minnesota and Chairman of the Executive Committee of that body.

Dr. Gray's rulings as an examiner in the Texas Midland R. R. case were finally sustained by the Interstate Commerce Commission. Shortly thereafter he returned to his position in the University of Minnesota to find that the Board of Regents had suddenly, and for some undisclosed cause, become hostile to him. Pierce Butler was still the dominating regent. Dr. Gray's resignation as head of the Economics Department was demanded. He requested to be informed as to any charges lodged against him. His request was ignored, and he was deposed by the Board of Regents. In order to maintain his self-respect, Dr. Gray resigned, as it was clearly anticipated he would do by Pierce Butler and his associate regents.

Appointments to the federal bench generally, of men who have

long served the great corporations have been the rule with President Harding. The selection of attorneys of the Pierce Butler type will do much to confirm and intensify the conviction in the public mind that our federal courts are becoming more and more the bulwark of the special interests.

Fundamental Theology

Speaking of recent dogmatic theologies, Father Joseph Kramp, S. J., in the *Stimmen der Zeit* (Vol. 52, No. 12) comments on the different ways in which modern authors approach their subject. The construction of the bridge leading from the domain of unaided human reason to that of Divine Revelation, he says, is now commonly assigned to a separate science, known as Fundamental Theology. The method it employs is for the most part historical, beginning either with the *Constitutio De Fide* of the Vatican Council and tracing the Church back to the days of Christ, or beginning with Sacred Scripture as a historical document that gives us reliable information regarding the Revelation made through Christ and the institution of the Church. The common aim is to demonstrate the authority of the Church, which is the only solid foundation of dogma. Father W. Wilmers, S. J., is the only recent writer who devotes the first part of his theological compendium ("Kurzgefasstes Handbuch der katholischen Religion"; fifth edition recently edited by J. Hontheim, S. J.) to Fundamental Theology. All the others simply presuppose it. Pohle plunges at once into the revealed doctrine concerning God, His essence and attributes. Bartmann, Diekamp, and

Wilmers (in his 4-volume "Lehrbuch der Religion") treat these preliminary questions, but in a strictly dogmatical way, namely, by proposing the teaching of the Church. And yet, says Father Kramp, it is of the utmost importance to show the student the way leading from the philosophical thought of the present time to the radically different field of Catholic dogma.

As regards Pohle's Dogmatic Theology, we can say that there have been quite a number of calls for those portions of the English edition dealing with Divine Revelation, the Church, and other subjects usually treated in Fundamental Theology. Before the war the author repeatedly signified his intention of writing a fundamental theology as an introduction to his "Lehrbuch der Dogmatik" and expressed the hope that the editor of the English edition of the latter would also provide an English edition of the former. The editor promised to do so, but the war interfered, and after the war Dr. Pohle's energy seemed exhausted, for he never reverted to the matter. Now that he is dead, his dogmatic theology (twelve volumes in the English adaptation) will, therefore, have to stand alone, without the planned introduction on fundamental questions; but there is a splendid opportunity for an English or American writer to provide the missing treatises after the manner and in the style of the "Lehrbuch der Dogmatik," which has found such great favor both in Germany and in the U. S. that the original has just appeared in the seventh edition, while the English adaptation is, volume after volume, now going into its fifth edition.

Present-Day Evils: Their Causes and Remedies

(Extracts from the Encyclical "Ubi Arcano Dei")

(Continued)

It has also come to be held that not God, not the Lord Christ, is to rule over the constitution of the family, with the reduction to a mere civil contract of matrimony, which Christ made a "great Sacrament" (Eph. v, 32), and ordained to be for ever the holy and sanctifying symbol of the bond by which His Church is united with Him. So we see everywhere among the people the destruction of the religious feeling and the holy understanding with which the Church had imbued the germ of society, which is the family; parental authority and domestic peace overthrown; its stable community destroyed, its sacred character so frequently violated by the flaring up of sordid passions or by deadly desire of vile utilities, poisoning the very founts of life, not only of the family, but of the peoples.

Lastly, God and Christ were banished from the education of the young; from which it followed inevitably that religion was not so much excluded from the schools, but a tacit and even sometimes an open war was waged against it, so that the children came to think that in their lives no importance need be attached to all these things, as either no mention was ever made of them or, if spoken of, it was in words full of contempt. God and His law being thus banished from the course of studies, it is hard to understand how the minds of the young can be trained to avoid evil and lead honorable, holy lives; or, how homes and civil society are to obtain a supply of men of good

morals, lovers of peace and order, good and useful members of society.

When the precepts of Christian wisdom have been laid aside, it is no wonder that the seeds of discord, sown broadcast in a soil so ready to receive them, produced in the end that terrible war which, far from extinguishing them by utter weariness, fostered ever more with violence and bloodshed, hatred among the peoples and among the various classes of society.

Now that We have summed up briefly the causes of the evils afflicting society, let us see what remedies, suggested by the nature of the evils themselves, are adapted for the cure.

First of all it is necessary to bring peace into the hearts of men. Nor will any sound advantage be found in an outward show of peace, as in certain customary courteous arrangements made by men; a peace is needed which goes right into and tranquillizes hearts, bringing about mutual kindness and love. Of this kind there is none other than the peace of Christ: "And let the peace of Christ rejoice in your hearts" (Col. iii, 15); nor could His peace be of any other nation (John xiv, 27), the peace which He gives to His own (*ibid.*), while God, as indeed He Himself is, beholdeth the hearts (Kings, xvi, 7) and reigns there. Well has Our Lord Jesus Christ called this *His* peace, He who first said to men, "All you are brethren" (Matt. xxiii, 8), and proclaimed throughout the world the law of love and long-suffering,

sealed as it were with His very Blood: "This is my commandment, that you love one another, as I have loved you" (John xv, 12); "Bear ye one another's burdens, and so you shall fulfill the law of Christ" (Gal. vi, 2).

From this it follows that the true peace of Christ must be a just peace, for it is God Himself who "judges justice" (Ps. ix, 5), and "the work of justice shall be peace" (Is. xxxii, 17). Nor should it be a hard and cast-iron justice, but it should be tempered with no less charity,—the virtue most adapted to bring about reconciliation among men. That is the peace which Christ obtained for the whole world, so that the Apostle Paul says vividly: "He is our peace," inasmuch as when He made reparation to divine justice on the Cross, "He killed the enmities in Himself, . . . making peace" (Eph. ii, 14 sqq.), and in Himself reconciled all men and all things with God. That redemption St. Paul regards as a divine work, not only of justice, as indeed it is and must be, but of reconciliation and charity: "For God indeed was in Christ, reconciling the world to himself" (2 Cor. v, 19); "God so loved the world as to give his only begotten Son" (John iii, 16). The Angelic Doctor expresses it most aptly, as is his wont, by saying that true, genuine peace, is a thing rather of charity than of justice, for the work of justice is only to remove the impediments to peace, such as offences and damage; whereas peace itself is really and specifically an act of charity. (2a, 2ae, qu. 29, iii, ad 3um.)

With the peace of Christ, then, which is achieved through charity and rests in the heart, all things

agree which are of the kingdom of God, who truly holds men's hearts through charity, as St. Paul says: "The kingdom of God is not meat and drink" (Rom. xiv, 17); that is to say, the peace of Christ is not nourished by perishable goods, but by spiritual and eternal things, the excellence and surpassing value of which Our Lord Himself revealed to the world and never ceased to teach. To that end indeed He said: "What doth it profit a man, if he gain the whole world, and suffer the loss of his own soul?" (Matt. xvi, 26). And again, He taught the constancy and steadfastness necessary for the Christian: "Fear ye not them that kill the body, and are not able to kill the soul; but rather fear him that can destroy both soul and body into hell" (Matt. x, 28; Luke xii, 14).

(To be concluded)

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Thoughts in Time of Sorrow

By CHARLES J. QUIRK, S.J.

For me I find my hope in woe,
For in the dark that gathers round,
The starry eyes of God are found,
And morning with its golden glow.

And in the sunset, slowly dying,
Its beauty conquered by the Night,
While winds pass sadly, sighing, sighing,
I think of Love hung on Love's height,

Broken and bruised for Love's own sake
Alone at last on that bleak Hill
Working in pain Love's mighty will
Whose Sacred Heart for Love doth break.

With all the world I bow and weep,
With it Love's vigil ever keep;
We thank Thee, God, Who madest us suffer
For now to Thee our cross may offer.

Jesu! Who bore all woes for me,
Take Thou the tears, the agony;
Let me but strive to ever be
Ah, O my God, like unto Thee!

Canon Griesbacher's Gregorian Melodies

Organ Accompaniment to *Lauda Sion* or Gregorian Melodies for Liturgical and Other Functions [Compiled by Rev. Thomas Rust, O.F.M.], edited and composed by Very Rev. Peter Griesbacher. Chicago: Franciscan Herald Press.

A few months ago, the Manual to this collection was greeted with satisfaction and praise in this REVIEW, not only on account of the rich and varied contents which it makes accessible and which should be in general use, but also because of Canon Griesbacher's rhythmicization, which makes an intelligent and tasteful interpretation of these melodies comparatively easy for the average singer. It is with regret that the welcome and praise bestowed upon the Manual cannot be extended to Canon Griesbacher's Accompaniment. The author radically departs from the notion heretofore prevailing: that the Gregorian melodies are diatonic in character, that any accompaniment for them must partake of their nature and must serve the melody

as the latter serves the text. Instead of following this time-honored principle, Canon Griesbacher uses the melodies as pegs on which to hang his dissonances and phantasies, as occasions for pouring forth his subjective "moderne Psyche" (a favorite expression of his), thereby directing the attention from text and melody and weakening the intended effect upon performer and hearer. If anyone doubt the correctness of this statement, let him play and sing through the *Te Deum laudamus*, for example. It is difficult to understand how anyone can escape the exaltation and majesty speaking through text and melody of this creation and indulge in fanciful improvisations such as are offered to us in Canon Griesbacher's Accompaniment. Even our great secular masters, Haendel, Berlioz, Bruckner (on whose setting of the *Te Deum* Griesbacher wrote a pamphlet), and Verdi approached the sublime text with reverence and awe.

Another objection to this mode of accompaniment is its difficulty for the average player and the fact that it makes the task of the singers unnecessarily hard. By all means let us use the Manual in our churches, but let us avoid harmonizations to Gregorian melodies such as those under discussion, because they tend to destroy whatever taste exists for liturgical music by substituting the chromatic element for the diatonic. JOSEPH OTTEN

One's daily life has its share of thorns and thistles which cannot be imagined away. One must look beyond and above them, and, realising to the full the blessings bestowed, take less heed of the shadows and defects.

Education on the Dalton Plan

What is known as the "Dalton Laboratory Plan" of education is described by Miss Helen Parkhurst in a book entitled "Education on the Dalton Plan," recently published by E. P. Dutton & Co.

This is quite a revolutionary change in educational method, but the ideas involved have been gaining ground for many years among "liberal" experimenters. One might almost epitomize the plan in the words of one of Miss Parkhurst's opening sentences: "In the old days the student went to school to get what the school had to offer him; now he goes to school to satisfy a definite need for self-development."

In the Dalton Laboratory Plan each pupil is classified as a member of a "form" and for every "form" a maximum and a minimum curriculum is drawn up. Then having been told ahead what work is to be done within the coming month, he signs a contract paper to say that he will carry it out.

Each subject has its "laboratory" with all the books and apparatus necessary to it, and here the children go themselves to study and experiment, though they are free to consult the specialist, that is, the teacher in charge.

The traditional time-table disappears, though each pupil is helped to sort out his subjects, those in which he is strong and those he finds more difficult, and he allots the time accordingly.

We are told that "under the old régime a limited time only for a given subject would have been available for all children, whatever their capacity, whereas under

the new order they are enabled to build solidly, even if at first slowly, though speed seems to increase under this self-development plan. There is a promising social side to this movement, in that the children take a much greater interest in the school as a whole and also in each other. They act independently and think for themselves, but their very freedom seems to develop a corporate spirit."

"The goal to be aimed at," writes the author, "is to the child like a carrot to a donkey; it keeps them moving onwards."

It would be too early to judge of the merits of this plan, though Catholic educators as a rule wisely adhere to time-tested methods until they are sure that they have been supplanted by something that is better. May we not look for an expert discussion of the Dalton plan in the FORTNIGHTLY REVIEW.



Mr. Dudley Wright, a famous English Masonic writer, in one of his letters to the *Chr. Sc. Monitor*, of Boston, (Vol. XIV, No. 288), says that the objection that Freemasonry is a religion is effectively disproved by the fact that the list of English Grand Lodge officers contains the names of 1 archbishop, 11 bishops, 4 deans, 1 prebendary, 14 canons, etc., apart from the many hundreds of clergy who are on private lodge rosters. But these are all Protestant clergymen, and their being Masons proves nothing because many Protestant ministers and even bishops nowadays are infidels. If anyone wishes to acquaint himself with the evidence to prove that Freemasonry is a religion, let him study the Masonic citations gathered and digested in "A Study of American Freemasonry" by Arthur Preuss (St. Louis: B. Herder Book Co.).

The Only Way to Peace

Fr. Yves de la Brière, S. J., has published a fifth series of his historical studies of the Great War, to which he has given the title of "Les Luttes Présentes de l'Eglise" (Paris: Beauchesne). "His account of things and his reflections merit close attention," says a fellow-Jesuit in the *London Month* (No. 703), "but his record of the events of 1918—1919, following so closely on their occurrence, is not, naturally enough, conditioned by that fuller knowledge of motives and hidden forces that is being daily gleaned from the innumerable revelations and memoirs of the chief actors in the great drama. It is not so easy for us now as it was to start with, to claim for the Allied cause all the virtues and to regard our opponents as wholly in the wrong. And the ideals of a purified justice-loving world which nerved the fighters have been so generally abandoned in the actual peace treaties that it is frankly impossible now to inflict punishment which shall be really salutary because recognized as just. That is the practical point which those who feel themselves wronged and cry for justice should recognize. The author writes throughout as a patriotic Frenchman, and one respects and appreciates his point of view. It is one of which all who work for peace should take account, as they take account of the English, German, and American points of view. We shall be surprised if the result of a comprehensive survey is not the acceptance of the conviction of the Pope, by office the natural arbiter of the nations, that the only way to European peace lies in 'a mutual condonation of injuries.'"

Locking the Door After the Steed Is Gone

Commenting on Fr. Loecker's recent F. R. (XXX, 1) article on the situation created in Nebraska and several other States by so-called language laws, imprudently and foolishly fostered by Catholics, the Antigonish (N. S.) *Casket* (No. 6) says:

"The state of affairs presented by Father Loecker . . . is a very grave one; and should suffice to open the eyes of those Catholics who think that the days of persecution are over. Is not the United States called the land of the free? But, how is it free for a man who cannot engage a private teacher to teach his boy the language which his forefathers have spoken for a thousand years? Is that freedom? As usual, Catholics are rushing to lock the door after the steed is gone. And the United States is not the only country in which Catholics have helped to cut switches for the back of other Catholics, who happened to speak another mother-tongue, only to feel later the switches they had helped to cut, coming down upon their own backs. It is Catholics, and only Catholics, who get into such positions as that; it is only Catholics who join with heretics against other Catholics, only to find they have got just the amount of profit they deserve, which is none at all. The cases now pending in Nebraska and Iowa and Ohio, will soon be decided, we suppose, and they are likely to be taken as precedents in the Oregon case; similar principles being involved. The Oregon Catholics may find they have begun to fight too late. All Catholics ought to have been fighting these last three years against the other outrages."

Correspondence

The Eucharistic Fast

To the Editor:—

We have noticed, with some surprise, the arguments advanced by Sarah C. Burnett, of San Francisco, in favor of the abolition of the Eucharistic Fast. The question is one of the sacramental discipline of the Church, in which, *per se*, ladies have no voice, though the expression of an opinion may be permitted. Nor do we doubt the good intentions of the California Lady, whose desire is to have as many people as possible approach the Communion rail frequently, and even daily, which pious wish is in conformity with the teaching and decrees of the Church. While the writer, who is a priest, has at times, felt the hardship of saying one Mass, of singing another, and preaching at both, while fasting, he nevertheless believes in conservatism in this matter, because he fears, and rightly so, that any relaxation of the Church's discipline may, and is very likely to, lead to irreverence towards the Most Blessed Sacrament, not so much, indeed, by the priest who celebrates the divine mysteries, as by those who receive Holy Communion.

In this belief he is confirmed by what he himself has witnessed. While distributing Holy Communion on the First Friday in a large congregation, he beheld children of various ages come into the church and forthwith approach the Holy Table, without any preparatory prayer whatever, unless they said them on the way, which is not probable. After receiving they left church immediately without a prayer of thanksgiving. Those were children, mind you, who were not obliged to go to work, but had time aplenty to prepare and to give thanks. And so obvious was this irreverence, that we placed the ciborium upon the altar, and returning to the rail, told them to remain and to give thanks to the Savior whom they had been permitted to receive.

Now, what is likely to happen in case the Eucharistic fast is either mitigated

or abolished? Spiritual writers and the Church agree on the necessity of preparation and thanksgiving by the priest, and we take it for granted that, if the faithful are to receive the full grace of the Sacrament, they, too, must dispose themselves properly and render thanks.

As far as the people are concerned who make it a practice to call upon the priest immediately after Mass (to which fact the lady from California refers) our former saintly Rector, the V. Rev. Augustine Sailer, O.S.B., of St. Meinrad's Seminary, cautioned his students against this abuse, telling them to instruct the people to come at another time, or else wait until the priest has completed his thanksgiving. To urge the faithful to frequent reception of Holy Communion is in conformity with the spirit of the Church and with the decree, "Quam Singulari." But it can be no less in conformity with the spirit of the Church and the intention of the sainted Pius X, to urge all, children and adults, to receive worthily, for which, we believe, a spirit of sacrifice, fasting, and a reasonable preparation and thanksgiving are required. The Church is, and always has been, conservative, but not unreasonable, and it remains for priests and people to abide by her wise regulations.

FR. A. B.

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The Catholic Attitude on Prohibition

To the Editor:—

In the F. R. of Oct. 1, 1922, Sacerdos published an article, questioning the moral obligation of the prohibition law. In the issue of Jan. 15th, 1923, "A Parish Priest" declares that the attitude of Sacerdos in this matter is open to serious objections, morally, politically, historically and religiously. Now Sacerdos has never heard or read, either in the Sacred Book or in any of the many moral theologies, that the foundation of good morals and of Religion is Bonedryism. And if "A Parish Priest" is correct in this part of his answer, he must admit that there was neither morality nor religion in the land before the passage and attempted enforcement of this law, something no one will believe. Politically—perhaps, inasmuch as some office-seekers play politics on a wet, and others on a dry plank, which has, by the way, nothing to do with the question. As to the historical objection, *transeat*—for the time being at least.

Sacerdos sincerely hopes that, after this introduction, "A Parish Priest" will not mind a little commentary on a few of his assertions:

First—The comparison between human and divine laws is ill chosen. Why? God is immutable and infallible and so is His law. On the other hand, however: "*Tempora mutantur et nos mutamur in illis.*" Human laws are made, but, because human beings are subject to error, such laws are very frequently amended or repealed.

Second—The allusion to two-thirds of Congress and three-fourths of State legislatures is no argument, because it is a fact that too many representatives of the people misrepresent the people, which, by the way, is one of the causes of dissatisfaction of the people with the two old parties, and may, eventually, lead to the creation of a third, a radical party.

Third—If "A Parish Priest" says that the people of the State of Iowa never voted down any measure for the restriction or prohibition of the liquor

traffic, he is, I am sorry to say, mistaken. To make certain of this point, I appealed for the facts in this matter to a Senator friend in this Fortieth General Assembly, and have his answer before me at this moment. It may interest "A Parish Priest" to read the following short extract from the Hon. Senator's letter: "The proposition that Iowa should be prohibited from manufacturing, selling, etc., of liquor was submitted to the people before the 18th amendment. *That measure was defeated.* The 18th amendment was never put to a popular vote, but was ratified by the General Assembly." And now Sacerdos desires to ask a fair question: If the people of Iowa (in 1917) rejected State prohibition, what business did the General Assembly have to ratify the 18th amendment? That is the historical part, in which Sacerdos is not wrong, but right, as far as the people of the State of Iowa are concerned, *i. e.*, the majority of them.

Fourth and last—"A Parish Priest" insinuates that opposition to prohibition means the continuation of the greatest of all leaks afflicting the Church in America, and concludes his letter with the astounding declaration that many of the missing millions of the various races of immigrants were submerged in alcohol. To this I beg to take exception, because it is unbelievable that millions of Catholics either have given up or will give up their faith for the very doubtful pleasure of getting drunk. Perhaps "A Parish Priest" will be fair enough to concede that many Catholics lost the faith because they were systematically deprived of priests of their nationality, and not because they were hopeless drunks. And let him not forget that many, many more were lost because they took unto themselves the wrong kind of woman, and they weren't all drunk who did this, at least not with alcohol.

Perhaps it will not be amiss to quote a few specific cases of the latter kind. Four brothers of French parentage

moved from an eastern State to the middle West. All four married non-Catholic women. Result—four fallen-away families, which, as the children grow up, will multiply. An Irishman, the son of a saintly Irish mother, marries a Methodist woman. His children are Methodists, if anything, to-day. Another Irishman, bearing a very familiar Irish name, transformed himself into a German Lutheran for the love of a woman of that faith whom he married. And now he and his six children are pillars of the Lutheran Church. Such cases can easily be multiplied, and, "A Parish Priest" may believe it or not, they beat alcohol ten to one. *Diri.* SACERDOS.

Notes and Gleanings

The *Grail* (Vol. IV, No. 10) pays us this compliment: "With the passing of 1922 the FORTNIGHTLY REVIEW of St. Louis passed its twenty-ninth birthday. Arthur Preuss, the scholarly editor, does not mince words when he scores abuses or takes delinquents to task. His vigorous blows are aimed straight from the shoulder." We trust that honesty and devotion to truth and justice are not the only things that can be said in favor of the F. R., though, according to Pius XI, these are virtues in a Catholic editor in our age of hypocrisy and cant.

In his latest encyclical letter on St. Francis of Sales, Pius XI proclaims that great Doctor of the Church as the patron saint of writers and journalists. His Holiness speaks of St. Francis as a model of lovable sanctity coupled with profound doctrine, and praises the "Introduction to a Devout Life" as the most perfect book of its kind and one that should be read by all Christians; whilst "Controversies" he finds marked by wonderful theological learning united to the deepest thought. Catholic journalists are enjoined to imitate the Saint in maintaining discussions with vigor, tempered by moderation and clarity. They must not use against

their adversaries the weapon of half-truth, however effective, for truth must not suffer distraction nor distortion. Honesty and truth must be watchwords in polemical writing, and thoughts should be so expressed as to bring rejoicing to the reader in the knowledge that he is being told what is true. It may be recalled that Pope Pius IX, in 1877, granted the petition of a body of Catholic journalists that St. Francis of Sales be assigned to them as their patron.

The editor of the *Ave Maria*, discussing the attendance of non-Catholic students at Catholic universities, remarks that of the 2011 students attending a certain university as many as 1274 are not members of the Church. Though this may be an excellent thing for the non-Catholic element, he thinks "there may be question as to the advisability of allowing the percentage of non-Catholics to rise much higher: the general atmosphere would run some risk of becoming vitiated." And yet how can this be? The atmosphere is already entirely "non-sectarian." In fact the university in question advertises itself as "non-sectarian" in its professional schools. It can no longer, therefore, be called a Catholic university, even though it is conducted by religious.

The late Frederic Harrison, whose years bridged over almost a century, was a great essayist, not the least in a

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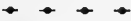
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band of brilliant literary lights. But his religion—one shudders at the thought—was the cold, heartless, egotistical deification of the human intellect. Frederic Harrison's declaration on his ninetieth birthday is the apologia of a soul which had steeled itself in selfish isolation: "May the end be early and peaceful; I regret nothing done or said in my busy life. I withdraw nothing and am not conscious of any change in mind. In youth I was called a revolutionary; in old age a reactionary; both names alike untrue. A lonely widower, I have no happiness to look forward to. I ask nothing, I seek nothing, I fear nothing. I have done and said all that I ever could have done and said. There is nothing more. I am ready and await the call." The distance that intervened between Harrison and true genius may be measured by the above "profession of faith."



A striking medical confession is published, doubtless without full realization of its far-reaching significance, in an editorial note in a recent issue of the *Journal* of the Indiana State Medical Association, regarding indiscriminate tonsil surgery by regularly licensed physicians. It reads in part (we quote from the *C. S. Monitor*, Vol. XV, No. 55, p. 18): "Tonsil surgery is a great fad among practically all physicians of the present day. . . . Physicians without any training of any kind whatsoever are attempting to remove tonsils . . . with the very natural result of mutilating many throats, to say nothing of performing the operation in instances where it is not indicated." Yet these same doctors arrogate to themselves the right to determine everything concerning the physical well-being of the human race. Is it any wonder that many are losing faith in their methods?



Mr. Ralph Waldo Trine has joined the "colyumists." He is a writer with many followers, mainly for the reason that he gives expression to the feeling and the attempts at thought of a very large segment of modern humanity:

men and women who find themselves adrift without the secure anchorage of religion and who are unable to find peace in pure rationalism. Their obvious refuge is in some form of mysticism—that vast limbo between the dogmatic authority of a revealed religion and the equal dogmatic dictation of a critical, materialistic modern science. The success of Mr. Trine's preachment rests upon his skill in hitching up a mild mysticism with the remnants of the emotions, the ethical content, and the romance of orthodox Christianity, on one side, and also, on the other, with a select body of data from experimental science. His book, "In Tune With the Infinite" (Dodd, Mead & Co.) has lately appeared in its "635th thousand," which implies a body of readers reaching into the millions. The popularity of this rationalist neo-mystic is no negligible phenomenon.



The army draft-tests revealed that about one American out of every four of cannon-fodder age could neither read nor write. Virtually every country in Northern Europe shows a higher degree of literacy than our own democratic home of the brave. This is humiliating, and the American Legion has accordingly undertaken the worthy task of sweeping illiteracy from our midst in the next five years. A prosaic but practical method would be to devote less attention and money to legislation in the interest of Privilege and Puritanism; to cut down the huge appropriation for the machinery of mass-murder; and to invest equivalent energy and treasure in the effort to establish social justice and to raise the standard of education.



The late Dr. Lyman Abbott, for many years editor of the *Outlook*, will most likely be remembered for his attempt to popularize Modernism within the Protestant churches. Not an original thinker or a brilliant writer or speaker, he was nevertheless possessed of qualities of mind and character which made him a leader among Protestant preachers. But if it was Dr.

Abbott's fate to typify theological Liberalism, it was also his fate to prove how inadequate such Liberalism is to the deeper needs of our time. "The man who criticized the harshness of ancient creeds in the name of the ethics of Jesus," says the *Nation* (No. 2992), "became the advocate of Imperialism, the apologist of blood the world over, the preacher of a holy war, whose voice was not even raised in behalf of freedom of conscience or opinion. Political prisoners found in him no friend. The need for a bond of unity among men which should abolish exploitation and parasitism found him no interpreter. The failure was more than personal. It was the failure of the particular sort of progressivism with which Abbott was associated."

"If you want to know the power of Euripides, produce a Greek play in a place like Camberwell." This was the advice given at a conference of head mistresses in London by Miss Brock, who spoke from pleasant experience in her own school. She began with translations; then the girls wanted to learn Greek; then some of them put on a Greek play, in which the whole school and many of the parents found the greatest delight. That little bit of Greek, said Miss Brock, leavened the whole lump of the school. The chief reason for giving the girls access to Greek literature was that it was precious as a canon of beauty in these

days of veering fashion and material values.

In his introduction to the new edition of Dr. Bigg's translation of the *Didache* ("The Doctrine of the Twelve Apostles"; London: S. P. C. K.), Dr. A. J. Maclean revises Dr. Bigg's contention that the date of the *Didache* is the fourth century. Dr. Maclean argues for a date early in the second century. He does not admit Dr. Armitage Robinson's view that the author "is painting a purely imaginary picture of life and that there never was a community of Christians whose circumstances were those of this work." This view appears to make of the author a cunning forger. Dr. Maclean thinks "it is much more likely that the *Didache* represents a real state of things, but in a remote area; it exhibits, probably, a community of Christians . . . with a very meagre conception of the deepest truths of Christianity."

An English lady having complained in the *London Times* that German publishers refuse to sell their chemical books to non-Germans, Mr. R. B. Marston, editor of the *Publishers' Circular and Bookseller's Record*, assures the public that this is an error. He says that what may have given rise to the idea that German publishers refuse to sell their books to foreigners is that, owing to the great fall in the exchange value of the mark, they put a heavy sur-

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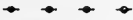
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charge—200 to 300 and more per cent—on copies exported to other countries. This surcharge, we may add, has been growing so large of late that the price of many German books, in American dollars, has become almost prohibitive and the sale has in consequence fallen off enormously. Schoeningh of Paderborn, for instance, lately charged an American bookseller \$2.76 net for an unbound copy of Volume I of Msgr. N. Paulus's "Geschichte des Ablasses im Mittelalter." This is entirely out of proportion to the exchange value of the German price in marks, and these publishers ought to be informed that by charging such high prices they are ruining their trade in the U. S.



The National Masonic Research Society, under the direction of J. H. Tatsch, associate editor of the *Builder* ("a journal for the Masonic student," now published at Cedar Rapids, Ia.), is engaged in special research work on the subject of Anti-Masonry. A brief programme is mapped out for this work in the January number of the magazine mentioned. The Catholic Church and several Protestant sects, notably the orthodox Lutheran denomination, forbid their members to become Freemasons, and quite a number of books, pamphlets, and articles have in course of time been written to justify their opposition to Masonry. Outside of this, so far as we know, there is no organized Anti-Masonic movement in the U. S. at present, unless it be the National Christian Association, a society of preachers and laymen of various Protestant denominations, which publishes the *Christian Cynosure* magazine at Chicago and has issued a long list of anti-Masonic writings. We hope Mr. Tatsch's committee will conduct its researches with care and publish its findings impartially.

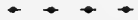


The *Ave Maria* (XVII, 2) for the *n*th time comments on the strange and unreasonable attitude which many Catholics display towards the Catholic press. "From the secular newspaper which they patronize they will bear all sorts

of insult and injustice, but let a Catholic paper publish anything that displeases them, express an opinion on any subject that does not coincide with their own, and immediately they begin to disfavor or to despise it." "Stop my paper" is the next step, often followed by a campaign of injury. The FORTNIGHTLY REVIEW, too, has had this discouraging experience, though it surely does not belong to the class of journals that, in the words of our contemporary, are "too solicitous not to displease anybody, thus pleasing nobody." But we console ourselves with the thought that "one ought to be willing to bear reproach for a good cause and one ought to be convinced that one deserves much more reproach than one gets." And if the situation becomes intolerable, one can always quit. The time will come when Catholics generally will regret that they have not encouraged an independent, truth-loving, and truth-telling Catholic press.



In the *Harvard Studies in Classical Philology* (Vol. XXXII) Mr. Champ- lin Burrage discusses a Cretan inscription—that of the so-called Phaestan whorl, and comes to the conclusion that the writing on the whorl represents letters rather than ideographs, as Sir Arthur Evans supposes; that the "underlying words are the ancient Cretan equivalents of the later Greek Cretan names Talos and Telchinia; and that the language spoken by the primitive Cretans . . . was Semitic and not Greek."



The chief item in Part 86, Vol. XXXIII, of the "Proceedings of the Society for Psychical Research" (Glasgow: MacLehose Jackson) is Mrs. Henry Sidgwick's study, occupying over four hundred pages, of "Phantasms of the Living" (*aliter* cases of telepathy between living persons). Since Gurney's well-known book was published, the Society has investigated a great many new cases, which have been printed in the *Journal* or elsewhere. Mrs. Sidgwick collects, analyses, and discusses all these cases.

BOOK REVIEWS

"De Locis et Temporibus Sacris"

P. Matthaeus a Coronata, O.M.C., presents "De Locis et Temporibus Sacris" (340 pp. P. Marietti, Turin) an up-to-date book in every sense of the word, except perhaps in typographical make-up. The print is somewhat too small and the many divisions and subdivisions are apt to cause some confusion. The book contains much ritual matter about altars, their construction, consecration, and blessing and much moral matter on fasting and abstinence. The author is, however, somewhat lenient with regard to the loss of consecration of altars (page 115), and we hardly believe that his views on this subject would be sustained by the S. Rit. C. He might have left out the too moralizing statement, taken from Ojetti, concerning the grant of ecclesiastical burial (page 269, n. 266). Also his definition of *tempora sacra* is either too wide or too restricted, just as one may look at it (p. 274, n. 271). A few sentences might be expressed more clearly, e. g., on p. 286: "Si de praeccepto..." These minor points should not be taken as detracting from the real merit of the work.—Fr. C. Augustine, O.S.B.

The Catechism of the Council of Trent

Those who, like the present writer, have had frequent occasion to quote the "*Catechismus Romanus*" in the vernacular, will hail with joy the new translation of this catechetical classic made by Frs. J. A. McHugh, O.P., and Chas. J. Callan, O.P. Hitherto practically the only available translation was that by Dr. J. Donovan, and it was neither accurate nor elegant. The new one by the two American Dominicans combines clearness of expression with fidelity to the meaning of the original. It is based on the Manutian text and accompanied by a very instructive introduction on the history of catechetics and the origin and fortunes of the "*Catechismus ad Parochos*" of the Tridentine Council, by a concise sermon programme, and by several appendices containing important doctrinal decisions given by the Church since the close of the Council of Trent. There is

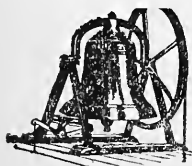
also a useful index of subjects. Thus the Roman Catechism becomes in reality for the English-speaking clergy and laity what it was intended to be for the entire Catholic world—namely, "a handbook of dogmatic and moral theology, a confessor's guide, a book of exposition for the preacher, and a choice directory of the spiritual life for pastor and flock alike" (p. xxxvii). Fathers McHugh and Callan deserve great praise for making this valuable handbook so readily available. Our only regret is that they have discarded the time-honored sub-division into questions, which facilitated reference. The question numbers might have been added on the margin. In this connection we may refer again to the same writers' "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," which skillfully adapts the treasures of the Cat. Rom. to the needs of the American pulpit. (Joseph F. Wagner, Inc., New York.)

Literary Briefs

—Owing to the demand for Pastor's "History of the Popes," this classic work, run out of print during the war, is being issued in a new edition. Vols. I to IV have already been reprinted and Vols. V to XII will be published within a few weeks. The work is also being continued and Vols. XIII/XIV, corresponding to Vol. VII of the German original, are now in preparation. (B. Herder Book Co.)

—Pustet & Co. have just published the "Officium Majoris Hebdomadae et Octavae Paschae cum cantu iuxta Ordinem Breviarum, Missalis et Pontificalis Romani" in an up-to-date edition, which they call "Editio Compendiosa I iuxta Typicam." It comprises 547 pages and is edited and printed with the meticulous care so characteristic of the liturgical editors of Pustet.

—"Glimpses of the Peace Conference," by Edith Callahan, special Paris correspondent of the Catholic Press Association, is an excellent piece of reporting, recalling the now famous gatherings at Versailles. The book is made up of letters written to the C. P. A. in America, and consequently merely pen



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sketches of that famous scene. If Miss Callahan were to interpret these "glimpses" now, arranging them in full perspective, with background and all, the ensemble would probably differ considerably. At least one wonders whether it would. The real import of those tragic sessions has not yet been fully brought home to the world, but sufficiently so to make it possible to interpret these gatherings less favorably than Miss Callahan has done. Miss Callahan is the gifted daughter of Col. P. H. Callahan, of Louisville, Ky.

—The completion is announced of the English translation of "The Shāhnāma of Firdausi," upon which Arthur G. Warner and Edmond Warner have been engaged for many years. Volumes I-VII of this version, which claims to be the only complete English translation of the Persian epic, had been published by Messrs. Kegan Paul when the Great War suspended further progress. Two volumes remain to complete the undertaking. Of these Volume VIII is now in the press, and Volume IX, which, among other things, will contain a general index to the whole work, will appear in due course. The translation is accompanied by notes and a commentary based on a study of the leading authorities on the subject. The "Shānāma" was to Persia what Homer's "Iliad" and "Odyssey" were to Greece. For an appreciation of it we refer the student to A. Baumgartner, S. J., "Geschichte der Weltliteratur," Vol. I, pp. 458 sqq.

—No. 28 of the "Freiburger Theologische Studien," the first that has reached us for some time, is an examination of Clement of Alexandria's teaching on original sin ("Die Lehre von der Erbsünde bei Clemens von Alexandrien") by Dr. Theodore Rütther. Clement's teaching suffers from the lack of a proper distinction between nature and grace and is not quite in harmony with Catholic dogma. The treatise is a valuable original contribution to the history of dogma. It is regrettable (see the Preface) that in post-

war Germany such important books as this have to go begging for a publisher. (B. Herder Book Co.).

New Books Received

The Seminarists' Symposium, 1921—1922. St. Vincent Seminary, Beatty, Pa. (Volume IV). 281 pp. large 8vo. Illustrated.

Leben-Jesu-Werk. Von A. Meyenberg. Erster Band. x & 724 pp. 8vo. Lucerne, Switzerland: Räder & Cie.

Your Hidden Treasure. Where and How Found. By Rev. E. J. Jungblut, of Carroll (Mt. Carmel), Iowa. x & 223 pp. 12mo. Fr. Pustet Co., Inc. \$1.50 net.

Lieber Jesus komm zu mir. Lesungen und Uebungen zur Vorbereitung auf die erste heilige Kommunion. Von A. Blomjous, O. S. Aug. 188 pp. 12mo. Kevelaer, Germany: Butzow & Bercker.

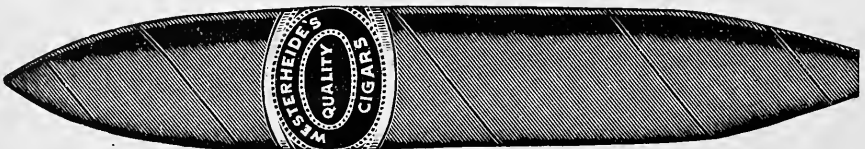
Officium Majoris Hebdomadae et Octavae Paschae. Cum Cantu iuxta Ordinem Breviarii, Missalis et Pontificalis Romani. Editio Compendiosa I iuxta Typicam. 547 pp. 12mo. Ratisbon, New York, and Cincinnati: Fr. Pustet Co., Inc.

Manual for Priests' Housekeepers. Composed especially for Those Who Are Members of the Marianum. By the Rev. C. M. Thuente, O.P. 311 pp. 32mo. (No publisher mentioned); Copy sent by the Holy Name Society in the name of Father Thuente, whose present address is, c. o. St. Pius Rectory, 1909 S. Ashland Ave., Chicago, Ill.)

The History of the Popes from the Close of the Middle Ages. Drawn from the Secret Archives of the Vatican and Other Original Sources. From the German of Dr. Ludwig Pastor. Edited by F. I. Antrobus, of the Oratory. Fifth Edition. Vols. I, II, III, and IV. B. Herder Book Co. \$4.50 per volume.

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The Fortnightly Review

VOL. XXX, NO. 7

ST. LOUIS, MISSOURI

April 1, 1923

Protestantism of Today

By Patrick Henry Callahan, K.S.G. (Chairman of the K. of C. Commission on Religious Prejudice, 1914-1915 and 1916-1917)

Many thoughtful Catholics in recent years have come to entertain a hope that sooner or later Protestant leaders of the Washington Gladden type would be able to exert such an influence in their own ranks as to control outbursts of prejudice against Catholics and put an end to the support given by professed Protestants to the various anti-Catholic societies, publications, and movements that from time to time are reborn in our country.

Recent developments tend to encourage that hope, showing signs which go to indicate that the bitter sentiment of former generations of Protestants in our country is gradually being dissipated by their forward thinking leaders, who must realize the futility of trying to destroy the Catholic Church and the evil of cultivating hatred in the hearts of any body of Christians for their Christian brethren.

In Michigan, the fight for the preservation of the Catholic schools has been won so far with the aid of Protestants. In Oregon, many Protestants of all denominations were active with Catholics in resisting the recently enacted school law, and while the anti-Catholic forces have temporarily won the day, their inglorious victory should be attributed primarily, it seems, to pagan predispositions rather than to Protestant

prejudice. In other States, where the fight on Catholic schools has been organized, the best element of Protestants has sided with Catholics in opposing it.

We see confirmation of this wholesome trend, too, in the statement recently carried by the public press and, to a great extent, by the so-called Evangelical publications, in which the Federal Council of Protestant Churches of the United States "records its strong conviction that the recent rise of organizations whose members are masked, oath-bound, and unknown, and whose activities have the effect of arousing religious prejudice, is fraught with grave consequences to the church and to society at large."

That statement, published toward the end of last year, no doubt had considerable influence in promoting the numerous measures which have since been offered in different legislative bodies, looking to the exposure or prohibition of the activities of the masked organization which the Protestant churches had in mind. In New York it is proposed to require the publication of the names of all members of such organizations; in Washington, to make it a misdemeanor for three or more persons wearing masks to assemble; in California, to require such organizations to furnish the names of their members

to the State authorities when required; in Illinois, to impose fine and imprisonment on any one participating in the activities of a masked organization; in Iowa, to make such organizations unlawful; in North Dakota, to make the public appearance of any masked person a misdemeanor; in Minnesota, to make it unlawful for anyone to appear in public masked; in Oklahoma, to make such organizations register their members with the county attorneys; in Texas, to require them to file membership lists with the County Clerks; in North Carolina, to require registration of their members; in Wisconsin, to make it treason for anyone to keep secret the names of members of hooded organizations; in Nebraska, to prohibit the meeting of masked organizations; in Missouri, providing two to five years imprisonment for persons wearing a mask, hood, robe or other paraphernalia to conceal their identity.

Whatever may be the outcome of those measures, it should be remembered that they are all sponsored by non-Catholics, generally by professed Protestants, members of various denominations,—which fact is significant of a wholesome trend of development in the Protestant attitude.

Some Protestant leaders, however, have taken another attitude, such as that voiced in the pulpit of one of the Protestant churches of St. Louis by the Rev. James Hardin Smith, in the following excerpt from his speech as reported in the *Globe-Democrat* of November 20 last year:

“We might infer from the many things we read in the newspapers about the Ku Klux Klan, that

they are a bad group of men, but my close study of men and what I have gleaned from reading and from talking with men, have helped me to believe that ninety-five per cent of them are members of Protestant churches and members of the Masonic fraternity. I believe that this group of men represents an effort on the part of the Protestant laymen to get together. . . . The Inter-Church World Movement was a movement in the Protestant churches from the top downward to get together. It failed. This seems to be a movement among the Protestant churches from the bottom moving upward, that the churches may get together and express themselves on great vital questions.”

Of the two opposing attitudes thus indicated, the former seems at present predominant among Protestants, although the latter is far more conspicuous in some sections of our country, and while it is primarily for Protestants themselves to determine, we venture to think that the former attitude will prevail in the end. Surely, Protestants cannot feel complimented by the idea that a masked and hooded organization is necessary or helpful to their churches in expressing themselves on great vital questions. They cannot but see, when they take thought on the matter, that it must in the end prove fatal to put their reliance in anything so un-American, to say nothing of its being un-Christian. More and more, we believe, they will take the view expressed in a recent issue of the *Bulletin* of the Methodist Federation for Social Service, which, after pointing out that the “Church press is practically

unanimous in speaking against the Klan," says: "The Klan gains influence by appeals to local prejudice; in the South, seeks to terrorize the negro; on the Pacific coast, whispers that yellow men are plotting to disturb black men to rise against the white; in the cities of the Central West and now also in the East, is against radicalism; on the Atlantic coast also, holds that alien-born have no place. Anti-Semitism and anti-Catholicism are issues. . . . Wherever a prospective member lives, he has been promised that his pet aversion will be made the object of klan action."

The following excerpt in reference to the Oregon school law, taken from the *Ministers' Monthly* for February, published by the Religious Press Bureau of America, Chicago, is encouraging because it indicates a just and friendly attitude on the part of the better Protestant element toward their Catholic fellow-citizens:

"In 1922 a number of Protestants, many of them Scottish Rite Masons and Ku Kluxers, banded together in the state of Oregon and after many hard efforts succeeded in getting a bill adopted providing for the closing down of all parochial and private schools for children. The bill passed by a majority of 14,000, and it affects 50,000 Catholics, 12,000 Lutherans, and one or two thousand Seventh Day Adventists, all of whom believe in having private day schools in which they can instruct their children in accordance with their own religious beliefs.

"Happily the Oregon bill does not take effect until 1926 and its constitutionality will be tested in the courts before that time. We have enough confidence in the judiciary of Oregon that it will not let itself be guided by prejudice and fanaticism, but that it

will view the entire matter in the light of American history and the American Constitution. The bill adopted in the far western state clearly violates Section 1 of the Fourteenth Amendment to the Federal Constitution which provides that 'no State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States.' One of the expressed constitutional privileges of United States citizens is the 'free exercise of religion.' For that freedom we encourage both Catholics and Protestants to fight with the fortitude and determination of our own American forbears."

In the judgment of the present writer, we Catholics can do much more than we are doing to stimulate the Protestant awakening thus indicated, by letting it be known that it is contrary to the teachings of our faith to hate Protestants or to wish them harm; that while we rejoice in the increase of Catholics, we do not rejoice in the falling away of Protestants, and would oppose with all our strength any movement or measure designed to destroy their churches or to weaken the influence they exert in helping to hold back the tide of unbelief which threatens our land.

Mr. H. G. Wells imagines that the universal ability to read is the greatest boon conferred on the modern world. But since nine-tenths of our people peruse only sensational newspapers filled with the lurid details of bloody murders, nasty triangles, and other unspeakable crimes, it is extremely questionable whether the general ability to read is an unmixed blessing. What one reads counts a great deal. The *Catholic Citizen* pertinently asks: "What sort of a public conscience or a popular intelligence is the press thus training? Do we support public schools just to teach the young idea how to read the yellow press?"

How Anti-Catholic Bigotry Lost Canada to the U. S.

By the Rev. Frederick J. Zwierlein, D.Sc., M.H.

If the Catholic Lord Baltimore was prompted by political expediency to give religious liberty in Maryland, it is to be regretted that political expediency failed to be equally effective in the British colonies on the eve of the revolt from England, as anti-Catholic bigotry lost Canada to the United States.

The religious liberty extended to Canadian Catholics by the Quebec Act caused a great outburst of hostility to Catholicism throughout the American colonies, but especially in New England. In fact, it ultimately found a place amongst the grievances urged by the inhabitants of the colonies against Great Britain. This was but natural, if popular feeling was voiced in the conviction expressed in 1768 by Samuel Adams, the great revolutionary agitator, that "much more is to be dreaded from the growth of Popery in America than from Stamp Act or any other acts destructive of men's civil rights." Mr. C. H. Van Tyne showed correct historical insight in the conclusion of his article, "The Clergy and the American Revolution" (*American Historical Review*, October, 1913), when he thus wrote of the effect of this great wave of Protestant bigotry at the time of the diplomatic mission to Canada: "It does not matter that Congress, . . . when it saw the advantage of allying Canada with the American Union, 'perceived the fate of the Catholic and Protestant to be strongly linked together,' for the earlier sentiments were the real, and the later the feigned ones."

Bishop Briand of Quebec knew the facts. He had been invited by Cardinal Castelli to go on a confirmation tour through the English colonies, but Father Farmer, April 22, 1773, sent a warning from Philadelphia to Canada, deprecating any attempt to do this, as the advent of a Catholic bishop would lead to riots and cause the Catholics of the English colonies to lose what little privilege they enjoyed here and there, and that only in the two colonies of Pennsylvania and Maryland. Catholics managed to worship privately in both these colonies in a few places, but no Maryland statute at this time guaranteed even the right of private worship to Catholics. Pennsylvania's royal charter only protected against constraint in the exercise of religious worship, without authorizing Catholic worship in public, and exacted an oath to hold office and to be naturalized that a Catholic could not take without renouncing his faith. Father Farmer intimated in the concrete what might be expected as the result of a Catholic bishop's visit to the English colonies. Father Dietrich had been almost killed in a place about 100 miles from Philadelphia during a heated dispute with non-Catholics; when his house and chapel were twice shot into, he found it advisable to escape to the missions of Maryland.

Under the circumstances, there is no wonder that Bishop Briand of Quebec cast his lot with England. The diplomatic mission failed, and so anti-Catholic bigotry lost Canada to the United States.

Present-Day Evils: Their Causes and Remedies

(Extracts from the Encyclical "Ubi Arcano Dei")

(Continued)

Not that he who wishes to enjoy that peace must reject the good things of this life, of which, indeed, by the very promise of Christ, he shall have abundance: "Seek ye therefore first the kingdom of God and His justice, and all these things shall be added unto you" (Matt. vi, 33; Luke xii, 31). But in truth "the peace of God surpasseth all understanding" (Phil. iv, 7), and for that very reason restrains blind lusts, avoids dissension and discord, to which the desire for material goods necessarily gives rise.

When, then, desire is restrained by virtue and due honor is given to the things of the spirit, the good result immediately follows that Christian peace, as it carries with it integrity of morals, so ennobles the dignity of the human personality, redeemed by the Blood of Christ, consecrated by heavenly adoption and relationship of brotherhood with Christ Himself, by prayers and sacraments made sharer in divine grace and fellow in divine nature, that it may reap the fruit of a life well spent on earth in the eternal possession of the glory of God.

We have shown that the principal cause of the disturbed conditions in which we live is that the power of the law and respect for authority have been considerably weakened ever since people came to deny that the origin of law and authority was in God, Creator and Ruler of the world. This disorder, too, will be remedied by the peace of Christ, which, being the peace of God, insists that order, law and authority shall be secure. For

Holy Scripture says: "Keep discipline in peace" (Eccles. xli, 17); "Much peace have they that love Thy law, O Lord" (Ps. cxviii, 165); "He that feareth the commandment shall dwell in peace" (Prov. xiii, 13). And Christ Himself not only said: "Render, therefore, to Caesar the things that are Caesar's" (Matt. xxii, 21), but also professed respect in Pilate himself for the power given him from above (John xix, 11), just as He had admonished His disciples to reverence "the Scribes and Pharisees [who] have sitten on the chair of Moses" (Matt. xxiii, 2). Admirable, too, is His tribute to paternal authority in the home, He being subject, as an example, to Mary and Joseph, and His indeed is the law handed down by the Apostles: "Let every soul be subject to higher powers, for there is no power but from God" (Rom. xiii, 1).

If one considers what Christ taught and established on the dignity of the human person, on innocence of life, the duty of obedience, the divine ordinance of human society, the sacrament of marriage, the sacred character of the Christian family,—if one considers that these and other teachings were brought by Him from Heaven to earth, that He Himself gave them to His Church, together with the solemn promise of never-failing help and presence, laying on it the charge of teaching them to all peoples to the end of the world, itself infallible,—then surely it will be seen how and in how great a measure the Catholic Church can and must bring healing help for the pacification of the world. (To be concluded)

The Catholic Church and Freemasonry

If any historical student, possessing the necessary competence, would give us an honest and straightforward account of the relations of Catholicism to Freemasonry during the two centuries of the existence of the latter, his work would not only be extremely interesting but would throw much light upon many problems at present obscure. "Roman Catholicism and Freemasonry," by Dudley Wright is unscholarly and unscientific, as Fr. H. Thurston, S. J., shows in a review of it in the *Tablet* (No. 4316). From the supremely important Bull of Pope Clement XII, "In eminenti," 1738, of which all subsequent papal pronouncements are no more than confirmations, Mr. Wright professes to give the full text but omits the most significant passage, to wit:

"But since the nature of the evil (*sceleris*) is such that it betrays itself and gives rise to an outcry which cannot be ignored, the said Societies and Conventicles have created such vehement suspicion in the minds of the faithful that to have oneself enrolled in these organizations has become in the eyes of prudent and honest men tantamount to incurring the stigma of crookedness and disloyalty, for unless they were practising evil they would not assuredly detest the light of day so much. Moreover, this ill fame has become so notorious that in many countries the said societies have for some time past been proscribed and wisely suppressed by the civil authorities because they were held to be a menace to the security of the realm."

This passage makes it plain that the Pope was well aware that

the secular authorities in more than one European State had already taken the alarm, before any action was contemplated by the Holy See. Mr. Dudley Wright himself records, on the authority of Llorente, that the French police, as early as 1732, had prohibited the Freemasons to hold assemblies in Paris. Masonry was altogether suppressed in the Netherlands in 1735-36. In the same year, 1736, meetings of the Freemasons were forbidden, under penalty of death, by the King of Sweden; and, as Mr. Wright again notices, "Masonic assemblies were also abolished in France in 1737 under the pretext that beneath their inviolable secrets they might cover some dreadful designs hostile to religion and dangerous to the kingdom."

It is plain, then, that before the Holy See intervened in any way the severest penalties had been enacted against Freemasonry by Protestant and Catholic rulers alike.

Mr. Dudley Wright states as a positive fact, and as if the information had only come to light "quite recently," that Pope Pius IX was initiated into Freemasonry in the Lodge Eterna Catena of Palermo on August 15, 1839. This ridiculous story, which in all its details is some forty years old, has been refuted a score of times, and its falsehood was explicitly admitted by Adriano Lemmi. So again Mr. Wright enumerates among the secret societies of the Roman Church not only the whole religious Order of Jesuits but also all sodalities and confraternities which are under their direction. This is simply foolish, as none of them are secret in any sense.

The Church That Speaks With Authority

The initial number of a new Catholic Truth Society publication—a sixteen-page monthly called *Catholic Truth*—affords Mr. Hilaire Belloc an opportunity of answering a criticism frequently directed by Protestants against the Society's name. The qualification of "Truth" by "Catholic" seems to them an absurdity. Says Mr. Belloc:

"The essential idea underlying the term 'Catholic Truth' is this: the Catholic Church does not set out to solve problems tentatively, or to establish opinions or moods, but to announce facts. She is not concerned with attitudes, aspects, or probabilities. Her function is to acquaint men with certain portions of reality (by far the most important) which, without her aid, they would never know. Now, that is exactly what Protestant society has never heard of: it is a wholly novel conception, and, when first heard, is bewildering. It does not understand the elementary fact that the Church claims to speak with authority, and has for its business the statement of fact, not the approach to judgment by trial and error, nor the production of a more or less definite state of mind, which may pass as easily as it came. The Church has not for its essential function to affect the emotions, as does a strain of music, or to establish a statement by proof, as does a process of physical science, or to approximate to a higher and higher degree of probability, as does the sifting of evidence in a court of justice. She claims for her essential function the giving of practical and certain information; she claims for her function

the statement of very important facts, which, but for her superiority of information, we should not know, *e. g.*, that man is immortal and will suffer eternal joy or eternal pain." (*Ave Maria*, N. S., Vol. XVII, No. 10).

Converting a Bishop

We find this story relating to Dr. Frederick Joseph Kinsman, former Episcopalian Bishop of Delaware, now a Catholic, in the Portland (Ore.) *Catholic Sentinel*:

Shortly after he began his investigations into Catholic teaching, Dr. Kinsman received a great deal of Catholic literature from an anonymous source. It was only after his conversion that he discovered the sender, John V. Lawton, of Philadelphia. When questioned by Doctor Kinsman, Mr. Lawton explained:

"About eight years ago I called upon you at the Parish House in Wilmington and had a talk in reference to some sort of demonstration; but it was a talk of only two or three minutes. For some reason I thought of you many times after that; and about four years ago, while in Wilmington, I met a grocer with whom I did business, who talked about you. Shortly after I happened to pass you on the street in Wilmington. I looked after you, and the thought entered my mind, 'How nice it would be if some day Bishop Kinsman did as Cardinal Newman did.' For some reason or other, which I am really not able to explain, the thought of you lingered in my mind, and something seemed to say, 'Interest yourself in Bishop Kinsman.' What I have tried to do since, you already know."

Resurrection-Wedding

By CHARLES J. QUIRK, S.J.

The little green buds are quickly spreading,
Upon the dull black branches that seemed
dead;

Ah, is it not the Resurrection-wedding
Of Joy and Peace now that Spring lifts
his head?



An Appeal From the Rhineland

We are asked to make it known that at a meeting in Cologne of representatives of all Catholic organizations in the occupied parts of Germany, held under the authority of His Eminence Cardinal Schulte, Archbishop of Cologne, an appeal was issued to the Catholics of the whole world.

The appeal recapitulates the present position and the events that have led up to it, and expresses apprehension of a complete separation of the Rhineland from the rest of Germany, which "must prove fatal" to German Catholicism as a whole. The appeal proceeds:

"We cry aloud to the whole of Christianity to make known to them the terrible dangers to religion and morality, the inevitable consequences of the occupation of a peaceful land by 100,000 soldiers. We are forced to look on in silence. Whereas in all other parts of Germany the State endeavors to suppress houses of public immorality, in a number of districts in the area occupied by the French invaders such establishments have been erected under compulsion at the expense of the taxpayers, a state of affairs which the German women resent as an outrage against their Christian womanhood and their honor."

"Where the Catholic Church Surpasses the Protestant Churches"

The *Daily American Standard*, that unfortunately too short-lived Protestant "Christian daily" edited by the Rev. J. Clover Monsma at Chicago, in its Vol. I, No. 36, printed, under the title quoted above, the following editorial leader:

"The document issued by the 'Sacred Congregation of the Holy Office' at Rome against the Y. M. C. A. and kindred organizations goes to prove once more that the Roman Catholic church is exceedingly strict in the matter of educating its youth. In this respect the Roman Catholic Church is an example to the Protestants. Many of our Protestant church people expect to rear men and women that are loyal to Christ by taking their children to church once upon a Sunday and by sending them to Sunday school, and for the rest treating them like any parent would, whether he is a Christian or not. If you expect your boy and girl to serve God seven days a week after they have grown up, you must hold God before **them** seven days a week while they are still young. If in their youth you leave the impression with your children that they are in no way different from all other children, you will produce a generation of men and women that will act like all other men and women are acting. To foster a virile Christianity, a worth-while Christianity, a Christianity that is powerful in its influence, you must give your children a thorough Christian training every day of their lives. The church, the home, and the school should be made to cooperate in this matter."

Liberty of Thought

Liberty of thought is a fetish of the modern mind, yet in no department of life is it really possible to "think as you like" with impunity. It is the law of thought that it should be true to fact, and thought which does not fulfil that condition is self-condemned. If you drink prussic acid thinking it to be lemonade, your "thought" will not save your life. So evident is it, indeed, that men must think truly, that we are ashamed to be discovered doing otherwise. We all are apt to make excuses if we have been mistaken.

Is religion, therefore, to be the only subject on which we may "think as we like"? In which truth is of no account? Or do we mean, when we claim this liberty of thought, that we refuse to have our religion imposed upon us by other people? Is the attitude less "I will think as I like" than "You shan't make me think as *you* like." Perhaps. But such a standpoint presupposes that there is no such thing as religious truth at all. If my belief is merely a matter of opinion, I have certainly no right to force it upon my neighbor. But if I believe that I hold the truth, that God has spoken, and I know His message, then I must endeavor to make the whole world think as I do. No religion, believing itself to be divine, can do otherwise, and if the claim be well-founded, then no one who hears it can continue to "think as he likes," without disobeying the very law of thought.

That we work, is one of the established laws of happiness in life. But here, as in all things, it is striking the right balance that gives the happy results.

Correspondence

Why Not Tell the Secret?

To the Editor:

For the very friendly words of H. A. F. in your issue of March 1, on my address to the graduating class of Boston College, last June, I am duly grateful; but I am puzzled at this sentence from H. A. F.'s review: "The fact remains that neither Mr. McCarthy nor any one else in this country, so far as we are aware, has hit upon the fundamental reason for the defection of talent in the ranks of our young Catholic college men and women."

If H. A. F. knows this dark secret, which has been hidden from the rest of us, why does he not tell us, so that something may be done about it?

DENIS A. MCCARTHY

Boston, Mass.

Uprooting Anti-Catholic Prejudices

To the Editor:

Col. P. H. Callahan's excellent article, "Georgia of Today", in No. 5 of the F. R., should be read by all Georgians. What has brought about this great transformation? The Catholic Laymen's Ass'n of Georgia, God bless them! All States should imitate Georgia in this. The American people, with few exceptions, are open-minded, and when the truth is presented to them, they accept it. We, as Catholics, should never forget that our non-Catholic brethren have been deluded for four hundred years and such deep-rooted prejudices cannot be uprooted in one day. But, thanks be to God! one by one they are being uprooted. When they are rooted out, may they never grow again.

(REV.) RAYMOND VERNIMONT

Denton, Tex.

A Catholic Press Directory

To the Editor:

Mr. Joseph H. Meier, of Chicago, who for fourteen years was compiler of "The Official Catholic Directory," is now compiling and will soon publish "The Catholic Press Directory," a volume which will contain the names and

addresses of all Catholic papers and periodicals that are certified as Catholic publications by the various chancery offices. This new Directory was endorsed by the officials and executives of the Catholic Press Association at a meeting in Cleveland, and will be serviceable not only to authors, writers, Catholic publishers, newspaper editors, national or local advertisers and advertising agency men, but will also be of value to the Catholic clergy and all lay people who are in any way interested in Catholic press development. It will briefly explain the purpose, nature, and object of the various Catholic publications, give the subscription price, size of page, frequency of issue, and will tell by whom they are published.

Anyone having information to submit is requested to communicate with Mr. Meier at 64 West Randolph Street, Chicago.

CORR.

Baptism and Penance

To the Editor:

Every number of your REVIEW proves interesting to me, a fact which prompts me to bring out a view of some important matter, which I have never seen in print in any Catholic journal. In our dealings with and instructions of converts we invariably find that the last obstacle which impedes their entry into the Church, is the confessional, the power of forgiving sins by the priest. It appears to me that we have a very strong argument that we might use to advantage at this critical stage in the instruction of prospective converts. To a certain extent, or rather in a certain limited sense, God seems to have given the power of forgiving sins to every human being after attaining the use of reason. For the Church teaches that every man under the sun has the right, and consequently the power also, of administering the Sacrament of Baptism. If any man uses the formula prescribed by the Church and has the intention to do what Christ intended he should do when using the formula of Baptism, the person over whom he pours the

water, at the same time uttering the words: "I baptize thee," etc., actually receives this most necessary Sacrament and through it the remission of original sin. It requires the act of a human being, therefore, to remove the sin of Adam, and thus, I say, it seems that God has conferred the power of forgiving this sin on every member of the human family, though certainly in a limited sense.

A PASTOR

The Problem of Limpias

To the Editor:

Fr. Thurston's article on Limpias (cfr. F. R., XXX, 4, 69 sqq.) shows that great caution is still in order. While we must admit that God, in His omnipotence, can influence the sense activity of men in the way in which it is assumed at Limpias, there is, on the other hand, no supernatural confirmation such as we know from the divinely inspired Scriptures there was in the case of the conversion of St. Paul, which is frequently cited as a parallel. St. Paul himself tells us that the supernatural voice was heard by his companions, though they saw nothing of the apparition except the light. The conversion of St. Paul, we may add, is such a singular fact, both in its individual effects

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CLERGYMEN'S MANUSCRIPT

WANTED—for September next, a teacher and organist for a German parish near St. Louis. Must know German and be conversant with Cecilian music. Apply to Rev. F. c. o. Fortnightly Review.

ST. STEPHEN'S MISSION, St. Stephens, Wyoming, would be grateful for the gift of a *Saxophone* for a Catholic Indian Boys' Band. Kindly send to Brother Perry, St. Stephens Mission, St. Stephens P. O., Wyoming.

upon Saul and in its importance for the Church, that it seems risky to apply the theory of a double manifestation (through eye and ear) to the phenomena of Limpias.

How much depends in such matters on the pathological or abnormal state of the organs of vision, on light reflexes, and other similar factors, can easily be ascertained by experiment. The Church alone is competent to decide whether a miracle has been wrought or not.

Whether any apologetic importance is to be attributed to such phenomena as those reported from Limpias is another question, which was discussed not long ago in the *F. R.*, Vol. XXIX, No. 15, pp. 278 sq. The future alone can answer it satisfactorily. The apologist can do nothing with mere possibilities. Are we justified in opposing to the "*pic creditur*" of men like Dr. von Kleist an "*impie non creditur*"? This question the Church will perhaps solve for us Catholics by means of a definitive decision, based on scientific and theological inquiry and promulgated through the *Acta Apostolicae Sedis*.

Evansville, Ill.

B. M.

Child Labor

To the Editor:

Much has been said and written of late concerning child labor in the U. S., especially in the Southern States, where conditions appear to leave much to be desired. It should, however, not be overlooked that this question, as all others, has its two sides, and that fairness demands a consideration of both. Everyone will agree that industrial employment, or any kind of steady employment for very young children, which deprives them of wholesome exercise and necessitates absence from school, cannot and should not be countenanced by the Federal and State governments because it seriously interferes with mental and physical development, and, in addition, results in illiteracy.

On the other hand it seems to be unreasonable to enact laws prohibiting every boy and girl under sixteen from engaging in wholesome and profitable

labor. In the upper grades of every elementary school, parochial as well as public, and in the high schools, are to be found boys and girls who attend merely because they are compelled to do so, and waste time and opportunity, and annoy others in the prosecution of their studies. The saying that a mule can be led to the well, but cannot be compelled to drink, applies in such cases.

Boys and girls can be compelled by Federal or State law to attend school, but they cannot be forced to study. What, then, is the use of having them in school at all? And, besides, the prudence of sending all boys and girls to high school until they are 16 and 17 may be questioned. We, for instance, in this town, have boys who, somehow, graduated from the local high school two years ago, and now are either unable or too lazy to work. *Extrema citanda*. We believe that a certain man is right who recently remarked that under the old eight-year elementary school system, with restriction as to attendance of high schools and elimination of fads, we had better young men and women than we have to-day, notwithstanding our million dollar buildings and attractions, "sparking" not the least among them. In the days of old all children were obliged to attend school from their 6th to their 14th year, inclusive. The girls learned practical housekeeping or prepared to become school teachers, while the boys either took to farming or became apprentices to learn some trade, or entered college, not, indeed, to scatter wild oats and to squander time and money, but to prepare themselves for one of the higher professions. The new system is no improvement on the old.

FR. A. B.

Canon Griesbacher's Gregorian Melodies.

To the Editor:

The *F. R.* of March 15 published a criticism by Mr. Joseph Otten of Canon Griesbacher's Melodies. The critic expresses his satisfaction with the Man-

ual, but regrets that he cannot extend the same praise to Griesbacher's Accompaniment, for the following reasons:

(1) because this accompaniment is too difficult for the average player;

(2) because it departs radically from time-honored principles; and

(3) because "it directs the attention from text and melody and weakens the intended effect upon performer and hearer."

As to the first reason, we agree with Mr. Otten that the accompaniment is more difficult than the average harmonizations; but this difficulty is by no means an insurmountable one, as the present writer knows from his own experience and from the testimony of other choirmasters who are acquainted with the accompaniment. If this harmonization is too difficult for the average player, then surely our Catholic organists are woefully lacking in ability, an accusation which, we fear, they will resent, at least the organists in our larger cities and in our convents (for whom this manual was primarily intended).

Regarding the second reason, it must likewise be admitted that Griesbacher departs from time-honored principles. But should a departure from the trodden path be condemned merely on the ground that it is a departure? Does not the Church, as in all arts, so also in music, foster progress? In figured music the Church has in no way forbidden the use of modern means of expression. Why then should we make an exception in the harmonization of Gregorian Chant? It is true that the principle, "A diatonic melody requires a diatonic accompaniment" is held at present by the majority of harmonists. But, whether this *must* be so, is a debatable question; those who answer negatively, can hardly be suspected of unorthodoxy.

Also the charge that Griesbacher's accompaniment "directs the attention from text and melody," seems to be much exaggerated. The present writer has found that these accompaniments,

far from marring the sacred text and melody, greatly enhance the general effect, to say nothing of the variety they lend to melodies that might become monotonous from frequent recurrence (*e.g.*, in the psalms and litanies).

We would, therefore, advise every ambitious organist and lover of Church music to give this accompaniment a fair trial, before he rejects it. One cannot pass a competent judgment from the mere reading or playing of the score; let the instrument and the voice be united, and the effect will be quite different from what one might expect from the mere sight of the score. The ear will perceive that the apparent maze of chromatic chords and dissonances that confuses or even horrifies the eye, resolves itself into agreeable harmony in the actual rendition. It is not the eye, nor any preconceived theory, but the cultivated ear that must be the final criterion in music. THOMAS A. RUST, O.F.M.

Teutopolis, Ill.

We regret to record the demise, at the advanced age of seventy-six, of our venerable friend and occasional contributor, V. Rev. Dean W. R. Harris, LL. D., of Toronto, Canada. He was a priest-scholar of the old school, now well nigh extinct, and his historical works, as well as his "Days and Nights in the Tropics" and his "By Path and Trail" will perpetuate his memory. *R. i. p.!*

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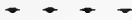
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Notes and Gleanings

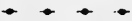
The comment on the papal encyclical "Ubi arcano Dei," which we published in our No. 2, of Feb. 15, under the title "The New Modernism," should have been credited to *The Universe*, of London, England, one of our best conducted exchanges, which we always peruse with pleasure and profit.



Beneath the article on the Dalton plan of education, in our No. 6, p. 126, the initials of the author, C. D. U., were inadvertently omitted.



A Catholic fellow editor, commenting on the London *Tablet's* translation of the papal encyclical "Ubi arcano Dei", writes to us: "The *Tablet* translation is by no means faultless, but it is enormously better than the dreadful thing produced by Msgr. Pucci and printed in the American papers" [to which it was furnished by the news service of the N. C. W. C.]. Our esteemed confrère adds: "We have had no full English translation of the very beautiful encyclical on St. Francis of Sales. I wish we could get a good full translation for circulation as a pamphlet. But it ought to be in English, not in a jargon." Here is a matter—the publication of good English translations of papal pronouncements—which ought to be taken up by the Catholic Truth Society or by some Catholic publishing house. In Germany, B. Herder, of Freiburg, has for years published reliable German translations of all important encyclicals, though not always as speedily as might have been desired. To make these documents really effective, they ought to be published in good vernacular versions and as promptly as possible.



Ministers and members of the Cincinnati district of the Methodist Episcopal Church, representing 400,000 communicants, have gone on record unanimously against the modernist theories of Christ by adopting the following resolution: "Sweeping away all sophistries and resenting all trifling

with the sturdy faith of our fathers in the deity of Jesus Christ, we declare the ultimate and only solution of the problem of the Church and of the world to be Jesus Christ Himself, very God of very God." This sincere profession of faith in the Divinity of Christ honors our Methodist brethren and, under God, will no doubt become a means by which many of them will be brought back to that "whole faith" of which the Divinity of Christ is but a part and which is found in its traditional integrity only in the Mother Church of Rome.



An Anglican minister, the Rev. W. E. Smith, of Andover, Hants, writes to the London *Times* (daily ed. of Feb. 28): "In war-time it was proposed to hold a combined service in our church. I consulted the Congregational minister whether prayers for the dead would offend Nonconformist friends. I was much struck by his answer. 'No, we have learnt much by two years of war.' We had many such services, shared in by all the ministers, and hundreds of Nonconformists—always with very definite prayers for the dead. I do not remember a word of complaint from anyone."

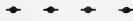


In The London *Times* of February 21 Dr. Kestell Floyer suggests that Akhnaton, the father-in-law of Tutankhamen, was possibly the spiritual father of Moses. Surely it is more likely that the presence of Israel in Egypt accounts for Akhnaton. The influence of Joseph must have been strong. Among his own people there must have been many who, in the highest sense, "remembered Joseph." Would not a possible sequence be this:—(1) A spiritualizing element came into Egypt, and into the palace of Pharaoh; (2) One of the Pharaohs, Akhnaton, was moved to at least a partial conversion, which was antagonistic to the ancient Egyptian priesthood and the popular faith; (3) After his death came reaction, and the consequent persecution of that visiting alien people from whose influence the "offense" had arisen. The Bible story

would fit in well with this. But there are chronological difficulties not yet solved.



"Mind Culture" is a system that claims to make all study easier and to produce "efficiency, power, and success." The practical Catholic has no need of such assistance. If he lives in the spirit of the Church's liturgy and faithfully perseveres in the practises of his religion—in the morning prayers, that salutary exercise which sets the tone for the day's "mentality" (slowly say the 'Our Father' here and you will know what we mean); in the fortnightly or weekly confession, that soundest exercise in "straight thinking," in frequent Holy Communion, which invariably involves early rising, in "putting right" any careless, false, or cruel statement, in the evening prayers with the unavoidable meditation on the Great Reckoning, in the examination of conscience—the practical Catholic lives according to a system unmatched for strengthening the will and unmatched as a means to mental expansion and mental development.



Mr. Brisbane would like to know how crippled babies can be explained in the hypothesis of an omniscient and omnipotent God. He came upon this knotty problem while discussing the Lebrasca case in Chicago, the other day. We are not so sure of the explanation

ourselves—at least not as cock-sure as many Catholic writers seem to be. But we are sure of the existence of an omnipotent and omniscient Providence, which Brisbane so frequently doubts in his daily excursions in the Hearst papers. As a matter of fact there are a myriad of things which we could not explain at the point of one of Mr. Brisbane's facile interrogations, but the creation of which by a Supreme Being our common sense forces us to admit. Doesn't it seem a bit strange that Mr. Brisbane should pick on a poor crippled infant for material for proof of an omnipotent Providence, when there are so many of us, physically quite normal, who would make excellent subjects for this manner of reasoning? For every Lebrasca baby, Mr. Brisbane need but look out of his window to behold innumerable things, both beautiful and marvellous in form and structure, which infallibly point to an omnipotent Providence.



EX-Abbé Alfred Loisy has lately published a new French translation of the New Testament ("Les Livres du Nouveau Testament;" Paris: Nourry), with lengthy introductions and notes amounting to something like 220,000 words, from which the reader can put together a complete conspectus of the author's conclusions on the problems of N. T. criticism. His comments, says a non-Catholic critic in the London

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Times Literary Supplement (No. 1099), "are constantly devoted to controversy with the New Testament writers, censorious, supercilious, captious. Many readers will find this feature wearisome and unpleasing. A more generous and sympathetic attitude towards the documents and their writers would be a welcome change from this habit of scolding, sneering, and contradicting which seems to be growing upon him."

◆ ◆ ◆ ◆

On pages 148-156 of Dr. Hiram Bingham's new book, "Inca Land," is a passage in which Dr. Bingham eats a large piece of humble-pie with a good grace that does him credit. He frankly acknowledges that the bones of the "Cuzco man," once hailed by him as some 30,000 years old, may be only two hundred years old. To call Cuzco "the Oldest City in South America," is at least open to question, since it is highly probable that Tiahuanaco, Pachacamac, Trujillo, and Quito are more ancient.

◆ ◆ ◆ ◆

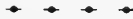
The problem of the hereafter was as eagerly canvassed 700 years ago as it is now, and the Church enunciated its dogmatic decision on the Resurrection of the Body, in 1215, in terms which Father Vincent McNabb, O.P., makes the subject of a valuable C. T. S. pamphlet. He notes that while it is *de fide* that after the Resurrection each person will possess for ever his own body which he now has, Catholic theologians interpret this doctrine differently, some holding that it will be "the same body" because it will be quickened by the same soul, while others (the majority) consider that some, at least, of the matter that once belonged to the soul must be reunited to it. St. Thomas is the head of the latter school, and it is interesting to learn from Fr. McNabb that the great Doctor was fully aware of that "constant flux of matter in the human body" which presents a difficulty to many people in these days of doubt and is fondly thought to be a modern scientific discovery!

One of Maurice Maeterlinck's recent books has been Englished by Bernard Miall under the title of "The Great Secret" (London: Methuen). What is the Great Secret? Is it that M. Maeterlinck is pulling our legs? Or that one of his own has been pulled? Whatever it is, he has kept it jealously, or revealed it in a language not to be understood by the profane. Sometimes he seems to speak in the style of the melancholy Burton. Then again, he talks like an examination text-book. And at last we seem to hear the voice of a clergyman. The most explicit summary of this book is that "we know nothing, we can know nothing, we never shall know anything, for it may be that God Himself does not know everything." And yet (or perhaps "therefore") we are asked for an implicit faith in ectoplasm, levitation, odic fluid, *et hoc genus omne!*

◆ ◆ ◆ ◆

The first number of *Asia Major*, a "Journal devoted to the Study of the Languages, Arts, and Civilization of the Far East and Central Asia," which is to appear quarterly under the editorship of Dr. Bruno Schindler, is dedicated to a German-American savant, Dr. Frederick Hirth. It opens with an autobiographical sketch, a modest record of copious scholastic achievement—followed by a bibliography of Hirth's works, which contains no fewer than 162 items. His connection with America had a somewhat fortuitous origin. He would have been professor at Berlin but for his courageous exposure of an influential geographer who had edified the German public by informing it that the name of Kiauchau (Germany's then new colony) meant "The Haughty Land." It really means "The Muddy Land," and Hirth ventured to say so. He soon found that, like Ovid, he had proclaimed *id quod tacuisse decebat*. His Tomi was the Columbia University, New York, where he held the chair of Chinese for fifteen years, retiring at an advanced age in 1917.

The second volume of Dr. Ellis P. Oberholtzer's "History of the United States Since the Civil War", deals with the years 1868-1872. A reviewer in the *American Historical Review* says of it: "The last chapter, entitled 'The End of the Orgy,' is an exhaustive collection of all the discreditable and scandalous conditions, movements, and tendencies that could be cited as of the four years under review, unrelieved by the faintest hint that the picture presented is not complete and accurate. A New Zealander, say, endeavoring to acquaint himself with American history would not find in this chapter a single line to suggest that decency or honesty was not extinct in American public and business life." Which leads the *Catholic Sentinel* to say: "Catholics who have been the victims of this kind of history-writing will be able to sympathize with the reviewer's attitude."



"Guild Socialism: An Historical and Critical Analysis," by Niles Carpenter (Appleton) is an attempt by an instructor in social ethics at Harvard to state the history and doctrines of Guild Socialism and to present an estimate of its strong and weak points. Mr. Carpenter, after theoretical study in America, carried out a personal investigation in England, where Mr. Penty, Mr. Orage, Mr. Cole, Mr. Hobson, and Major Douglas were among his tutors. His conclusion is that there is much inconsistency, irrelevancy, and obscurity in the doctrines of Guild Socialism; nevertheless, he feels that the guild idea contains elements of vital importance to the problem of industrial relations and of community organization.

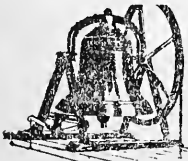


"To speak wisely," it has been said, "may not always be easy, but not to speak ill requires only silence."

BOOK REVIEWS

"Catholic Ritual and Tradition"

Under this title the Rev. Francis H. Prime, C. SS. R., has compiled from the late Fr. Bridgett's "Ritual of the New Testament" what is of permanent value in that well-known book, which was written fifty years ago in answer to the old Protestant objection that the New Testament contains no definite instructions on the subject of worship, such as are found for the Old Law in Exodus. Fr. Bridgett shows that the New Testament is the fulfilment of the types and figures of the Jewish Church, and hence no special revelation was required on this point. Moreover, the Christian Church must have some ceremonious mode of expressing the several doctrines reposed in her by Our Lord, who Himself used kinds of ritual in His miracles. The book abounds in such convincing passages as this: "There is a strange contrast at first sight, between the glorious Christ of prophecy and the humble Christ of the Gospel. And there is a similar contrast between the humble Christ who worships in the Gospel and the glorious Christ who is worshipped in the Catholic Church. The first contrast scandalized the Jews, the second scandalizes the Protestant. But the attentive reader of the Gospels will see contrast again between the Christ persecuted by Herod and the Christ worshipped by the Magi; the Christ of Thabor and the Christ of Calvary. Yet these are not two Christs, but one Christ; and to know that one Christ truly we must know Him in His glories as well as in His abasements. We must know Him, not only in His voluntary humiliation, but in the splendors of Old Testament prophecy, in the splendors of New Testament miracles, and in the splendors of the Catholic Ritual" (pp. 13 sq.). And: "Are not Protestants liable to mistake the effect of Catholic Ritual on Catholics, because they judge of it by the effect it produces? It is to them so new, and therefore so strange, that, like all novelties, it produces an exaggerated effect. It distracts



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them, it makes worship impossible to them—because they do not understand it, cannot follow it, or take any part in it. To them it is not a help, but a perplexity and an obstacle. Is it fair to suppose that Catholics are affected in this way? To them all is familiar, simple, natural; it is what they have been accustomed to from their infancy, and trained both to understand and use" (p. 18). And again: "Another thing to remember is that in the Catholic Church all is regulated by authority. Public attention is not aroused by the eccentricities of individual clergymen. Congregations are not thrown into confusion by rites they have never before witnessed, of which they neither know the origin nor the meaning. The principles and practice of Ritual are part of the ancient tradition of the Church. We believe that Ritual is something supernatural, considered by God worthy of His own direct regulation in the Old Dispensation, and of his no less real though indirect regulation in the Christian Church. Hence the Council of Trent pronounced an anathema against all who should say that the approved rites of the Catholic Church may be despised or omitted at the option of the priests, or may be changed by them" (p. 19).—We know of no better work on the subject. This book is fifty years old, yet its main thesis remains unaffected by recent researches and discoveries, and the questions raised still present themselves to many bewildered readers in our day, and the author's plain answers and telling arguments, here shorn of their references to contemporary controversy, still retain their freshness and point. (Sands & Co. and B. Herder Book Company).

Literary Briefs

—"Public Library Guide," a Catalogue of Good Books by Catholic and non-Catholic authors found in the Joliet (Ill.) Public Library, is a splendid pamphlet. We are not now concerned with the list as such—"de gustibus," etc.—but with the idea itself. Such a list should be made in each city by some Catholic society and distributed in such manner that all Catholics who use the public library can consult it. The various notes, and especially "Important Suggestions," are open to criticism. But one refrains from it while facing the intrinsic value of the idea contained in this pamphlet. A thoroughly competent and capable Catholic scholar should be set to this task in every public library in the country.

—"Some Fallacies of Modern Sociology," by the Rev. Albert Muntz, S. J., is a valuable little pamphlet in the Central Bureau's Timely Topics Series. Especially Catholic clubs and societies at secular universities should avail themselves of this pamphlet in sufficient lots that all members may be made aware of the fact that not everything that passes for "sociology" in their classes in truly such—at least in a Christian and scientific sense. Catholic colleges and academies, too, will do well to make use of the brochure for apologetic purposes, if for nothing else. (Central Bureau of the Catholic Central Society, 3835 Westminster Place, St. Louis, Mo.).

—"Bookish," in the best sense of the word, is the adjective that best qualifies the *Literarischer Handweiser*, published monthly under the editorship of Dr. Gustav Keckeis. For it introduces the reader to the best in the whole field of modern German literature and teaches love of books. The reviews under the caption "Brief Notices and Notes" are models of compression. The longer articles, as, for instance, on "Essay und Abhandlung" by Richard v. Schaukal, and "Religiöse Einstellung" by Reinhard Seiller (in the February number) are fine studies in the literary and theologic tendencies of modern Germany. The nearest we have in English to this well edited German monthly is *Catholic Book Notes*, published by the Catholic Truth Society (London). The *Handweiser* is published by Herder.

—"Social Catholicism in England" is a translation of Dr. Karl Waninger's German work. The translation was made in 1914 by the late lamented Fr. Charles Plater, S. J. Dr. Waninger's valuable contribution to Catholic social history has not lost in value by translation. The documentation is complete and a splendid bibliography precedes each chapter. This volume should be on the shelves of all study clubs and conferences. (B. Herder Book Co.)

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—We hear with delight that American classical scholars will probably take up and internationalize the monumental project of the "Thesaurus Linguae Latinae". This is a most creditable enterprise. The "Thesaurus" is intended to cover the whole field of Latin literature; it was planned by a joint commission representing five German and Austrian universities, and the work has already proceeded as far as the letter C. Since the war, the original commission has been unable to find funds for the work. What a revelation it would be of the general concern, or lack of concern, with things of the spirit, if the very moderate amount of money needed to carry on this important enterprise were not forthcoming!

—The new edition of the Dictionary of the French Academy, which was begun in 1878, has only reached the letter J, and it is evident that if the same rate is maintained, the work will not be completed until 1993. Hitherto, the revision has been entrusted by the Commission specially charged to present the text to the Academy solely to M. Alfred Rébelliau. At a recent meeting of the Academy it was decided that M. Rébelliau shall be given all the assistance that is considered necessary to ensure the publication of the Dictionary within a reasonable period.

—The Rev. M. V. Kelly, C. S. B., of Toronto, known to our readers as an occasional contributor to the FORTNIGHTLY REVIEW, has given us a timely pamphlet entitled "The Moral Dangers of the City to the Youth of the Farm." Father Kelly is addressing himself to Canadians, as his own people, yet his words are applicable to our people and conditions also. The modern city is a danger, a tremendous temptation, a thing full of evil and pitfalls. Father Kelly discusses the subject from every angle and drives home many unwelcome but necessary truths, page after page. The present

reviewer hopes that now that this part of the work has been done and done so well, Father Kelly or someone equally competent will bring out the economic causes of our large cities and why there is apparently an unceasing flow of humans from the country to the city. It is a vital subject and once we understand that it is not solely a moral problem, but an economic one also, we shall set to work to remedy the causes that are co-operating in this unhealthy movement.—H. A. F.

New Books Received

The Conservation of Catholic Truth. An Example. Letters from the Editor of the Record to the Louisville Newspapers, 1922. 38 pp. 32mo. (Leaflet). Louisville, Ky.: Published by The Record for Limited Distribution.

Jahrbuch des Missionshauses St. Gabriel, Mödling bei Wien. 1. Jahrgang. Herausgegeben von dem Lehrkörper der philosophisch-theologischen Lehranstalt des Missionshauses [der Gesellschaft vom göttlichen Wort]. 294 pp. 8vo. Druck und Verlag der Missionsdruckerei St. Gabriel, Post Mödling bei Wien.

What Shall We Become After Death? By the Abbé Moreux. Translated by J. F. Scholfield. 236 pp. 12mo. Sands & Co. and B. Herder Book Co. \$1.75 net.

The Wonder Gifts. A Simple Explanation of Confession, Holy Communion, and Confirmation in Word and Picture for Children. By Marion Ames Taggart. 12 pp. oblong quarto format, with seven full-page colored illustrations. Benziger Bros. 35 cts.; 3 copies, \$1; per 100, \$22.50.

Monographs on Vocations. By Rev. Gerard Bridge, O.S.B. 48 pp. 16mo. Beatty, Pa.: The Archabbey Press. (Wrapper).

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The Fortnightly Review

VOL. XXX, NO. 8

ST. LOUIS, MISSOURI

April 15, 1923

Van Loon's "Story of Mankind"

The custom of letting the facts—the generally-accepted data of generations of research—speak more or less for themselves, has the recommendation of being in accord with the more enlightened spirit of to-day, which rejects half-truths and false deductions, and responds to the ever-increasing dislike for religious intolerance in any form. But the facts themselves must be presented with strict fairness and impartiality by both sides. Nobody welcomes this more than Catholics. The Protestant historian of to-day, if he is true to his principles, can point to nothing in the records which logically disproves the claim of the Catholic Church to be the infallible spiritual guide of mankind, whatever her political errors may have been in the gigantic upheavals of Europe during the past two thousand years.

The newest of the new histories certainly holds no brief for either side. Dr. Hendrik Van Loon, who was born at Rotterdam in 1882, has attained eminence as a scholar and journalist. He wrote his book "The Story of Mankind" for his boys, that they might not look upon history as a series of dates, places, events, and persons, to be learnt by heart as a task, but as a fascinating story of the building up of the foundations of our civilization. The scheme of the volume is decidedly original; and, as an epitome of the salient fea-

tures of the world's progress, it shows the work of a man of wide knowledge. Though following broadly the usual arrangement of history into ancient, medieval and modern periods, it is not a chronicle of events so much as a chronicle of eras. It may be best classified as a sequence of pictures of the growth and development of humanity since some period anterior to all records when man first became a biological entity.

But if its purpose is to guide the impressions of the young readers as well as to entertain them, there is much in the book that cannot possibly be recommended. Admitting that the supposed confidential chats of a father to his youngsters allow of a certain lightness, even flippancy of expression, there is still no excuse for extending this flippancy, as is done throughout, in allusions to some of the gravest events of the past. To belittle, from the "superior" standpoint of the present, the mighty causes and issues that so convulsed the world of our ancestors is not the way to present history to children. Nor, with all respect to the author's desire to be strictly impartial, can one pass unchallenged such a sweeping statement on the subject of the Reformation as this: "The universal spiritual empire of the Popes came to a sudden end and the whole Western Europe was turned into a battlefield,

where Protestants and Catholics killed each other for the greater glory of certain theological doctrines which are as incomprehensible to the present generation as the mysterious inscriptions of the ancient Etruscans." Even an intelligent child of to-day might retort that the "certain theological doctrines" referred to must surely have been of the most vital significance to man's welfare, else, why such a cataclysm on account of them? Why, also, if they were so well understood in those days, are they so incomprehensible to the "superior" people of to-day?

The novel feature of the book is the one, unfortunately, which can be least approved on the score of good taste. This is the exceedingly quaint and clever home-made pictures, maps, and diagrams, all the work of the author himself, which accompany every other page or so of the text. They are presented as representing ideas rather than events; but the juxtaposition of the most sacred persons, places, and things with the wildest and most frivolous ideas renders the whole visualisation of a particular period or event simply a travesty.

Indeed, if it were not for the occasional scholarly passages in Dr. Van Loon's "story," his masterly summaries of events, such as that which gives the position of the ancient world preceding the fall of Carthage, and many fine passages of serious discussion, one could almost label the work as a humorous history of mankind. If a really serious history, how does it account for the events which he purposely omits to mention? In the opening section, for example, the origin of man is vaguely indicated as a process of

evolution through fabulous aeons of time. This is quite interesting as a scientific fairy tale, and it is to be hoped that his young and adult readers will accept it only as such. But why does he omit even the slightest reference to any religious doctrine or pronouncement on the subject? Evidently it is outside the scheme of his "story" to embrace any consideration but the fact that man *is*, however he may have originated on this planet.

Obviously one seeks even in a tabloid record of humanity for some reference to the world's greatest happening; and here it is, the whole of it, in the author's own words: "It was the seven hundred and fifty-third year since the founding of Rome. Gaius Julius Caesar Octavianus Augustus was living in the palace on the Palatine Hill, busily engaged upon the task of ruling his empire. In a little village of distant Syria, Mary, the wife of Joseph the Carpenter, was tending her little boy, born in a stable of Bethlehem. This is a strange world. Before long the palace and the stable were to meet in open combat. And the stable was to emerge victorious."

Clearly the volume demonstrates that history as a whole is too serious to be served up as an entertainment, even when interspersed with wise precepts and helped by scholarly research.

The April Rain

By CHARLES J. QUIRK, S.J.

Not one does God forget of all His flowers:
 The proud, the lowly, ugly or the plain;
 He sends to each and all His gracious
 showers—
 The silvery gentleness of April rain!

Present-Day Evils: Their Causes and Remedies

(Extracts from the Encyclical "Ubi Arcano Dei")

(Conclusion)

Inasmuch as the Church is the one and only divinely constituted guardian and interpreter of these truths and precepts, in it alone is to be found the true and inexhaustible capacity to cut out of human life and domestic and civil society the plague spot of *materialism*, which has already wrought so much damage there, and replace it by Christian spiritual discipline of the immortal souls of men, which is so much more powerful than mere philosophy; the capacity also to unite among themselves all classes of citizens, and indeed the whole people, in a sentiment of higher benevolence and a sort of *quasi-fraternity* (S. Aug., De Moribus Eccl. Cath., i, 30), and lead up to God Himself the dignity of man, with its rights recognized; the capacity, lastly, to see that, when public and private morals have been reformed and established on more holy principles, all things shall be fully subjected to God, who "beholdeth the heart" (1 Kings xvi, 7), and shall be inwardly reformed by His teachings and laws, with the result that all things, the minds of men, private individuals and rulers, even the public institutions of civil society, shall be penetrated by the sense of religious duty and "Christ shall be all and in all" (Col. iii, 11).

Therefore, while it is for the Church alone, with the power it has from the truth and virtue of Christ, rightly to form the hearts of men, so it alone can not only bring about the peace of Christ today, but also confirm it for the future, averting the dangers of new wars to which We have allud-

ed. It alone, in fact, with divine mission and of divine command, teaches that all human actions, public or private, individual or collective, must conform to the eternal law of God. And it is clear that such actions as affect the good of great numbers are of the far greatest importance.

When, therefore, States and peoples shall hold it as their sacred solemn duty, in home and foreign affairs, to obey the teachings and precepts of Jesus Christ, then at length they will enjoy the good peace among themselves, there will be mutual trust, and they will be able to settle peacefully any controversies that may arise.

Any attempt of this nature that has been made hitherto has met with no, or at least very little, success, especially in matters on which disagreement among the peoples has been more bitter.

For there is no institution among men which can impose on all peoples any code of common laws, adapted to the present times, such as was possessed in the Middle Ages by that true society of nations which was the community of Christian peoples, among whom, even if in act law was indeed frequently violated, nevertheless the sanctity of the law remained in force, as a secure rule by which the nations themselves should be judged.

But there is a divine institution able to safeguard the sanctity of the law of nations; an institution both belonging to, and at the same time superior to, all nations, endowed with supreme authority and venerable for the perfection of its

magisterium: the Church of Christ—the one institution capable of undertaking so heavy a charge, from its divine mandate, from its own nature and constitution, from the greatness of its traditions and the majesty it has held throughout the centuries; never weakened by storms of war but rather marvelously strengthened.

It follows, therefore, that no real peace, most certainly not the longed-for peace of Christ, can exist unless the teachings, commandments, and example of Christ are faithfully followed in public and private life; and so, in a community of men rightly constituted, the Church of God, carrying out its divine office, maintains among individuals and in society all the laws of God.

All this is expressed in the short phrase We have used: *The Kingdom of Christ*. Jesus Christ reigns in the minds of individuals through His teachings; He reigns in hearts through charity; He reigns in the whole life of man through obedience to His law and imitation of His example. He reigns in domestic society when the family, formed by the Sacrament of Christian Matrimony, keeps inviolate its sacred character, when the authority of the parents is modelled on the divine fatherhood, whence it gets its origin and name; when the children emulate the obedience of the Child Jesus, and all life is redolent of the holiness of the Family of Nazareth. Lastly, the Lord Jesus reigns in civil society when the highest honor is given in it to God, from whom come the fount and the rights of authority, that there may be found both guidance to rule and the duty and dignity of obedience; above

all, when the Church itself is raised to that degree of dignity in which it was constituted by its Creator, a perfect society, teacher and head of all other societies, in such a way, of course, as not to diminish their power—for all in their own order are legitimate—but opportunely to perfect them, as grace perfects nature; so that in very truth those societies may be of great help to man for the attainment of his supreme end, eternal happiness, and may bring happiness, too, and prosperity in this mortal life.

From this it is plain that there is no peace of Christ save in the reign of Christ, and that there is no surer way of seeking to establish peace than by installing the reign of Christ.

When, therefore, Pius X was seeking “to restore all things in Christ,” he was preparing, as if under divine inspiration, the work of the “Peace of Reconciliation,” which was later to be the purpose of Benedict XV.

We carry on what both Our Predecessors put before themselves, uniting them in one, and We shall strive with all Our strength to attain “The Peace of Christ in the Reign of Christ,” putting all Our trust in the grace of God, who, in raising Us to this supreme power, gave promise of His aid for all time.

So simple is the formation of an evil habit that it is a long time before men realize that they are bound by this monster, and that it will be very difficult to extricate themselves.

“After all,” says Lowell, “the kind of world one carries about within one’s self is the important thing, and the world outside takes all its grace, color and value from that.”

Church Extension

The April issue of the *Extension Magazine* (Chicago) is an "all mission number," devoted entirely to the cause of the home missions. Some of the many interesting articles which it contains are of permanent value. But it is disappointing to be told by the President of the Society, in his introductory article, that with the growth of foreign mission societies in America there has developed a "tendency to neglect home missions." That should not be, and we hope with Msgr. Kelly that this "all mission number" of the *Extension Magazine* will avert the danger.

It is seventeen years now since a number of bishops, priests, and laymen met at Chicago, at the instigation of Msgr. Kelly, and established the Catholic Extension Society. Of the six thousand churches and schools built in the U. S. in those seventeen years, "Extension" has been responsible for one-third. There are in the U. S. to-day more than 2000 places having a centre for Catholic worship that would not have such a centre if the Extension Society had not been founded when it was.

The new "Dollar Club," started in 1921, has been a success, netting the Society nearly \$45,000 to date; but the chief source of income is still the Publication Department, which, in 1922, circulated about 2,500,000 copies of the *Extension Magazine* and supplied other Catholic literature,—books, calendars, pamphlets, etc.,—to a value of over \$115,000.

There are two great things to be done for the cause now, both of them offering opportunities to private individuals who desire to help Extension in a big way. One

is a preparatory seminary for students who wish to become home missionaries, and the other a permanent home. Surely two great benefactors will be found to do these things. Perhaps this "all mission number" of the *Extension Magazine* will find them.



The ratio of male to female births is a matter of importance to stock-breeders, who recognize strains producing an excess of one or other sex, and who believe that the tendency is vested in the female. Mr. A. S. Parkes, wishing to clear up doubtful points, rendered more obscure by the prevalence of interbreeding, had recourse to human genealogies. He finds (see *Science Progress*, No. 60) that certain families do produce an excess of males or females, and that this character is transmitted, not through the females as the farmers suppose, but through the males—a conclusion consistent with those reached on other grounds as to inheritance in mammals.

He that would have the fruit must climb the tree.

== THE ==

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CLERGYMEN'S MANUSCRIPT

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ST. STEPHEN'S MISSION, St. Stephens, Wyoming, would be grateful for the gift of a *Saxophone* for a Catholic Indian Boys' Band. Kindly send to Brother Perry, St. Stephens Mission, St. Stephens P. O., Wyoming.

May Sermons Be Advertised?

Alarm having been raised in certain minds in England by the statement, in the *Catholic Gazette's* "Canon Law Notes," that the gentle suasion of the advertising art is forbidden in the *Normae* of the Consistorial Congregation in connection with the announcement of sermons, an authoritative explanation was procured by a Rome correspondent, who went to the offices of the Consistorial Congregation to inquire. It was made amply plain to him, according to the *London Universe* (No. 3144), that the publishing of the names of preachers is not forbidden, but "a particular custom" of enlarging on such bold announcements with a view to "attracting" hearers (the Italian word might indeed be rendered "inveigle") is reprobated. Complaints, it seems, have been made to the S. Congregation that some preachers "in their Apostolic zeal, had communicated to the newspapers laudatory paragraphs about their own preaching," and it is only against such excesses of zeal that the prohibition is directed. The preacher's name may still be printed large, both on bills and on posters, and in the columns of the press, but Apostolic zeal must end there, and the forthcoming event must be passed over without further poster or handbill comment. These may announce the event, but the announcement must contain nothing calculated to inveigle hearers beforehand, or (so it would appear) make those who had kept away sorry for it afterwards by references to past triumphs.

The Vatican's War Record

It is never too late to learn; and, although the reminiscences of Colonel Repington have been public property for some time, it may not be unfruitful to draw attention to certain facts which the able and stalwart military critic of the *London Times* states very clearly. Little by little such statements as his will remove some of the heartache and the bitterness left in the world by the passion of propaganda.

Colonel Repington is recalling a visit with Cardinal Gasquet and Father Langdon. "The latter was," he says, "an energetic Benedictine, with a strong face and equally strong views. He and the Cardinal told many good stories of Rome, and of the strange treatment of the Vatican by all and sundry. If these are correct, and the Vatican publishes accounts of its proceedings during the war, I should say that it will come better out of things than most governments. 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! Little of the good work done by the Vatican *re* prisoners seems to have been acknowledged. The complaint is general that the Vatican case is never presented fairly to the world."--*Ave Maria*, N. S., XIII, 8.

"By-and-bye" leads to the road of "never."

Correspondence

The Vernacular in the Liturgy?

To the Editor:

The Bishop of Seattle has enjoined the reading in English of the ferial gospel during Lent. This very laudable custom is pleasing to the faithful and has been observed in many places for years. I have read both epistle and gospel outside of Lent occasionally and regularly during this Lent. It has occurred to me, as it doubtless will suggest itself to many, priests and laymen, that whenever epistle and gospel are read by the priest in the vernacular, the previous reading of these Scripture lessons in Latin might be properly dispensed with.

If the *Missa Fidelium* is "propter Deum et propter homines," the *Missa Catechumenorum* appears to be principally "propter nos homines et propter nostram salutem." The *Ecclesiastical Review* a few years ago contained several articles entitled, "Shall We Plead For A Vernacular Liturgy?" There was not much enthusiasm at the time for such a discussion, perhaps for good reasons. Worship, as far as the worshipper is concerned, is effective only in so far as it warms the human heart with the love of God. On Wednesday in the fourth week of Lent, was the *Statio ad Sanctum Paulum* and the Mass of the "Great Scrutiny," because the catechumens were then definitively accepted as candidates for

Baptism. It is an historical Mass and its scriptural selections make a strong appeal—all lost; for how shall the people know if they do not hear?

(Rev.) FRANZ J. FEINLER

Port Townsend, Wash.

The Eucharistic Fast Once More

I

To the Editor:

While I agree, on the whole, with "Missionary's" comments on the Eucharistic fast for priests and laymen in the *F. R.*, issue of March 1, (p. 109), I think that he, in common with many other writers on this subject, is a little too much afraid of the possibility of "excesses" or "irreverences" being caused by a mitigation of the Eucharistic fast. As things are now, the individual communicant is allowed practically unlimited discretion in the matter of reverence, provided he does not commit mortal sin or break his fast. Through disease, or careless personal habits, the condition of the mouth and stomach may be simply indescribable. Or worse, the time between rising and reaching the church may be spent in frivolous talk or uncharitable gossip. These things are not commended as a preparation for Communion, but they are not a prohibitive barrier; and, it does seem to me that no more irreverence would be incurred by allowing the would-be communicant to use discretion in the matter of necessary eating or drinking.

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On the other hand, I have already shown that acts of irreverence, or almost irreverence, are continually being committed in other ways for the purpose of preserving the fast. Take, for instance, the case of semi-invalids being obliged to receive the Sacrament at home because unable to go out fasting. (F. R., December 15, 1922, p. 486). No bedroom, no matter how neatly arranged, is as fitting a place for Our Lord as the church, and no ceremony as an accompaniment can equal the Holy Mass. But these two are set aside for the sake of the reverence involved in fasting. Again, when working people receive Holy Communion on week-days, they often must leave the church without adequate time for thanksgiving, hurry home, or to a nearby restaurant, and put food of any kind into their system *almost before the Sacred Host is entirely consumed*. Can this be called reverence? And yet it is not forbidden, so long as the fast *before* Communion is observed.

If (not to multiply instances of this kind), it can be shown (and it easily can be shown), that in order to preserve the fast, more irreverences are committed than might be done by laying it aside, could not the advocates of our Dear Lord's honor be willing to let the balance swing in favor of the latter course?

We cannot overlook the fact that a large number of Catholics (whether correctly or not I have never been able to ascertain), think that the object of the Eucharistic fast is to prevent the reception of the Sacred Species by persons in a state of intoxication. Whatever the social and religious atmosphere may have been at the time (not now exactly known), when the discipline of the fast originated, things are different now. That very few persons would care to receive Holy Communion after a debauch can be easily seen by noticing how many intoxicated persons try to attend church services at any time (not forgetting the effects of the prohibition law). In order to prevent this handful from adding another sin to an already

loaded conscience should thousands be excluded from the Source of Grace by which all sin is destroyed? And here again we come to the proposition quoted by me in your issue of Dec. 15, 1922: "This reverence [for the Holy Sacrament] should never serve as a barrier between Christ and His children."

Still, should there really be any reasonable foundation for the fear of intoxication before Communion, could not any modification of present law be founded on strict prohibition of intoxicating liquors between midnight and the time of receiving, except when ordered by a physician?

Fr. A. B. (F. R., March 15, p. 18) is correct in his statement that "ladies" (I prefer the more dignified Christian title of "women"), have no voice in the disciplinary regulations of the Church; but he cannot deny that we are far more concerned in the *practical application* of those regulations than many a learned theologian. Fr. A. B., in my judgment, has no serious grounds for his fear that any relaxation in the rule of fasting before Communion may lead to more irreverence towards the Blessed Sacrament than at present is shown. In his example (of the careless behavior of certain children at First Friday Communion), he does not even pretend that the fact of not being allowed to eat *before* receiving had had the effect of making them half decently reverent. On the other hand any housekeeper or teacher would know that the fact of having to eat breakfast *after* receiving and in time to get to school punctually (Fr. A. B. seems entirely to forget that children old enough to receive Holy Communion are old enough to be sent to school), may very easily be the cause of their running away from the altar without adequate thanksgiving.

Fr. A. B. seems to grant my contention that a priest who must hasten from one rural church to another on Sunday morning in order to finish his work before his strength gives way under the fast, loses many opportuni-

ties of addressing and sympathizing with his people (see F. R., February 15, pp. 81—82). In fact, he goes so far as to say that people needing the priest's advice must allow him time for thanksgiving, or come "at another time." Now, if the priest be non-resident, and the parishioner unable to reach him at headquarters, "another time" may not come until the advice is too late to be of any use. Whether or not the evil of young people having to act on their own responsibility at critical times in their lives is greater than that of a priest being allowed to say Mass without fasting (or thanksgiving), is a question which I cannot pretend to answer.

I thank Fr. A. B. most cordially for the opportunity given me to express my opinions, even if I am but a woman. And, while he is interested in the subject, may I ask him for information on the point I have been keeping in mind since I first entered upon this discussion? If, as he seems to think, the policy of the Church is to restrict Communion for the sake of physical reverence, why was Jansenism condemned for restricting Communion in order to secure *spiritual* reverence?

SARAH C. BURNETT

San Francisco, Calif.

II

To the Editor:

The Eucharistic fast undoubtedly diminishes the efficiency of many priests and shortens their lives. In rural districts it also prevents many lay persons from approaching the holy table frequently.

It has often been remarked that the Protestant ministers, as a rule, make better delivery of their sermons than the Catholic priests. A Protestant minister does not need to worry about the temporal affairs of his church; the trustees do that. He has no work on Saturday night; in the morning he takes his breakfast, and goes to the church, full of vigor, to deliver his sermon.

For the priest, Friday is a day of abstinence; on Saturday work and

often fasting and abstinence. After about fifteen hours of fasting, tired and exhausted in body and mind, he must lean against the rail or the altar for support, on Sunday, and is not fit to deliver a sermon properly. About dinner time his stomach is out of order. He has no appetite. Often an "appetizer" is taken, which acts as a whip to a tired horse. Sometimes he becomes a victim of the "appetizer." Then he eats either too fast or overeats, which is always detrimental. On Monday his bowels are deranged; if drugs are taken, it means another whip to the tired horse.

It is true that mission-giving priests and some others make a good sermon delivery, but they usually insist on saying an early Mass, knowing that *vacuus venter non praedicat libenter*. And after a breakfast, fortified, they give a strong sermon, which is greatly appreciated by the people, although they have often heard the same truths from the mouth of their own priest.

Bishop O'Connor, of Omaha, once said: "Look at my gray hair; I got them attending missions, fasting." He died of starvation. His successor, Bishop Scannell, came to Omaha a confirmed dyspeptic, whom all the priests' housekeepers considered an unwelcome guest. His Vicar General, Wm. Choka, often said (and meant it): "Fasting does not affect me." With the years his nervousness increased, which puzzled many a specialist. Shortly before his death the doctors diagnosed a liver trouble, but the autopsy revealed only a stomach disease, which had caused all his sufferings, and, finally, his death.

The priest's housekeeper in Chadron, Neb., told me: "I fear for Father; whenever he returns from his missions, he can neither eat nor sleep." Her fears were soon realized. For many years the noble and zealous young priest has been in an institution.

With the exception of some unpreventable cases, as typhoid, pneumonia, etc., nearly all the priests of this diocese, in the healthy State of Nebraska,

died from diseases of the alimentary tract or its consequences. Pro rata, there is greater mortality among priests than among physicians and lawyers.

It is remarkable how many elderly priests, who had to retire on account of ill health, rallied when they were able to take an early breakfast regularly.

Let those fast who can do it without injury to their health. For the others the Eucharistic fast ought to be modified.
(Rev.) C. B.

III

To the Editor:

The question of the Eucharistic fast, whether of the laity or of the clergy, should not, in my opinion, be subjected to a public discussion. The law is a matter of the general discipline of the Church, whilst the reasons adduced for its abrogation or modification are derived from exceptional cases. The case of serious sickness dispenses *ipso facto* from the observance of the Eucharistic fast. Lingering, though not dangerous illness, entitles all to receive Holy Communion twice a month after having taken some liquid food. The inmates of religious institutions enjoy in such a case the privilege of weekly communion. Frequent and daily communion is certainly a great boon, but just as certainly not a law, either of God, or of the Church. To require,

therefore, that the ancient, general, and most salutary law of the Eucharistic fast be abolished in favor of a special boon for a minority of pious people, whose needs are otherwise amply provided for, seems rather injurious to the wisdom and solicitude of holy Mother Church.

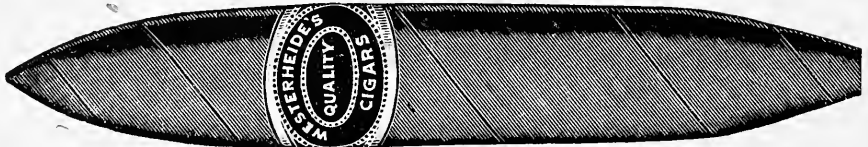
In regard to the needs and wishes of binating priests, we would remark:

1) That the custom of binating is owing to special circumstances obtaining in missionary countries. The scarcity of priests, the dispersion of our limited Catholic population over wide areas, and the limited space of many of the city churches, necessitate a multiplicity of services. Matters are gradually changing for the better, and will, no doubt, in the course of years, obviate the necessity of bination in most localities.

2) Whilst it was and is felt as a hardship by many of us to say a low Mass and then sing a high Mass, and to preach at both, while fasting, often at two different churches, yet we are glad to have the privilege of so doing for the good of our people. No priest is bound to binate by the law of the Church. The Canon Law lays down rather stringent conditions for the privilege. In most dioceses the privilege is granted only in grave necessity. One Mass a day is the almost invariable rule. Owing to our so recent emergence from the condition of a

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missionary country, our bishops are, as a rule, very liberal with the privilege of bination. If we, however, should approach Rome with a complaint of the hardships it imposes upon us priests, and with a request that binating priests be dispensed from the law of the Eucharistic fast, Rome would probably ask the bishops to restrict the privilege to the most urgent cases.

Holy Communion is the great manifestation of Divine Love and of Christ's boundless self-sacrifice. Should we communicants then haggle with Him concerning a little sacrifice Holy Church requires of us at receiving this wondrous favor? And if this sacrifice presses a little heavier on us, than upon others, even if it should require of us a strict fast whilst we are engaged in the work of the Lord by saying or singing two Masses on Sundays and preaching at both, we should not repine. "*Et haec olim meminisse iurabit.*"

(Rev.) J. E. ROTHENSTEINER

St. Louis, Mo.

Notes and Gleanings

In the fourth volume, just published, of his "Étude de Critique et d'Histoire Religieuse" (Paris: Gabalda), the Abbé E. Vacandard deals, *inter alia*, with "L'Apostolat de Saint Pierre à Rome," "La Papesse Jeanne," "La Prophétie de Saint Malachie," and "L'Auteur de l'Imitation de Jésus-Christ." The first of these papers is a resumé of the arguments for the traditional view advanced by Monceaux. Modern critics are compelled to admit that the coming of St. Peter to Rome is attested in writings as early as the end of the second century. Much legendary material grew up around the story at a later date, but these accretions must not be allowed to discredit the central fact. Criticism is, therefore, directed to the earlier writers and attempts made to give their evidence a different meaning. Vacandard makes some interesting remarks on the passages in dispute in the writings of Caius of Rome, Dionysius of

Corinth, Clement of Rome, and Ignatius of Antioch, and shows that the traditional interpretation of these passages is correct.

In "La Papesse Jeanne" M. Vacandard gives us an interesting account of that curious legend of a female pope which has now been exploded. He traces its variations from its original appearance in the thirteenth century, describes its wide diffusion, and then shows that it has absolutely no foundation in fact. In the final section he puts forward a probable hypothesis to explain its origin and growth.

"La Prophétie de Malachie" is of perennial interest, as it inevitably comes up for discussion on the election of a new Pope. M. Vacandard has little difficulty in showing that the so-called prophecy had its origin about 1590 or 1585. He seems inclined to follow Fr. Herbert Thurston, S.J., in adopting the latter date.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, ETC., OF THE FORTNIGHTLY REVIEW

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(Seal) P. KRAEMER, Notary Public.

(My commission expires March 14, 1926.)

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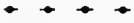
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On the question of the authorship of the "Imitation" M. Vacandard gives a discussion of the various opinions, but concludes that the evidence of the edition of 1441 and that of many contemporary writers rather favors the view that the author was Thomas à Kempis.



Dr. William Lyon Phelps, professor of English literature at Yale University, speaking recently in New York, touched upon the theory of auto-suggestion and expressed the opinion that the wide acceptance of the theory illustrated the materialistic trend of modern thought. "Mr. Coué is a good man," said Dr. Phelps, "and has made a strong impression; but wouldn't it be better for us, instead of reciting his 'every day in every way' creed, to say, 'God have mercy on me, a sinner?'"



If the surveys which are to be instituted on the Yucatan Peninsula, Mexico, by representatives of the Archaeological Institute of New York result in discoveries of historic interest, the coming decade will mark an unprecedented advance in archaeological knowledge on both hemispheres. These Yucatan excavations of ancient Maya cities are expected to disclose countless details of America's first civilization, which flourished probably 2,000 or more years ago, and it is said that the inscriptions found already on excavated walls and monuments represent the phonetic language of a civilization in advance of the Egyptian age of sign language hieroglyphics. The excavations are to be conducted on a sufficiently extended scale to insure that a flood of light will be thrown on Maya art and literature, economic life, religion and mythology, government, law and general studies.



On March 9, the Oxford Union, the crack debating society of the University of Oxford, debated the question whether, in view of the present condition of Europe, the overwhelming defeat of Germany has been a misfortune both for Europe and England;

and the affirmative won, by a vote of 155 to 121. "Such," comments the *N. Y. Freeman* (No. 158), "is the inglorious outcome of all the confident assurances that *this* war was different. It was not; it turned out as they all do; it had its roots in the same iniquities in which all other wars have had theirs; and in his recent letter to the president of Bowdoin College [advising radical changes in the study of history] Mr. Harding has hit upon one means whereby another generation can become proof against such befoolment as has put the world in its present delectable pickle. History as now taught and studied will certainly not do it."



A reviewer in the *Jesuit Month* (No. 705, p. 283) says apropos of Bishop John Vaughan's new book, "Life Everlasting": "The Bishop's descriptions of the unending joys of Heaven, as set forth in Catholic theology and the writings of the Saints, is meant to foster the cultivation of the great virtue of hope, so much neglected in the spiritual life. Hence, expressed as they are in his vigorous style, with illustrations drawn from wide modern and ancient reading, they are calculated to do much good. We are especially pleased to note that his Lordship advocates the milder view as to the fate of the majority of Christians. The apparent complacency with which saints and theologians in earlier days assigned the bulk of rational creatures

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to eternal torment is, we take it, a reflection of the general hardness of a cruel and unsympathetic age."

A man may influence his contemporaries in two ways. He may identify himself with their aims and motives, expressing their ideals and assisting their attainment by his inspiring energy; or he may exert his power by the sheer weight of his character, holding himself aloof from his fellows and courageously advocating what he believes to be right, however unpopular and even forbidding it may be. Of these two types the first will have the quickest influence and may be able to show the clearest evidence of his power. The second will be a solitary figure, apparently shadowed by failure and suspected even by those whom he desires most to help. But his influence will be stronger and more lasting.

A correspondent of the *Saturday Review* having ventured the statement that the only true synonyms in English are "begin" and "commence," and the latter should be extirpated as useless, another writer calls attention to "seek" and "search," saying that these two words, too, have exactly the same meaning and "search" should therefore be made to share the fate of "commence." But a glance at the Oxford Dictionary shows that this is not true. "Seek" comes from an old Teutonic root, "secan" in Old English, which

means to perceive by scent, whereas "search" is from the French "cerchier" (low Latin "circare"), to go round in rings. In seeking, we follow up a trail, we are on a definite scent; in searching we are quartering the ground, looking for something of which we have no trace. Upon close inquiry we shall find that there are very few real synonyms in our language.

The Catholic members of St. Peter's Colony, Muenster, Sask., Canada, have formed a School Trustees' Association for the purpose of protecting their rights to educate their children according to the dictates of their conscience and the command of the Church. They close their appeal to prospective members by asking them to "protect your rights as a Christian, defend the lawful and natural right of the parents, and assist this organization to maintain unflinchingly the liberty secured to all by the organic laws of this Province." This is admirable foresight and should be emulated by our Catholic people in every State in the Union.

Wait not till you are backed by numbers. Wait not till you are sure of an echo from the crowd. The fewer the voices on the side of truth, the more distinct and strong must be your own. —W. E. Channing.

An optimist is one who makes the best of it when he gets the worst of it.

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BOOK REVIEWS

Report of the Third Order Convention

The "First National Third Order Convention," edited by Father Hilarion Duerck, O.F.M., is a beautiful volume containing the history and proceedings of the first national convention of the Franciscan Third Order in the United States, held at Chicago, October 2, 3, 4, 1921, to celebrate the seventh centenary of the establishment of St. Francis' lay order.

This convention was prepared for a number of years by earnest thought, friendly discussion, and wise consultation in preliminary meetings. Father Hilarion Duerck, O.F.M., the editor of this very interesting and useful book, was made responsible for the preparations. The chairmanship of the convention was conferred upon that veteran convention leader, the Hon. Antony Matr e, K. S. G. The happy choice of these two zealous, gifted, and indefatigable men contributed much to the ultimate success of the convention.

The first part of the present volume treats of the convention preliminaries. It teaches that, whatever one may think about conventions in general, they must be well prepared if any hope for their success is to be entertained. The second part contains the letters of approval (70) from the hierarchy. The third part is a report of the proceedings of the convention proper. Each of the three convention days was ushered in by a pontifical high Mass. Some of the sermons and addresses delivered on those memorable days may be styled masterpieces of sacred eloquence. The address delivered by the late W. Bourke Cochran, K.S.G., is in several respects a marvellous oration. We are constrained, however, to confess our inability to judge whether the fourth part of this book is not really superior, especially in point of lasting usefulness, even to the third part just praised. The fourth part consists of papers of reference and of a collection of hymns for tertiaries. These papers of reference were elucidated by eminent sons of the three branches of St. Francis' family in the United States. They

are a veritable treasure-house of learning and piety, which every tertiary ought to possess. The fifth part consists of five appendices which must interest every tertiary.

The many (about 150) illustrations are mostly of inferior quality. Their omission together with that of several printing mistakes, would have enhanced the value of the work.

We are informed that the first edition of the book is already exhausted and that a second edition is not contemplated. We are sorry. The sermons, the addresses, and the papers of reference contained in the present volume surely constitute a collection that would be highly esteemed by all faithful members of the Third Order of St. Francis.

BRO. BONAVENTURE

Literary Briefs

—"Carina," Isabel C. Clarke's latest novel, is a tempestuous romance, in which the authoress has brought to bear her usual penetration and ability in unveiling in all its shattering reality the spiritual chasm that must inevitably stand between non-Catholic husband and Catholic wife, despite their otherwise smooth and untroubled domestic harmony. To our mind this is one of the best novels Miss Clarke has written. (Benziger Bros.)

—Father Andrew Klarmann, A.M., has written a play for school commencement exercises entitled "The Lost Ring." It has been annotated for staging by Ray W. McArdle, and Mr. Chas. A. O. Korz has furnished appropriate music for the overture, the end chorus, and the songs that occur in the play. So far as we are able to judge, "The Lost Ring" seems well adapted to the purpose for which it has been composed. (Fr. Pustet Co., Inc.)

—The Rev. Clement M. Thuente, O. P., founder of the "Marianum" (see F. R., XXIX, pp. 74 f. and 165), has compiled a "Manual for Priests' Housekeepers," intended chiefly for members of the society mentioned, concerning which the introductory chapter gives valuable information. The Manual is full of appropriate instructions and prayers and can be heartily recommended to every "Martha in the Rectory." No publisher is given, but Fr. Thuente's address is 1909 S. Ashland Ave., Chicago, Ill.



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WRITE FOR CATALOGUE AND PROSPECTUS

—Jowett's translation of Plato's Dialogues is now "out of print," and it is to be hoped that the Clarendon Press will be able to see their way to remedy the loss at an early date. The many lovers, throughout the English-speaking world, of this classic of our language will no doubt support this appeal. The influence of Jowett's translation, as a medium of interpretation of the second greatest of the ancient philosophers, has not been confined to England and America alone; in France and Germany, and, indeed, all over the Continent, its merits are well known, for probably no translation in any language has ever reproduced in like degree the spirit of Plato and his consummate artistry of language.

New Books Received

L'Occupation de la Ruhr, ses Suites Possibles. Conférence donné à Notre-Dame-de-Grace, le 13 mars 1923, par Henri Bourassa, Directeur du "Devoir." 22 pp. 32mo. Montreal, Canada: Le Devoir. (Wrapper).

General Legislation in the New Code of Canon Law. General Norms. (Can. 1—86). Ecclesiastical Persons in General. (Can. 87—214). By V. Rev. H. A. Ayrinhac, S.S., D.D., D.C.L., President of St. Patrick's Seminary, Menlo Park, Cal., Professor of

Moral Theology and Canon Law. 384 pp. 12mo. New York: Blase Benziger & Co., Inc. \$3.20 prepaid.

The Communion Prayer Book. By a Sister of St. Joseph. Prayers and Instructions, with Illustrated Thoughts on Holy Communion. 12th Edition. 240 pp. vest-pocket size. Chicago, Ill.: D. B. Hansen & Sons, 27 N. Franklin Str.

The Official Catholic Directory for 1923. New York: P. J. Kenedy & Sons.

The Early Friends of Christ. Thoughts on the Great Figures Surrounding the Youthful Christ and their Application to Everyday Life. By Rev. Joseph P. Conroy, S.J. 222 pp. 12mo. Benziger Bros. \$1.75 net.

My God and My All. A Prayer-Book for Children. Compiled by Rev. F. X. Lasance. Illustrated. 287 pp., vest-pocket size. Benziger Bros. Bound in black or white cloth, plain edges, gold side title, retail 35 cts.

The Red Queen. [A historical novel dealing with the life of Queen Elizabeth, as seen from the point of view of one of her maids of honor]. ix & 292 pp. 12mo. Burns Oates & Washbourne, Ltd., and B. Herder Book Co. \$2 net.

The Church. By A. D. Sertillanges. Translated by A. G. McDougall. ix & 392 pp. 8vo. Benziger Bros. \$4 net.

THE IDEAL MAGAZINE FOR THE BUSY PRIEST

The Homiletic and Pastoral Review

Cam Bermissu Superiorum

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BIBLICAL STUDIES. The Historical Value of Genesis, Chapter II. By H. Schumacher, S. T. D.
THE PREACHER'S SCRIPTURE BOOKSHELF. By S. J. Brown, S. J.
MARRIAGE LAWS OF THE CHURCH. By Stanislaus Woywod, O. F. M.
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When did Obligation of Pastors to say Mass for the People Begin in the United States?—Status of Pastors of Foreign-language Parishes—Are Breviaries and Missals Printed in Practical Form?—Each Parish Must Have Baptismal Font—Blessing of Baptismal Water—Priest Consuming Sacred Host on Frustrated Sick Call.

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The Fortnightly Review

VOL. XXX, NO. 9

ST. LOUIS, MISSOURI

May 1, 1923

Tutankhamen and the Jews in Egypt

The inner chamber of Tutankhamen's tomb has been opened, and neither the learning of the erudite nor the lively guesses of the layman had prepared the world for the scene disclosed. The successive shrines, within the recesses of which probably lies the King's sarcophagus, together with the many wonderful objects that adorn and surround them, surpass in beauty and interest anything that this discovery has yet disclosed. For the time the work is finished. The tomb has been resealed and will not be reopened till next fall. We have had a glimpse of a great period of Egyptian life and art.

Of Tutankhamen himself we know but very little. The superb furniture found in the antechamber of his tomb, is, no doubt, in large measure, his. One chair still retains his early name Tutankhaton. For many years a fine wall painting has been known of Hui, Viceroy of Nubia, and his brother, representing these worthies parading a number of Syrians (nineteen are still visible in the magnificent but much damaged picture) before Tutankhamen and carrying the most varied objects of tribute.

Were the Israelites in Egypt during this period? It is universally agreed, says Dr. J. P. Arendzen in the *Catholic Gazette* (Vol. VI, No. 3), that Joseph became viceroy under one of the

Hyksos kings. These, however, were expelled from Egypt by Siquenen-ra and his son, Ahmoses, about 1580 B. C., 30 years before Tutankhamen's dynasty began to reign. The Israelites, therefore, entered Egypt long before his time, but how much before we do not know. The period of these foreign dynasties is one of the obscurest of Egyptian history. The fierce hatred of the natives against these foreign Semitic intruders has almost totally deleted their monumental remains, but a goodly number of scarab seals remain. On these the names of Jacob and Joseph occur, and it is startling to find a Pharaonic title: "Mer-usir-ra, Son of the Sun, Jacobel, Endowed with Life." These Jacobs and Josephs, however, may have nothing directly to do with the biblical ones. The Israelites, then, were in Egypt during the eighteenth dynasty, but who was the Pharaoh of the oppression can only be guessed at. Some have designated Amenhotep II or III. . . . Others have fixed on a much later king, about a hundred years after Horemheb, *viz.*, Merenptah, who reigned c. 1244-1224 B.C., because the name Israel occurs on a stele erected by him. His date, however, seems somewhat too late and the reference to Israel seems to place this tribe not in Egypt itself, but in Palestine. Others, again, have seen the Hebrews in the Habiri mentioned

in the Armarna letters, and they think the confusion in Palestine was caused by the invasion of Joshua. But this also involves us in grave chronological difficulties. Ramses II, who reigned 65 years, from 1324 to 1259 B.C., would fit in excellently as the Pharaoh of the oppression, as he is the builder, or, at least, the restorer, of the cities Piramses and Pithom mentioned in the Bible.

Until further discoveries give us decisive information, the question must remain open.

Science and the Virgin Birth

The Rev. F. R. Dean, an Anglican parson, has written a book on "The Virgin Conception and Virgin Birth of Our Blessed Lord" (London: Research Press), which is reviewed at some length in No. 4308 of the *London Tablet*.

Dr. Dean defends the Virginity of Our Lady "ante partum, in partu and post partum," and is at some pains to show that "this doctrine of the 'sinlessness of Mary' holds good in our Anglican branch of the Catholic Church." He reviews the teaching of the Church, quoting Chalcedon, St. Irenaeus, St. Augustine; he contrasts the "narrowness of vision" of Aquinas with "the brightness of a larger vision of the Scotist argument"; by a reference to the Book of Common Prayer he brings the Anglican formularies of the Reformation into line with the Eastern and Western (*i.e.*, Catholic) belief. As a kind of general conclusion we may quote the last words of the first part of the book: "The Catholic Church therefore declares the truth of the Perpetual Virginity of the Blessed Virgin Mary as clearly as she has proclaimed in the Incarnation that she

is in very deed Theotokos (the Mother of God)."

This is splendid! Still, as Professor Sayce says in his introduction: "It has been reserved for the twentieth century to reconcile its virtual denial with the retention of ecclesiastical endowments." Dr. Dean therefore aims at securing belief in the Virginity of Our Blessed Lady by an appeal to science. He discusses the various ways of reproduction—asexual and sexual. After rejecting hermaphroditism, he comes to the conclusion that Our Blessed Lady, like every daughter of Eve, was possessed of traces of a male organism (gonad). In all cases this is inert—dead. But in Our Blessed Lady's case, "the male gonad, which before had been dead . . . [being] necessary for reproduction, was stirred into activity by a Divine life" [*scil.*: the overshadowing of the Most High]. "In a moment of time it regained all its latent virility, and was endowed with such an abundance of vital energy as to cause it to discharge its functional work."

The theory seems fantastic. It depends for its plausibility on the supposition that the presence of certain rudimentary male organs in woman argues the presence of a male organism—dead, but with latent power. Is this anything more than a contradiction? In any case, and even if granted, it fails to remove the Perpetual Virginity of Our Blessed Lady from the plane of the miraculous as defined by the author.

Let not your mistakes and false steps embarrass you. Nothing is so valuable in experiences as the consciousness of one's errors. This is one of the cardinal means of self-education.

The New Confessional

Dr. Moore, of the Catholic University, in a recent issue of the *Catholic Charities Review*, expresses a fear that the moral guidance of the young is gradually slipping away from the priesthood. If a child goes wrong nowadays, he is not taken to the pastor, as formerly, but to the juvenile court, which sends him to a psychological clinic, where his confession will be heard and he will be given advice and direction, not from a priest, but from a psychological examiner, possibly of the Freud school.

What is worse, "the psychological clinic extends its influence not only over the delinquencies of childhood, but also over the mental problems of adult age. These problems are very frequently normal problems, and cannot be solved without the involvement of the fundamental principles of right and wrong. Some years of experience in a psychological clinic warrant me in saying that the problems of the clinic cover the entire field of the confessional. There is, at present, a vast movement on foot to establish centers everywhere for the settlement of the problems of clinical psychology. The mental hygiene movement is one that, if wholly non-Catholic in nature, is going to solve the moral problems of the United States without any appeal to the principles of moral theology. Catholic priests are given no instruction in their seminary course in the problems of clinical psychology. Catholic physicians who have specialized in psychiatry are few and far between. And, in the meantime, there is an active anti-religious party en-

gaged in settling the moral problems of those who have lost their way in the maze of life's perplexities. Their general thesis, were it pared out of its outer coverings and boiled down to its bare essentials, would be this: Your difficulties are due to the false prejudices of early religious instruction. Their aim is to reëducate the mind of the patient, free him from the restraints of the moral law, and so let him seek without let or hindrance, all that nature craves." (*Catholic Charities Review*, March, 1923.)

The *Review* adds this editorial comment: "Is not what Dr. Moore states in regard to the relation of psychiatry to religion equally true in regard to the relation of social work to religion? Is not the social worker becoming very largely an adviser in regard to religion and morals?"

Dr. Charles Bruehl, of Overbrook Seminary, after quoting these passages in the *Homiletic and Pastoral Review* (Vol. XXIII, No. 4) says: "The experience of every priest in the ministry can readily supply additional instances of an infringement of his own territory by various social agencies purporting to render some material assistance, but in reality under the guise of social service trying to set themselves up as spiritual and moral directors. In the interests of those whose spiritual welfare is entrusted to him and who lack proper discernment in these things, he must rebuke such unjustifiable pretensions."

Golden conduct does not come out of leaden instincts.—Herbert Spencer.

Hypnotism in the Light of Recent Research

The Rev. E. Boyd Barrett, S. J., has an interesting and valuable paper in No. 705 of the *Month* on "The Meaning and Use of Hypnosis." We quote the concluding paragraph for the benefit of those of our readers who do not subscribe to the excellent English Jesuit monthly:

There is less danger in hypnotism now than there was formerly, when as "animal magnetism" it was shrouded in mystery and often administered with superstitious rites, as in the days of Mesmer. To-day, hypnotists are better informed and better trained, and they have not usually a false or exaggerated idea of their powers. Many of the erroneous notions concerning hypnotic influence are dissipated. It is well known that normal men or women cannot be hypnotized against their will, nor can they, unless of a very hysterical temperament, be thrown into those deep weird phases of catalepsy about which so much has been written. There is less possibility of loss of will-power than was formerly supposed, and in some cases successful treatment results in an increase rather than in a lessening of will-power. Sometimes it becomes progressively more difficult, rather than more easy, to hypnotize the same subject, though the contrary is more usually the case. In fine, hypnotism is now widely and usefully employed, and at least in its lighter forms has proved so effective an adjunct to psycho-therapy that Catholics would show ignorance rather than piety by maintaining an attitude of suspicion or of hostility towards it.

Modification of the Eucharistic Fast for Binating Priests

We read in the *Record*, the official organ of the Diocese of Louisville, Ky., edition of April 19th:

"A letter has been sent out by the Congregation of the Holy Office to the members of the episcopate, relating to the dispensation from the obligation of fasting for priests who are obliged to celebrate two Masses or to celebrate Mass at a late hour. The letter declares that in such instances priests may ask for a dispensation, if fasting is impossible because of the condition of their health or for any other reasonable cause. The Congregation will grant such dispensations in individual cases, or will authorize bishops to grant them in their respective dioceses.

"As a matter of fact, the letter says, bishops already have this authority, if necessity for a dispensation is urgent, and there is not time for an appeal to the Holy See.

"Priests who are dispensed from the obligation of fasting, are allowed to take only liquid foods, alcoholic beverages excepted. Provision must be made to avoid causing scandal. When dispensations are granted by bishops, the Holy See must be notified promptly; and it is to be pointed out that such dispensations are granted for the benefit of congregations rather than for the comfort of priests."

Life is not so complex if we do not persist in making it so. We need faith; we need to be brave; we need chronically to keep the corners of the mouth turned up and not down. And after all it is only a step at a time.
—R. W. Trine.

The Revival of Irish as a Literary Language

No. 45 of the Irish quarterly *Studies* contains a symposium on an article by Gustav Lehmacher, S. J., followed by "Comments" by Archbishop Sheehan, Prof. Osborn Bergin, Dr. F. W. O'Connell, Prof. T. F. O'Rahilly, and Prof. Thomas O'Maille.

Fr. Lehmacher's demand for the creation of a unified language on a scheme outlined by Dail Eireann, with the help of experts, and carried out by a small commission or even by one man "of known ability and will power"—a language dictator—embodies a hope which is, as Archbishop Sheehan says, "a long way below the horizon line." An attempt was made in 1904 by the Gaelic League to found an academy to direct the development of the language, but it has never met.

There is this further difficulty—that what remains of the old literary language is only a series of dialects very different in grammar and pronunciation; and if the new language is to be based upon one or other there is wide divergence of opinion as to which it should be. The dialect of Aran, says Father Lehmacher. This is "hopelessly out of the running," says Dr. O'Connell, who holds that eventually the West Cork dialect will become the standard literary language. Prof. Bergin and Prof. O'Rahilly press the dialect of West Munster. There are other selections made from the numerous dialects; and Prof. O'Maille sees one of the chief difficulties in the fact that the principal areas where Irish is spoken are in remote corners of the country, and that the tendency of Irish writers for the past six or eight years is

rather in the direction of going away from than of approximating to a common standard. Prof. O'Rahilly, however, sees in the many small rivulets of dialect not yet dried up the chief hope of saving the language. To keep these alive he thinks is the only chance of letting a standard language evolve itself in a natural way. Keep Irish alive, he says, where it still has roots, and so gradually Irishize the country, a task which, the Professor thinks, a Free State Parliament could do much to accomplish. But the difficulty of the task is evident from the fact that there are little more than half a million native speakers of Irish in Ireland, and all of these, save a few thousand old people, speak English too, probably most of them better than Irish. In such conditions a great, prolonged, and enthusiastic national effort is necessary, and this, as the Archbishop admits, will thoroughly test the grit of the Irishman; it will be the struggle of a people "drugged with Anglicisation to escape the stranglehold, to rouse itself from the death-spell, and beat a powerful and ubiquitous opponent." FER-DA-LEITHE

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Jean Henri Fabre as a Catholic

In a paper on Fabre, "the Insects' Homer," J. R. Cormack says in *The Month* (No. 698):

He had strayed from the Church, . . . but we do not know how he lost his faith, or rather, ceased to practice it. We read Darwin's remarkable confession that, owing to his absorption in natural science, some of the faculties of his mind, such as love of music and literature, became atrophied for want of use. It was thus, perhaps, that he ceased to worship God, pray to Him, and at last to believe in Him. Was it so with Fabre? Not altogether. Fabre was a child of the Church, baptized, and no doubt well taught in his religion by the clergy who taught him other subjects. And he was never hostile to religion, never a materialist, nor one blind to the mystery of things. Tolstoi tells us how he gave up prayer in his youth because a brother laughed at him for kneeling down to pray, as his custom was, before going to bed. Giving up prayer, the rest of religion fell from him, and moral lapse followed. But Fabre was always working hard, never idle or vicious. The Parable of the Sower tells us that one way in which men may lose faith is by means of the cares and anxieties of this world. With Fabre it may have been through the anxieties consequent on his poverty, and his efforts to find bread for himself and his large family. Absorption in his work—for his work was more than an enthusiasm, it was a passion—may have had something to do with it. Some tell us that faith dropped from them suddenly. That is possible, seeing it is the ever-renewed, ever-

accepted gift of God. But more often it is lost through our carelessness of the Spirit in us; and through neglect to feed the flame of that lamp which is kindled by God Himself in our souls.

But Fabre returned to the fold. His wife died, his brother died, all his children married and left him. Then the Archbishop of Avignon, Msgr. Latty, visited him in 1914. A nursing Sister of the Congregation of Saint Roch de Viviers, Sister Adrienne, nursed and cared for him and won his admiration by the way in which she practiced her religion. The Archbishop visited him again. A Breton priest, who had come South for his health, became friendly with Fabre. He spoke to him of the Sacrament of Penance. Fabre replied: "Whenever you will." On October 11, 1915, trying to say, "In manus tuas Domine," he surrendered his kindly soul to God.

At ninety, we are told, one of his visitors asked him: "Do you believe in God?" He replied: "I can't say I believe in God; I see Him. Without Him I understand nothing; without Him, all is darkness. . . . Every period has its manias. I regard atheism as a mania. It is a malady of the age. You could take my skin from me more easily than my faith in God." (Life, p. 93).

Lastly, we have the epitaph composed by himself:

Quos periisse putamus
Praemissi sunt.
Minime finis, sed limen
Vitae excelsioris.

Men may rise on stepping-stones of their dead selves to higher things.

Béguines

Canon H. Hoornaert, the learned chaplain of the Béguinage at Bruges, Belgium, has compiled an extremely interesting volume which is charmingly illustrated by M. Louis Reckelbus ("Ce que c'est qu'un Béguinage"; Desclée, de Brouwer et Cie.).

The author prints the rules and statutes, and examines the origin and history of this pious institution, founded for women who desire, with only the vows of chastity and obedience, to devote themselves to good works, and which, though it has had but little to support it beyond its spirit of Christian endeavor and its social purpose, has withstood all the political and religious upheavals of the past and can trace its simple history without interruption from the days of its foundation nearly seven centuries ago.

The Béguines do not take perpetual vows, nor do they renounce private property; but candidates are not now admitted before the age of eighteen, and must be in good health, of respectable parents, and, if no provision is made for them, or if they have no property, they must be able to support themselves by the work of their hands. After a year of probation they are placed "en ménage," that is, they are entitled to reside in one of the houses with an experienced companion who trains and supervises them, but can return to the world at any time if they desire to do so. It is a peaceful and gracious life to which these Sisters of charity devote themselves amidst their beautiful surroundings, and they are justified by their works.

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The Pope and World Peace

The late war was but an incident in the history of Protestantism—an incident, however, logically inevitable, given the moral condition of a world separated from Christ.

This certainty it was that made Pope Pius X strive, with all his might, to bring human society back again to Christian principles and practice. His warning voice, however, was not heeded, and the social evils he would have remedied, easily and gradually, had to be submitted to the drastic therapeutic of war. And now after four years of unexampled bloodshed, the exhausted nations are determined, if possible, to lift civilization on to a higher plane, and to discover some better means than "massed murder" for the settlement of future difficulties.

With this end in view, the so-called League of Nations has been formed, but hitherto to little purpose. For it has been suspect and discredited from the first. It is rather a league of conquerors than of nations; it is unrepresentative, non-moral, and lacks sufficient sanction. The fact is that its makers were only half-hearted about it, and would not have made it at all unless driven to action by public opinion. No first-rate men have ever belonged to it; nobody whose judgment carries any weight has ever been admitted to its deliberations; there is, in fact, an appearance of dilettantism and of unreality over everything connected with it. The time has now come to change all this.

The principle of a League of Nations is excellent, and such a body, if properly constituted and

honestly supported, would, by degrees, eliminate nearly all war. But it must be thoroughly honest and unprejudiced, it must include representatives of all nations, and no nation should have more than one vote. Moreover, it must find its chief sanction in the law of God, and therefore, the Pope must be present, or be represented at all its sessions. *There will never be an efficient League of Nations unless the Father of all Christians has a determining voice in its deliberations.* The peoples of the earth have everything to gain by his inclusion; on the other hand they have nothing to lose. The Pope, of all sovereigns on earth, is entirely disinterested; his kingdom is not of this world; he has behind him the power and the wisdom of God, and in the natural order he has the accumulated experience of twenty centuries. The three hundred millions of his children must make their voices heard, Pius XI must be the architect-in-chief of the world that is to be. — (Rev. Timothy D. O'Donoghue, in the *Irish Ecclesiastical Record*, No. 663).

To labor, to suffer, to be silent, to bear no resentment—these are the maxims of the saints—the maxims of a high perfection.

The real welfare of the world never has depended and never will depend on any one man or woman. There are, of course, specially busy times in every life. To be serious while in the midst of these times may be well, but to allow oneself to grow so that one becomes chronically serious sometimes defeats the very effectiveness of one's efforts, while at the same time it gradually renders one a sort of bore to oneself and others.

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WRITE FOR CATALOGUE AND PROSPECTUS

International Catholic Federation

The *Osservatore Romano* recently published an account of the central office of Catholic organizations established in Rome (Via Pietro Cavallini, 38). The project has been under way for some time. The *Osservatore* now gives a semi-official stamp to it.

It is not an international league controlling the organizations adhering, but a central office at their service, a means of communication between them for their mutual benefit, to keep Catholics of all nations in touch with one another, that one country may hear of and benefit by the good work done in another, and that such work may be started in countries where no organization yet exists. And thus it becomes a centre for international action, if such is at any moment needed, and always with ecclesiastical approval and with no infringement of the autonomy of each single organization.

Pope Benedict XV fully approved the scheme, and supported it with a donation of 25,000 lire; the reigning Pontiff endorsed that approval, and gave 10,000 lire. Ten cardinals and sixteen archbishops in different countries have endorsed it.

In the short time of its existence the central office has got together a comprehensive amount of documentary information about Catholic activity in the different countries, which will be published in various languages; also an "International Manual" is being prepared. For the benefit of the Catholic press this Catholic central bureau at Rome has replied to a number of messages, to explain some question concerning Catholic action, Catholic interests or the

Holy See, or to quash some anti-clerical press invention. Other publications, including an "International Review," are projected, and the *Osservatore* quotes His Holiness's description of this kind of Catholic action as the "good fight," so close to his heart, to prove the importance of the work.

Submarine Atrocities

The New York *Tribune* publishes a remarkable statement by Admiral Sims, which apparently escaped the regular news channels. A special dispatch to that newspaper from Los Angeles, reproduced by the St. Louis *Star* of April 14, says:

"There is no authentic record of an atrocity ever having been perpetrated by the commander and crew of a German submarine, Admiral William S. Sims told the Los Angeles City Club today. 'The press accounts of the "terrible atrocities" were nothing but propaganda,' Admiral Sims said. 'The British naval records and our own are filled with reports showing that German U-boat commanders aided in the rescue of crews and passengers of ships they sank. If they could not tow the ships to safety, they would always, by means of the radio, notify other ships of the position of the crippled vessel.'"

Is Admiral Sims telling the truth, or is he engaged in a new form of propaganda? In either case, or both, here is something which calls for a full investigation and a frank statement of the truth. Were the newspapers of America hoodwinked into publishing accounts of atrocities which never took place, or did they deliberately deceive the public?

The Ban on German

The popular ban on the German language seems to be lifting. A good many people are beginning to see that under the influence of war-hysteria we rather made fools of ourselves in this country: we warred pettishly on an ancient and splendid language, and cut ourselves off from some of the finest achievements of the human spirit; great works of art and science which are as much an Anglo-Saxon as a German heritage, for they are universal. We lacked the wise counsel through which the president of one of the great Shakespearean societies of Germany prevailed upon its members not to be equally foolish in regard to the English tongue: "Let us do nothing during the war that we may be ashamed of after it is over."

Yet there is shrewdness behind the propaganda which makes the language of the enemy, and his contributions to the world's culture, taboo during war-time. If we know something of the enemy's language and his literature and his music, it is the more difficult to convince us that he is wholly brutal and inhuman, for in his language and his literature and his music we find the familiar pattern of those universal human experiences which make up the warp and woof of our own lives. We find that at his best he is as good as ourselves, and that at his worst he is no worse. To be sure, he is as good or as bad with a difference; and it is just this difference which makes him a foreigner. If we become familiar with his language and his literature and his music, we shall understand this difference and like him the better for it; if we remain ignorant of

these things, we shall distrust and hate him for it, because it is in human nature to fear—and hence distrust and hate—what it does not understand. It is excellent strategy, therefore, on the part of war-propagandists to foster a popular prejudice against the language and culture of the enemy. From their point of view the thing they do is right and profitable; it is we who are fools for letting them do it.



President Harding's Masonic Record

The Masonic record of President Warren G. Harding is given as follows by *The Builder*, a Masonic Magazine published monthly at Cedar Rapids, Ia., Vol. IX, No. 3:

Entered Apprentice, June 28, 1901; Fellow Craft, August 13, 1920; Master Mason, August 27, 1920, in Marion Lodge No. 70, F. & A. M., Marion, Ohio.

Mark Master, January 11, 1921; Past and Most Excellent, January 11, 1921; Royal Arch, January 13, 1921, in Marion Chapter No. 62, R. A. M., Marion, Ohio.

Elected, but has not yet received Council Degrees in Marion Council No. 22, R. & S. M., Marion, O.

Red Cross, Malta and Temple. March 1, 1921, 1921, in Marion Commandery No. 36, K. T., Marion, Ohio.

Scottish Rite (4°—32°) January 5, 1921, in Scioto Consistory, Columbus, Ohio. (The only candidate.) Has been elected by Supreme Council, Northern Masonic Jurisdiction, to receive the 33°, but this has not yet been conferred.

Shrine, January 7, 1921, in Aladdin Temple, A. A. O. N. M. S., Columbus, Ohio.

An Example of Sweetness and Light

Catholic writers and journalists will all, we feel sure, recognize that the Holy Father has rendered them a most valuable service in appointing St. Francis de Sales as their patron and suggesting that in discussions they should imitate and maintain "that vigor, joined with moderation and charity, which is the peculiar characteristic of Francis." Half a century ago religious controversies were, as a rule, conducted in bitter and vituperative language. The spirit of the times has changed, but there are still relics of the old hostile feeling. As the Holy Father observes, the controversial writings of St. Francis de Sales are marked by "vigor, joined with moderation and charity." The Saint never shrank from expressing the truth in clear terms, but all that he wrote bore the marks of moderation and charity, and it was always evident that his object was to convince opponents rather than to gain the credit of a victory for himself. His Holiness, therefore, in naming him as the patron of Catholic writers and journalists, presents them with an example of sweetness and light.

Papini's Life of Christ

The literary sensation of the day is the appearance of an English translation of Papini's *Life of Christ*. Papini, an Italian writer, fell away from the Catholic faith in his youth and went through all sorts of religious experiences. In 1911, he published a book, "The Memoirs of God," that was justly called "the last word in blasphemy." But the grace of God led him back to faith.

There are many fine bits of description in his *Life of Christ*, but, with "R. C. Gleaner" of the *Catholic Columbian* (Vol. 48, No. 14), we can see "nothing extraordinary in his description of the First Easter, that has been heralded by the press. Father Tom Burke, in his Easter sermon some years ago in New York, as since published, far surpasses Papini; but then Father Burke's words glowed with the warmth and fire of faith. There are some theological inaccuracies in Papini's work, but these can be passed by in view of the good his work will do. How many of these erratic and wild-eyed youths, who are for a few years swamped in the mire of their own pride and sin, come back to the fold, very few realize. Especially in France and Italy, late years have seen a host of them, known to the public, but many more unknown except to God and the priest."

Let us hope that Papini's conversion is real and that it will prove permanent.

"I was common clay until the roses were planted in me," says an Eastern fable; and the common clay of ordinary humanity is only fertilised, beautified by the transplanting of noble thoughts, or sublime deeds, or holy aspirations, fallen from the lives of those whose pathway is towards the stars.

Washing Dishes

By IRMA R. FRANKENSTEIN

I hate washing dishes
 Because I'm a lady with pink finger nails
 And I hate to soil my hands.
 But some one must wash dishes
 If we would have homes,
 Little places set apart
 Where all the noisy world cannot come in,
 And gentleness and beauty reign.

Whence the Obligation of Civil Law?

A reviewer of Vol. I of Fr. A. Vermeersch's new "Theologia Moralis" (Bruges: C. Beyaert, 1922) in the Irish quarterly *Studies* (Vol. XI, No. 44, pp. 664 sq.) regrets that the Belgian moralist's illuminating disquisition on penal laws (pp. 147 sq.) has not been pushed a little farther, since the question of the obligation of civil law (pp. 215—216) suffers in consequence. The Suaresian manner of conceiving a penal law as a matter of alternatives—the lawgiver being equally content with the fulfilment of his order or the payment of the penalty—is dismissed by Fr. Vermeersch. Bouquillon's opinion that laws purely penal are possible only when the burden imposed in case of non-compliance is adapted to gain the end proposed by the law or in some way to compensate for this defect, likewise meets with disapproval. Father Vermeersch adopts the opinion that the legislator wishes obedience to his law, but only imposes moral obligation with regard to the penalty. The whole question needs more investigation.

On the subject of the obligation of civil law, the reviewer finds a certain hesitancy in some of Fr. Vermeersch's "breves conclusiones." "It is clearly pointed out that the concept of penal law has been unduly enlarged; but at the same time Fr. Vermeersch does not give us much guidance for forming an opinion of practical value. The question of the intention of the legislator to bind in conscience needs clear statement. It is not helpful to be told that a pagan lawgiver can bind in conscience. We must decide whether the intention to impose a serious

obligation, limited as that intention may be by ignorance of God or by confused notions of the moral order, is to be presumed absent whenever a penalty is attached to the violation of a law. A mere affirmation is not sufficient. Suarez and Bouquillon, with their theory of the connection between law and obligation, can speak with clarity and have both the merit of strict consistency between principle and conclusion. It would be interesting to explore how far the whole concept of penal law has been evolved or vitiated by theologians who preferred to call laws penal rather than unjust in an age when the public treasury was the king's purse, when the nobility were exempt from taxation, and the 'bonum commune' was in the main the upkeep of a licentious monarch and his court. Rightly, of course, there is no place for such a discussion in this volume; but we do think that the whole question of the obligation of civil law needs ampler and firmer treatment."

What you have inherited from your fathers you must earn for yourself before you can call it yours.—*Goethe*.

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First Fruits of the Vulgate Commission

The Vulgate Commission, presided over by H. E. Cardinal Gasquet, has taken a great step forward by the publication of a most important work, entitled "Mémoire sur l'Établissement du Texte de la Vulgate," which is really an introduction to the edition of the text. The London *University* says of this work:

The author, Dom Henri Quentin, a monk of Solesmes, traces the history of the various editions of the Vulgate from the invention of printing down to Clement VIII. He follows this with a plan or method of classifying manuscripts, and applies the method to the MSS. of the Octateuch. The result is a genealogy of these MSS., from which the author draws rules for the establishment of the text.

The volume contains many illustrations and specimens of the principal Vulgate codices. This work is of the greatest importance, and will certainly attract the careful attention of theologians and critics. The Holy Father has expressed his satisfaction to the author and to the Vulgate Commission.

Correspondence

The Eucharistic Fast

To the Editor:

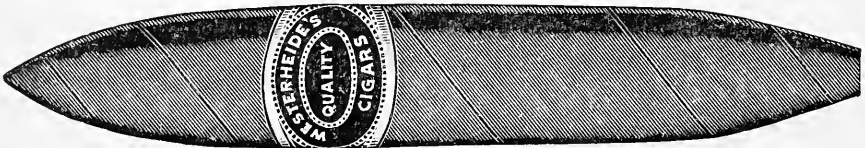
With greatest interest I read in No. 8 of the F. R. the different views about "The Eucharistic Fast." Rev. C. B. pleads for modifying the fast. But it seems to me he exaggerates a little. Rev. J. E. Rothensteiner gave just the right answer. "Let those fast who can do it without injury to their health," writes C. B.: a strange saying for a priest. Did we enter the priesthood to care before all for our health? Are there not among those to whom we preach many who are poor? "*Pauperibus prædicatur Evangelium.*" Now, if they know that the priest had a good breakfast, what impression would the "delivery of a good sermon" make upon them? And if we priests refuse to make sacrifices in the work of the Lord—how can we expect to receive God's blessing upon our priestly work? "Pro rata, there is greater mortality among priests than among physicians and lawyers." If this greater mortality results from fasting and doing our best in the vineyard of the Lord, we may rejoice, for it is a sign that the spirit of the Apostles is still alive among the Catholic clergy. *Ceterum censeo*, we may leave the regulation of the Eucharist Fast to the competent ecclesiastical authorities.

(Rev.) P. S.

[Note.—See the article on p. 176, *supra*. This debate may now cease.—Ed.]

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Notes and Gleanings

In the *Palästina-Jahrbuch* for 1921 Dr. Dalman demolishes the myth, published in *Adventist* journals, that manna had become once more the food of the people of Palestine, and was so abundant that it was being exported. "It is wonderful," said the *Bible Advocate*, "what the Lord is doing in our days." Unfortunately, nobody on the spot where the manna was alleged to be falling in such abundance knew anything about it.

Kathleen Norris deserves great credit for coming out courageously against birth control. Her article in the Sunday papers is copyrighted, and hence we must limit ourselves to one or two quotations. Birth control, she says, is nothing but deliberate license and will surely ruin the human race unless self-control is substituted for it. The world has little to hope for if married women "can find anything richer, sweeter, more utterly satisfying than the raising of whole families of sons and daughters. . . . Our hospitals are full of white-faced women, struggling back to partial health, winning a few years before the inevitable and untimely end, because Nature will not be eternally flouted, because delicate flesh and blood must pay the price when great privileges are abused and great purposes are balked."

"Bluff!" With this revealing word Mr. Lloyd George himself lately characterized his attitude towards Germany when he was reminded how, in 1921, he had threatened her with very much the same course of action as M. Poincaré is now pursuing in the Ruhr. Everybody, it may be said, puts up a bluff now and then, but it may be doubted whether any responsible statesman ever admitted, at any rate with the unblushing hardihood of the ex-Premier, that he had been guilty of such a thing when dealing with a question of really enormous political

importance. Bluff is thus a word to which a certain sinister historical significance has now been given. Nor is Mr. Lloyd George being allowed to forget it, for whenever occasion serves in Parliament, it is brought to his recollection.

In "The Secret History of a Great Betrayal," Mr. E. D. Morel, M.P., examines anew the question of the responsibility for the World War, seeking to show that "no formula of British neutrality, in the event of war, could be made to square with the naval and military obligations that individual British ministers without the knowledge of their colleagues or the country, had contracted—directly with France, indirectly with Russia." He examines the recently published material from the Russian archives, and concludes that "Russia gave the signal for war by her general mobilization order." The pamphlet is intended as an exposure of secret diplomacy, which the author wishes to see abolished, and to that end he outlines some "essential reforms."

The "American Jewish Year Book for 5683," from September 23rd, 1922, to September 10th, 1923, is a volume

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of nearly six hundred pages, containing information about the Jews not only in the U. S. but also in European countries. The Jewish population of the world is given as 15,393,815, of whom 10,893,000 are in Europe. The largest Jewish population in any country is that of Poland—3,716,000. That of the U. S.—3,300,000—comes next, and that in the Ukraine—2,375,000—is third. In Germany the number is 540,000 and in Great Britain only 286,500. In Palestine there are only 81,000. More than one hundred pages of the Year Book are occupied with the names and designations of 1700 Jews of prominence in the United States.



“Education in a Democracy,” by Dallas Lore Sharp (Houghton Mifflin), is vitiated by the false opinion that every child “is first a national child. He belongs to the nation even before he belongs to himself.” This, as the *Catholic World* (No. 697) points out, is radically wrong. “Our children are not first national children. Man is made to the image and likeness of God, and the most essential objective is his training to realize the relation that exists between God and himself and collaterally between himself and his fellow men. His ethical relationship is and must be secondary, and therefore his relation to the nation is only secondary, since he is not primarily born an American or an Englishman or a Chinese, but a child of God, whose destiny is eternal and the success of whose life must be dependent upon principles that are far more important than can be contained in any national concept.”



Mr. Sharp is furthermore fundamentally in error when he states that the Catholic Church is “educationally a rival to the State.” If he were aware of the work done by the Catholic parochial schools, says our Paulist contemporary, “he would know that their work is essentially and necessarily an aid to the State and one

without which the State cannot survive.” The questions: “Why should this Church withdraw from the American public school and, at enormous expense to itself, build a different school? Why, in the fundamental process of making Americans, cannot the Catholic Church accept the historic, the established, the fundamental institution for that purpose?” justify the term “silly.” Unfortunately, this book is a sign of the times. “While it speaks in the name of democracy, it is but the mouthpiece of bigotry, narrow-mindedness, and prejudice, and its ultimate objective is the destruction of our parochial schools.” *Videant consules!*



The association of English Catholic physicians known as “Guild of St. Luke, St. Cosmas, and St. Damian,” has started a quarterly magazine under the title, *Catholic Medical Guardian*. The first number contains an account of the stigmatized Friar of Foggia (see F. R., XXX, 4, 79), who is now so highly venerated and so much talked about in Italy. We regret to say, however, that the *Guardian's* article is merely a repetition of the newspaper stories to which we have referred from time to time. We hope the editor will find it possible to procure authentic information about this strange case, such as that provided in the reports of Dr. Festa and Prof. Bignamé, who came from Rome to make an investigation a few years ago. There are other remarkable instances of alleged stigmatization, such as that of Margaret Reilly, at Peekskill, New York. It would certainly be a great service to the Catholic public at large if some medical organ of standing were to check the allegations which are often so freely and irresponsibly made where scientific control is impossible or difficult.



It seems to me that the world is withering under routine; but in old days it was a routine of great thoughts, and now it is a routine of little ones.—*Disraeli.*

BOOK REVIEWS

What Shall We Become after Death?

"What Shall We Become after Death?," translated from the French of the Abbé Moreaux by J. F. Scholfield, attempts to "establish concord between faith and the new acquisitions of science" in regard to physical organisms. The author's principal thesis seems to be that, as the physical germ transmitted by the parents, contains within itself the design and organic properties of the man that is to be,—a nucleus around which the soul builds its body in such a way that it cannot be confounded with another,—we cannot logically deny to the Creator the power of some day reconstituting the same identity which the soul has been able to acquire by its inherent powers during the short time granted it to perfect its individuality. Modern science, far from disproving, shows that this reconstitution of the human body in its physical integrity at the moment of the resurrection is by no means an impossibility. The author's expatiations on "hyper-space" are not very clear, though no one will deny that it might be possible for an organic nucleus to be placed in a space of four dimensions. The author admits that on this point science teaches nothing, and we may, therefore, "make all possible suppositions." But is it not highly probable that, no matter how plausible a theory we may devise, we shall still be far from the truth? (B. Herder Book Co.)

The "Philosophumena"

This famous work, which dates from about the middle of the third century of our

era, but was lost until 1851, deals systematically in its extant portion with Greek philosophers and the multifarious heresies which grew up in the early Church. It is of value for information and original documents not found elsewhere, especially with regard to the worship of Attis and Cybele, the Eleusinian mysteries, the impostures rife in Imperial Rome, the many difficulties which the primitive Church had to face, and particularly Gnosticism and its literature. The work used to be attributed to Origen; but it is now generally believed to be written by Hippolytus, a bishop and martyr (from whose hand various fragmentary works are extant). He was a contemporary of Pope Callistus, who succeeded to the Chair of St. Peter about 217.

The suggestion that Hippolytus was the author was made in Germany in 1853, when the controversy regarding papal infallibility was on. Baron von Bunsen found in Hippolytus's abuse of Callistus a proof that even in the third century the primacy of the Bishops of Rome was effectively denied. Döllinger and Msgr. Duchesne both supported the Hippolytan authorship, finding in Hippolytus an anti-pope who set himself up against the authority of Callistus. The authorship of Hippolytus is now admitted on all sides. (See Bardenhewer-Shahan, "Patrology," pp. 209 sq.) An English translation of the *Philosophumena* was made for Clark's Antenicene Library by the Rev. J. H. Macmahon. Now we have a new and more satisfactory one in two volumes—"Philosophumena: or, the Refutation of all Heresies, Translated from the Text of Cruice by F. Legge" in the "Translations of Christian Literature Series," published by the Society for the Promotion of Christian Knowledge, London.

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Literary Briefs

—The first installment is announced by Messrs. Routledge of a new Life of Thomas Carlyle, by D. A. Wilson, whose controversial study of "Mr. Froude and Carlyle" appeared in 1898. "Carlyle till Marriage" is the title of the forthcoming volume. The remaining phases of his life will be dealt with in successive volumes, which may be expected at short intervals.

—Those who were familiar with Prof. Flinders Petrie's "History of Egypt," probably did not feel quite the same amazement over the result of the recent Luxor excavations as did most of us, for the last quarter of a century has revealed many other interesting discoveries. Messrs. Methuen announce the 10th revised edition of this work, which covers the first to the sixteenth dynasty.

—The theory that certain sculptures in Central America, belonging to the period between the fourth and ninth centuries, were inspired by Asia, is discussed by Professor Elliot Smith in a volume entitled, "Elephants and Ethnologists" (London: Kegan Paul). A series of woodcuts by A. H. Gerrard is included, to demonstrate among other things the Asiatic origin of the representations of the Indian elephant with a characteristically turbaned mahout.

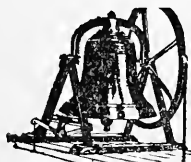
—"The Wonder Gifts" is a Simple Explanation of Confession, Holy Communion, and Confirmation in Word and Picture for Children, by Marion Ames Taggart. It is printed in large type with full-page colored illustrations and beautiful colored pictures on front and back covers, and contains simple, story-like explanations, interesting legends, and beautiful pictures which will enable young minds from the earliest dawn of reason, to acquire without much effort, an understanding of these three Sacraments. (Benziger Bros.)

—Fr. M. Hetzenauer's version of the Vulgate, perhaps the best Catholic edition at present available, can now be had in five 32mo volumes. ("Biblica Sacra secundum Vulgatam Clementinam"; Fr. Pustet Co., Inc.), of which the first four are devoted to the Old and the fifth to the New Testament. This edition has been prepared by Msgr. Brehm, Pustet's liturgical editor, with the approval of Fr. Hetzenauer. It omits the critical apparatus and adapts the spelling and punctuation to present-day usage.

—A volume of "Aramaic Papyri of the Fifth Century B.C.," with translations and notes by A. Cowley, is announced by the Oxford University Press. The collection, which comprises all the legible pre-Christian Aramaic papyri known to the editor, consists of letters, legal documents, lists of names, accounts, and three literary pieces—"The Story of Ahikar," "The Words of Ahikar," and "The Behistun Inscription." The language in which the papyri are written is practically the same as that of parts of the Book of Ezra.

—The B. Herder Book Co. have published a new (the third) edition of "A Manual of Pastoral Theology" by the Rev. Frederick Schulze, D.D., of St. Francis Seminary. The work has been thoroughly overhauled, adapted to the new Code of Canon Law, and improved by a number of very useful appendices on: "How to Deal with Converts," "Catechetical Sketches" (on the marks of the Church, on the 6th and 9th Commandments, and on the Doctrine of the Real Presence), "Inquiry on the Status of Those about to Marry," and "Specimen Bridal Instructions" (supplied for this work by the V. Rev. Dean J. H. Keim, of Bartleso, Ill.), and some instructions how to deal with matrimonial matters, accompanied by a set of legal formularies. The work in its new form can be unreservedly recommended to seminarists and the junior clergy.

—"The Outline of Science," that much advertised four-volume survey of the natural sciences edited by Prof. J. Arthur Thomson (Putnam), is subjected to a critical examination at the hands of a presumably competent Jesuit in No. 15 of *America*. His conclusion is that the work is "a lengthy and persistent, and, it might be added, tiresome plea for the revival of the most old-fashioned tenets of Darwinism, accompanied by an astoundingly superficial and inaccurate outline of the astronomical, chemical, and physical sciences." The author "manifests an unwarranted disregard for scientific verity and accuracy," and his "philosophy leads him to atheism" and "injects the poison of wrong ideas and still worse morals into the mind of his beloved 'man in the street' for whom he sacrificed time and pleasure in editing this 'Outline.'" The illustrations are fine and numerous, but "at times overstep the boundaries of reality." The references are scant and limited almost entirely to British authors. There are many misstatements and absurdities.



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(St. Louis: B. Herder Book Co.)

—German readers will welcome the new edition of Father Tilmann Pesch's, S.J., well known book of devotion, "Das religiöse Leben." Composed and compiled by a Catholic philosopher for educated men, the little book has been much used by academic circles in Germany for many years. More than a mere prayer book, it has ample matter to aid the reader in a devout and reflective assistance at Mass; instructions and devotions that enable one to be present at the administration of the sacraments and other Church rites with intelligent appreciation of the Church's sacramental life; thought-provoking little essays on the truths of religion; sound and timely counsel on questions of today on which an educated Catholic must think rightly, all well indexed and compactly bound. There is an excellent English version of this ideal prayer-book for cultured Catholic laymen, under the title, "The Catholic's Manual," edited by the late Dr. J. Wilhelm. (B. Herder Book Co.)

—Lieut. Quincy Sharpe Mills, whose war letters have been published by James Luby under the title, "One Who Gave His Life" (Putnam), foresaw the entry of America into the World War long before the decisive step was taken, and, though well above the obligatory age, was among the first to volunteer. He was killed while reconnoitring alone on the Marne. It was a worthy death of an officer whose sense of responsibility for the lives of his men was a conscientious obsession. "The most promiscuous murderer in the world," he wrote in his notebook some months before his death, "is the ignorant officer." In one of his letters Lieut. Mills has some striking things to say on the subject of "our over-worshipped 'democracy'" as compared with representative government as he found it in England and France.

—In the publication of an anniversary edition of "David Harum" we have another instance of the enduring power of books. D. Appleton & Co. have just made an elaborately illustrated edition of this book, to mark the completion of its twenty-fifth year of popularity. Edward Noyes Westcott, its author, was not a writer, but a business man. Yet he so faithfully set forth experiences of his boyhood, anecdotes heard from his father, portraits of his father's friends, as to produce a remarkable picture of American rural life. Without an undue measure of imagination, he yet achieved a genuine masterpiece of fiction.

New Books Received

Umriss der katholischen Pädagogik. Von J. Bernberg. Zweite, gänzlich umgearbeitete Auflage. xii & 211 pp. 8vo. Ratisbon: Verlagsanstalt vorm. G. J. Manz.

The Three Sacraments of Initiation: Baptism, Confirmation, Holy Eucharist. By

Rev. L. Labauche, S.S. Authorized Translation. xvi & 500 pp. 8vo. New York: Blase Benziger & Co. \$2.50 net.

A Manual of Pastoral Theology. A Practical Guide for Ecclesiastical Students and Newly Ordained Priests. By the Rev. Frederick Schulze, D.D., Professor of Moral and Pastoral Theology at the Provincial Seminary of St. Francis, St. Francis, Wis. Third, Revised and Enlarged Edition, Adapted to the Code of Canon Law. xvii & 564 pp. 12mo. B. Herder Book Co. \$3 net.

The King of the Golden City. An Allegory for Children. By Mother Mary Loyola of the Bar Convent, York. 90 pp. 8¼x6½ in. P. J. Kenedy & Sons. Bound in light paste-board. 50 cts. each; \$4.75 per dozen in 5 dozen lots; \$4.50 per dozen in 10 dozen lots.

Herders Konversationslexikon. Dritte Auflage, reich illustriert durch Textabbildungen, Tafeln und Karten. Zweiter Ergänzungsband. Zweite Hälfte: L. bis Z. Elfter Band des Gesamtwerkes. 568 double column pages, lexicon 8vo. Richly illustrated. B. Herder Book Co. \$4.75 net.

The Outlaws of Ravenhurst. (A Novel) by L. M. Wallace. Illustrations and Initials by the Author. 327 pp. 8vo. With eight Full Page, and Tail-pieces. Chicago: The Franciscan Herald Press. \$1.50.

"My Bookcase" Series. A Library of Standard Books for Catholics. Edited by John C. Reville, S. J. Published by Jos. F. Wagner, Inc., New York. \$1 net per volume. No. 1. *The Creator and the Creature*, or, The Wonders of Divine Love. By Frederick William Faber, D. D. Newly Edited and with an Introduction by John C. Reville, S. J. xix & 444 pp. 12mo.

No. 2. *The Wild Birds of Killeevy.* A Novel by Rosa Mulholland (Lady Gilbert). With an Introduction by John C. Reville, S. J. xv & 368 pp.

No. 3. *The Key to the World's Progress.* Being Some Account of the Historical Significance of the Catholic Church. By Charles Stanton Devas. With an Introduction by John C. Reville, S. J. xv & 256 pp.

== THE ==

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CLERGYMEN'S MANUSCRIPT

The Fortnightly Review

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ST. LOUIS, MISSOURI

May 15, 1923

A Programme for the Conservation of Catholic Truth

By P. H. Callahan, K.S.G., Louisville, Ky.

As there should never be any question about the authority or source of any matter distributed in the interests of Catholic truth, even so there should be none as to its character:—it should be *Catholic*. Not that it is necessary, or proper, to be repeating the name in each paragraph; it need not, indeed, be mentioned at all; but the tone must be Catholic, the ideas Catholic, and the underlying philosophy Catholic, clear through.

If the name Catholic appears in the title of the organization distributing the matter, it is sufficient. An organization having the approval of the Ordinary of the Diocese—and of course no other has any right to use “Catholic” in its title—and whatever goes out under its name, carries a degree of authority, and is credited to the Church without further ado. On the other hand, should there be a false note, it is charged to the Church—which a great many seem to overlook.

Perhaps the most successful examples of work of this kind are to be found in connection with the Jewish Anti-Defamation League and the Christian Science propaganda. Who does not recall the time when Mrs. Eddy and her followers were considered from one end of the country to the other as a joke, which may not be said now. If so much could be done within those narrow fields, what cannot

be done in the broad range of Catholic truth, which not only touches, but sounds to the depths, every phase of human life? Thus with the Catholic name in its title, an organization may seize the occasion to send out to one or another group in society, articles dealing with every question of human interest, as may be judged from the scope of the matter distributed by the National Catholic Welfare Council, which is the one national organization for the work.

In Louisville we have our own Catholic Conservation Council, formed several years ago, which keeps live lists of the most prominent 200 of each of several different professions and classes, to whom, from time to time, appropriate articles voicing Catholic doctrine are distributed,—now to attorneys, now to physicians, now to teachers, now to ministers, now to business men, now to public men, now to workingmen, now to colored men. Often, we have specially prepared articles for one or another class, which appear in our paper, *The Record*, or in one of the daily papers, and are then sent out in a wrapper bearing the name, “The Catholic Conservation Council,” which may be the only place where the word “Catholic” appears. Occasionally, as in treating of the divorce evil, birth control, and such matters of common

interest, the same article is sent to all. We have found this method of distribution, with some painstaking, to be most effective in spreading Catholic truth, dissipating religious prejudices, and improving the status of Catholics and the relations of citizens.

Something of this kind will no doubt be worked out in due course by the N. C. W. C., but it will always remain for a local organization to see to the proper handling of questions which, for whatever reason, call for local approach or local treatment, even though they may be of a fundamental character. We cannot allay one kind of prejudice or one phase of a kind, while arousing other kinds or rather phases. It is well to know what to do, or what to say; but better to know what not to do, or what not to say.

Many mistakes are made through disregard of these plain truths, especially in the matter of lecturers who are invited or sent into a community without any consideration being given to the local *reaction* on the man or the message, but with thought only of the "crowd he will draw." Not infrequently, such a lecturer does much more harm than good.

There is always some watchtower man whose counsel should be sought and followed in such matters in each locality, for while he, too, may at times be mistaken, his advice in the long run will be all to the good.

Mysticism

Mysticism corresponds to a need of the human soul, and therefore the growing interest in it, as reflected in present-day literature, is a good sign. Most non-Catholic writers, however, overlook the fact

that true mysticism originated, developed, and flourished within the Catholic Church. In a striking article in the *Constructive Quarterly* Msgr. P. Batiffol deals with St. Augustine as the initiator of Catholic mysticism.

"The literature of mysticism," he writes, "really begins with St. Augustine, and his experience dominates all subsequent Catholic experience. The great part which Augustine plays is principally connected with one scene in his life, the conversation with Monica at Ostia related in the 'Confessions.' It is curious to note that at each decisive step in the youth of Augustine there is a dramatic moment. In 383 it is that of his departure for Carthage; in 386 there is the scene in the garden at Milan; in 387 the conversation with Monica at Ostia. And this last scene is a culminating point in the history of Catholic mysticism."

In conclusion, after drawing out in detail the points of this statement, Msgr. Batiffol says that all the teaching of St. Augustine is implicitly confirmed in the conversation and contemplation at Ostia; that this teaching was enriched by the mystical experience of the fourth-century monks of the East, and later by the teaching of the Pseudo-Areopagite. The strong mystical current, thus formed, was deepened and strengthened with St. Bernard, Hugh and Richard of St. Victor, with St. Bonaventure and Denys the Carthusian, and was later prepared for its revival in St. Teresa and St. John of the Cross. Other writers followed and linked the tradition, and demonstrated "a continuity in experience of which only the heights are known to us."

A Catholic Library

A literary venture that deserves more than perfunctory notice is the "My Bookcase" Series just inaugurated by Messrs. Jos. F. Wagner, Inc., of New York.

The aim is to give the English-reading Catholic public a well-balanced library of one hundred worth-while books, old and new, chiefly by Catholic authors, at a price that is within the reach of practically every purse and that, in view of present conditions in the publishing business, must be considered remarkably cheap, namely, one dollar per volume.

The editor-in-chief of this library is the Rev. John C. Reville, S. J., Ph. D., who has already rendered the Catholic reading public a signal service by his "guide to sound and interesting reading" published some years ago under the title, "My Bookcase."

The three first volumes of the series, just issued, give testimony to Fr. Reville's splendid qualifications for the work he has undertaken, not only of selection, but also of editing, a comprehensive collection of Catholic books for general reading. They are: (1) "The Creator and the Creature, or, the Wonders of Divine Love," by Frederick William Faber, D.D.; (2) "The Wild Birds of Killeevy," a novel by Rosa Mulholland; (3) "The Key to the World's Progress, Being Some Account of the Historical Significance of the Catholic Church," by Charles Stanton Devas.

The first is a devotional classic which is as fresh and inspiring today as it was when it issued from the pen of the brilliant English

convert and Oratorian, some sixty years ago. It is preëminently one of those books that teach the reader "how to live in the white light of eternity."

The second is a picture of Irish life and character, "an idyl of pure and simple love, a pastoral poem, a lay of Arcady, sung by a Christian poetess, but into which glides that melancholy and tragic strain never absent from the lips of the Gael," as Fr. Reville beautifully puts it in his introduction.

The late Mr. Devas's "Key to the World's Progress" is one of the most important contributions ever made by an English writer to the philosophy of history. It shows that "universal history is orderly and intelligible by the very presence of that one great exception to all the ordinary rules, the one supernatural Church," and that without this Church the course of events would be inexplicable. The inclusion of this scholarly book in the "My Bookcase" Series shows that the

TEACHER WANTED

A Catholic male teacher, preferably a married man and familiar with the German language, to teach 7th and 8th grade boys and act as principal of a public school in a Catholic community. Oregon State certificate required. Salary \$1700 for 9 months. Address inquiries to the Editor of the FORTNIGHTLY REVIEW.

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reverend editor has set his aims very high indeed.

It is due to the publishers to call particular attention to the fact that these volumes are printed in large, clear type, on good paper, and are so substantially and handsomely bound that, even from the purely mechanical point of view, they form an ornament to any library.

The next three volumes, now in preparation, will be: "The Church, Culture, and Liberty," by Archbishop M. J. Spalding, extracts from the "Miscellanea," including the chapters best suited and most instructive for the present and future generations; "The Truce of God," by George H. Miles, a famous novel dealing with Church history in the Middle Ages; and "The Betrothed," by Manzoni, which needs no recommendation and is particularly timely in view of the fiftieth anniversary of the author's death. It will be observed that this group contains two works by American writers, indicating the purpose of

the editor and the publishers to give adequate representation to American productions. We hope they will not overlook Dr. Brownson and Brother Azarias.

Other volumes will follow from time to time, in groups of three or four. While each volume will be for sale singly, the library as a whole involves such a large investment of money that it is to be hoped that many will subscribe for the entire series. Each volume will be supplied and charged for as issued. The low price and periodic issue makes subscription easy for everybody.

For the sake of the sacred and important cause of good literature we sincerely hope that this library of Catholic works will be so great a success that the publishers will make it five hundred instead of one hundred volumes.

—◆◆◆—

Instructor—"Frank, tell the class about the Anabasis. What was the Anabasis?" — *Frank*—"It was—er—it was a piece of music they played on the Xenophon."

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L. M. WALLACE

Author of "The Law of the West"

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In a rapid succession of dramatic events this story carries you "just one more chapter" over a field of Scotland's most adventurous days. Into the feats of daring by Scottish heroes, adventures in the woods of Maryland of the pioneer days, on the deep sea, in the Scottish wilds and dungeons, the author has woven examples of moral greatness the appeal of which is universal.

L. M. WALLACE

It was reserved for a Scotch-American author to exploit a field rich with instances of dramatic and pathetic appeal and practically untried by Catholic authors since Sir Walter Scott.

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The Admission of Priests to the Order of the Knights of Columbus

An interesting controversy has arisen within the Order of the Knights of Columbus concerning the admission of clergymen as members.

There was a time when priest candidates were ruthlessly put through the regular initiation ceremonies, but in consequence of many protests, voiced mainly through the FORTNIGHTLY REVIEW, this rule was changed, and latterly some councils have received priests without requiring them to comply with the rules governing the admission of members into the Order, so that some priests have been admitted without previous notice, without being voted on by ballot, some without their names being presented to the council, some without even signing an application or filling out the application blank, and all without their being investigated, as provided in the laws and rules.

Louisville (Ky.) Council deemed it desirable to establish a uniform method for the admission of priests, so that recognition of the distinction between priest and layman would be established in principle and not be left to the unauthorized actions of individual officers, and in order to carry out that intention, on April 12, 1922, adopted the following resolution to apply to priests in good standing in the Diocese of Louisville: "That until otherwise declared by vote, it shall be the policy of Louisville Council, when the name of a priest is informally proposed for membership, and no objection is made, to instruct the Grand Knight to ask permission to enroll his name as a member."

In pursuance of this policy, the names of several priests were proposed in Louisville Council, and no objection being made, the Grand Knight by unanimous vote of the Council was instructed to ask their permission to enroll their names as members and did in writing ask their permission as instructed; which permission, given in writing, was read at a regular meeting of the Council and entered on the minutes; the Grand Knight thereupon, by virtue of this written authority, signed the name of the priests so consenting to applications; the priests appeared for initiation and signed their names to the constitutional roll, after which their applications were forwarded to the Supreme Secretary.

A member of Louisville Council appealed from this action of the Council to the Supreme Board of Directors, and the Supreme Board, without giving the Council an opportunity to be heard, and without having the records or the facts in the case before them, and without their being informed of the method of procedure followed in applying the policy declared, at their July meeting, 1922, arbitrarily declared said action of the Council to be contrary to the laws and rules of the Order, and instructed the Supreme Secretary to write Louisville Council as follows: "The resolution adopted by your Council runs counter to the laws and rules, and is without effect. An application is required to be filed by all applicants for membership, and action must be taken on the application as provided for in the

laws and rules. The admission of any person otherwise than in accordance with the laws and rules is illegal and the privilege of membership should be withheld from any applicant so admitted."

At its regular meeting on July 26, 1922, Louisville Council protested against the Supreme Board's assuming to judge the action of the Council without having given the Council an opportunity to be heard, and at the same time represented to the Supreme Board that compliance with the ruling of the Board would require Louisville Council to exclude from membership the Bishop of Louisville, the Apostolic Administrator of the Diocese, the Abbot of Gethsemani, and all the priests now members of Louisville Council.

On October 8, 1922, the Supreme Board, without rescinding or annulling its ruling of July 1, 1922, voted to give the Council an opportunity to be heard, at the same time advising the Council that the previous ruling made without a hearing was not set aside. On Nov. 8, 1922, Louisville Council voted *not* to appear before the Supreme Board for a hearing until the Supreme Board had set aside its previous ruling. On January 6, 1923, the Supreme Board voted to reaffirm its ruling of July 1, 1922, directing Louisville Council to withhold the privileges of membership from priests admitted in the manner set out.

Louisville Council now "respect-

fully refuses to comply with said ruling of the Supreme Board, refuses to exclude from the privileges of membership any priest heretofore admitted into this Council, refuses to require priests desiring to become members to answer whether or not they are married, whether or not they have made their Easter Duty, whether or not they belong to any secret societies forbidden by the Church, and refuses to inquire into their religion, moral character, business, social standing and health in the manner prescribed for laymen." (Feb. 21, 1923).

Copies of this resolution have been sent to the Supreme Officers and Supreme Directors, and Mr. Benedict Elder, the author of the resolution, will be sent by Louisville Council to the next Supreme Convention in the interest of said resolution.

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An organist and choir director, married, with many years of experience and excellent references, thoroughly conversant with liturgical music, is looking for a position. Address: "Organist", c. o. Fortnightly Review.

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About Newspaper Advertisements

Newspaper advertisement is the great art of the age, at least in America. It is certainly the only art that pays. It is the sign-manual of a commercialized world. It never claims to be art for art's sake, but looks for big returns. Its pursuit is not that of beauty, but of pelf. It is eminently practical, though gifted, at times, with dreamy eyes that haunt the ladies still. It is the universal appetizer helping to sell the most useless things. Its great museums are the bargain-counters and "put money into your pocket" institutions. It stands on a level with the circus clown and yet it rears its head into the dizzy realms of high finance. It is the mainspring of business success. Within its proper limits newspaper advertising is certainly a legitimate means to establish a business and to increase it. The proper limits are those of truth, decency, and fairness. It should do good to the advertiser without infringing on the rights of the competitor, or violating the laws of moderation, or giving aid and comfort to a wicked cause or subversive institution. Even the small competitor has a right to live. Those full page after full page, screaming advertisements of certain all-consuming concerns, that make some of our daily papers a perpetual Feast of Trimalchis, are not only indecent in their obtrusiveness, but also unjust in their ravenous appetite for more and more of the trade. "Live and let live," the motto of our Christian forefathers, seems purile to such oriental dreamers. Modesty is their *bête noire*, profit is their ideal.

'Tis true, an "ad," to bring re-

sults, must be somewhat conspicuous. But there are many sensible people to-day who turn away from the flaring pages to the more modest and business-like announcements of substantial firms. It is slowly dawning upon the minds of the people that they can in many cases trade more advantageously with the smaller firms in their neighborhood, than with the great caravanseries in the heart of the city. Besides, they are beginning to realize that the burden of the advertising expense of the big concerns is borne by the patrons: that therefore a decent, modest advertising method is to the patrons' advantage.

Ours is a country that is supposed to be governed by public opinion. But the real makers of public opinion are the newspapers, not indeed the "able editors," but the big advertisers. No big daily could be induced to make an attack upon the Jewish race, for instance, or upon any local business concern that advertises liberally in its pages. For the patronage of such advertising customers furnishes the *sine qua non* of existence and prosperity. The daily press is, therefore, to a great extent the mouthpiece of local "Big Business"; and the usual way of punishing a newspaper's misdeeds is to withdraw one's advertisement or to cancel one's subscription in order to weaken the paper as an advertising medium. This is, of course, perfectly legitimate, as no paper has a right to a citizen's support unless it stands for what is right and just.

We do not see why banking institutions should use the flamboyant mode of appeal to the public.

Sometimes it almost seems like a sop thrown to the wolves they find snarling at their heels. One of our city advertising mediums was recently shown up as a perverter of the truth and a vilifier of the Catholic priesthood. A band of Catholic men met the wolves of hatred and drove them to cover. And here comes a great financial institution, one that is headed by a Catholic and largely depends upon Catholic patronage, and throws the price of a half-page "ad" to the said snarling wolves, with the motto: "Life, Liberty and the Pursuit of Happiness." Is that not the sign-manual of a commercialized Catholicism?

J. E. R.

What moots it to say that you love a man's soul, when you don't care if he lives or dies, or if his family is starving.

A SONG IN WINTER

By Charles J. Quirk, S. J.

Dead lie the flowers tonight,
 Locked in Death's sleep,
 While o'er their past delight,
 Memories weep.

Yet from some Shrine of Peace,
 Wafts a sweet breeze,
 Telling of Spring's release
 Of birds, flowers, trees.

NOBILITY

By J. Corson Miller

She went through life serenely laboring,
 For young mouths cry insistently for bread;
 And many nights the sun had long been
 sleeping,
 Before the tired mother sought her bed.

The neighbors, curious-eyed, come in to
 gossip
 Of bad luck that was hers since she was wed;
 A pale-cheeked child is playing in the kitchen,
 Some day he'll know quite well his mother
 's dead.

I've read of queens, long loved by ancient
 peoples,
 Who sickened suddenly and went to rest;
 But what of this brave little mother lying
 With a lily on her breast?

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The National Pastorals of the American Hierarchy

By the Rev. Peter Guilday, Ph. D.

The thirteen pastoral letters which form the contents of "The National Pastorals of the American Hierarchy (1792-1910) with a foreword, notes and index by Peter Guilday, Ph.D., to be published shortly by the N.C.W.C., are the official messages issued to the clergy and the faithful of the United States by the Catholic hierarchy of the country. Twelve were issued as the result of a conciliar assembly; the thirteenth in 1919, by a general meeting of the bishops, which was not a council.

Once, under Bishop Carroll in 1792; seven times from 1829 to 1849, under the metropolitan jurisdiction of the see of Baltimore; and three times under the archbishops of that see as apostolic Delegates of the Holy See for their plenary sessions—eleven times in all, the Catholic Church of the United States has assembled its leaders in solemn convocation for the purpose of legislating on Church discipline. On each of these occasions, beginning with the late Cardinal Gibbons in 1884, the American hierarchy has made known in a pastoral letter the result of its deliberations and decrees regarding the problems which then demanded the attention of our prelates. The twelve pastorals issued by these eleven conciliar assemblies (two pastorals were issued by the Council of 1829), together with what is undoubtedly the most momentous of all the messages from the American hierarchy, namely, the reconstruction pastoral issued by the general meeting of the bishops at the close of the World War, in

1919, are in a certain sense the living constitution of the Church of this country. While each of them emphasizes in a special way the moral and spiritual needs of its own period, all of them urge upon the American people, regardless of creed or party, the practice of the very virtues the importance of which is now so keenly realized by those who have at heart the welfare of the nation.

Two reasons prompted the publication of these solemn messages from the spiritual leaders of the Church in the United States. The first of these is that there does not exist a complete set of these national pastorals of the American hierarchy. Printed copies of some of the provincial pastorals were found in the library at the Archbishop's House, in Baltimore, but the pastorals of 1792 and of 1829 were found only in the *Catholic Miscellany*, of Charleston, S. C., from which they were taken. That of the Second Provincial Council of Baltimore (1823) is taken from the *Catholic Weekly Register*, of New York City for that year.

Apart from the desire to preserve these noble documents to posterity by bringing them together for the first time, a second and more important reason actuated their publication. They contain not only the history of the Catholic faith in this country, from the establishment of the hierarchy down to the present time, but they offer a prudent and sagacious commentary upon the events of the past and upon the influences which have at various epochs affected the Catholic life of our beloved coun-

try. Scarcely a single problem which exists today in the Church of the United States has escaped the attention of the assembled prelates, and in many of these serious reflections upon the critical situations that arose in the past, the present-day reader will find direction and guidance for problems that, while apparently new, are already solved in these pastorals.

Ecclesiastical councils are of four kinds: ecumenical or general; plenary or national; provincial; and diocesan. Though the words *council* and *synod* are synonymous, the term *synod* is usually applied to the diocesan assembly. A general or ecumenical council of the universal Church is convened for extraordinary occasions, the Pope alone having the right to summon such an assembly. Twenty ecumenical councils have been held during the past twenty centuries. Only in one of these did American prelates participate, namely, in the Vatican Council of 1869-70. With the death of Cardinal Gibbons (March 24, 1921), the last of the American bishops and, indeed, the last of all the bishops who were there present, passed away. Plenary councils are described by the Fathers of the Second Plenary Council of Baltimore (1866) as those which represent "several ecclesiastical provinces — ordinarily under one civil government, and therefore sometimes called national." A national council is assembled by the express direction of the Sovereign Pontiff, who appoints an Apostolic Delegate to preside over the assembly in his name. Three national or plenary councils of the American Church were held in Baltimore, in 1852, 1866, and 1884. A further delimitation of the council is that called

provincial, that is, an assembly composed of the archbishop and the suffragan bishops of a province. Seven provincial councils were held in Baltimore between the years 1829 and 1849. These seven assemblies are justly considered by American canonists as national in scope and authority, since the Archbishop of Baltimore was the sole metropolitan in the United States up to 1846, and was conceded quasi-primatial honors by the other prelates. The seventh Provincial Council (1849) postulated the Holy See for this extraordinary privilege, but the Sacred Congregation de Propaganda Fide (which then governed the Church in the United States) postponed granting a primacy of honor to the See of Baltimore.

The meeting of the American hierarchy at the Catholic University of America, Washington, D.C., in September, 1919, was the first assembly in which all the bishops of the United States participated since the Third Plenary Council of Baltimore (1884).

The pastoral of 1919 reaches out into realms that were not trodden by the prelates of former days; it has been justly praised by Catholics and non-Catholics of this and other lands; and it must always be reckoned among the greatest documents of the reconstruction crisis which followed the World War.

With these documents in their possession, the clergy and the faithful have a key to the history of the Catholic Church in this country. They are as it were mirrors reflecting the inner life of the Church during the hundred and thirty odd years which have passed since the establishment of the Catholic hierarchy here.

A Peter Claver Prize Essay

A prize of \$100 is offered by the American Catholic Historical Society for the best historical essay on the subject "Catholic Missionary Work Among the Colored People of the United States (1776-1866)." The prize money has been donated by Archbishop Messmer of Milwaukee.

All persons who are interested in the welfare and progress of the colored people of the United States are eligible to compete for the prize under the conditions specified by the Society. These conditions are:

The subject must be treated within the years specified (1776-1866). Although the history of Catholic missionary activity among the colored people of this country during the colonial period is not barred, the essays shall be judged upon their value for the years 1776-1866.

The essays shall be typewritten on one side of the paper only, and shall not be less than 4,000 words and may not exceed 8,000 words.

All essays entered for the prize must be received by the Secretary of the American Catholic Historical Society, 715 Spruce Street, Philadelphia, not later than December 1, 1923.

Each essay shall be signed with a motto and accompanied with a sealed envelope marked on the outside with the same motto and enclosing the writer's name and address.

The committee appointed to act as judges for the competition is composed of: the Rev. Dr. Peter Guilday of the Catholic University of America, Chairman; Dr. Lawrence Flick, of Philadelphia; Thos. F. Meehan, New York; Dr. T. W.

Turner, of Howard University, and the Rev. Joseph Butsch, S.S.J., of St. Joseph's Seminary, Baltimore.

An arrangement has been made whereby contestants seeking guidance in research work in the preparation of their essay can obtain aid by writing to the chairman of the committee of judges.

The following Bibliography is suggested for the Peter Claver prize essay:

WOODSON, *The Negro in our History*, Washington, D. C., 1922.

DAWSON, *Le Nègre aux États-Unis*, Paris, 1912.

ENGELHARDT, *The Franciscans in Arizona*, 1899.

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WRITE FOR CATALOGUE AND PROSPECTUS

The Minimum Wage Decision

The misgivings of a portion of the Catholic press at the appointment of Pierce Butler to the U. S. Supreme Court have been realized sooner than one could have reasonably expected by the five-to-four decision of the Court, with Mr. Butler among the five, declaring unconstitutional the District of Columbia minimum wage law for women.

This action quelches for the time being the whole movement for minimum wage laws. "The decision," says a current news sheet of the Department of Social Action of the National Catholic Welfare Council, "was virtually a five-to-four decision, like many others that have thrown into the discard laws which protected the poor and the weak from the strength of the owners of industry. Already a storm of protest has arisen against leaving to a bare majority of one in an appointed court of nine lawyers the power to sweep away laws passed by Congress and legislatures. The Supreme Court itself says that it never nullifies laws which are not clearly unconstitutional. By its rules, however, even if four of the judges believe that a law is constitutional, that is not enough to arouse reasonable doubt in the minds of the other five judges that the law is constitutional. As a result of this and similar decisions of the Court a strong stand will be made in the next Congress to make it necessary for seven judges to agree on the unconstitutionality of a law before the will of Congress or the legislatures is overruled. Should this succeed, and the Supreme Court not declare it unconstitutional [*sic!*], a

way will be open to reestablish minimum wage laws, a federal child labor law, and other needed laws without recourse to constitutional amendments."

That is slim consolation indeed. It needs no prophet to predict that if a law such as is advocated by the Department of Social Action were passed, the politicians would see to it that the Supreme Court would be packed with corporation lawyers of the Pierce Butler type, and thereby defeat the whole movement in favor of justice to the poor and weak. It will not be much harder for "Big Business" to have seven reliable friends appointed to the Supreme Court, than five. The thing to do under present conditions is to prevent the appointment of such men as Butler. Yet when he was appointed, but a few months ago, only a comparatively small number of Catholic editors protested, and one or two who wished to protest were not permitted to do so because, forsooth, Mr. Butler was an intimate friend of His Lordship Bishop So and So. There is but little hope for the poor and the weak if they are betrayed by those who ought to be their staunchest friends.



Until the Mass is realized by children as an event in which our Lord is personally concerned, growing boys and girls, however loyally they at first go to it, will hardly continue to want to go to it, to like going to it so much that they would do so by preference even were the rule for Sunday Mass to be relaxed. But once it is realized as the terrific event that it is, no drama will come anywhere near its potency.—Father C. C. Martindale, S.J., in *The Month*, No. 701.

Correspondence

The "Dark Secret" Told

To the Editor:

The request of Mr. Denis McCarthy (F. R., No. 7, p. 147) that I tell the "dark secret" of the defection of talent in the ranks of our young Catholic college men and women is well taken. My sentence, as I read it now, seems unduly pugnacious, at least provocative. I did not put it down as a criticism of anything Mr. McCarthy has said in his splendid address to the graduating class of Boston College. I threw it out merely as an *obiter dictum* to the whole subject of defection, especially that of Catholic talent, which has, always seemed to me more tragic than that of numerical defection.

Nor can I hope to enlarge upon it satisfactorily in this brief space. Our modern industrial civilization is fundamentally inimical to the Catholic spirit. But it is necessary that we work out our destiny under its baneful influences. Hence, it is little wonder that the Catholic spirit languishes and is moribund everywhere.

My whole argument stands or falls with the major of this rather naked syllogism, for which I may be pardoned under the circumstances. Those who are unwilling to admit that we come under the evil spell of a grossly material civilization because we must in some measure adapt ourselves to it in

order to eke out a living, simply place themselves beyond the pale of argument. And they close their eyes to the consequences of some very obvious facts. Can any one deny that true Catholic family life is not generally possible in our modern cities, those ugly monuments of our decadent civilization; that the spirit cannot be harmed when the body is chained to the mechanism of modern life; that the Catholic spirit will not wither and die in an atmosphere which reeks of "mass production," "efficiency," "tonnage," and a ridiculous division of labor? Our modern industrial civilization is not only inimical to the Catholic spirit, but to sane and sensible living as well. In fact, the one follows from the other. Catholicism and our high pressure industrial life are to each other as fire and water. The growth of the Catholic spirit, its expansion, its largeness, its brooding vitality, is in inverse proportion to the speed of modern life. Modern life as well as business, especially in this country—we now have 12,000,000 of the 14,000,000 motor cars in the world!—is conducted on wheels. In this insane competitive struggle for the dollar and pleasure he wins who can annihilate distance and "get there first," who substitutes kinematics for theology, who most effectively separates himself from all things of the spirit and plunges headlong into the modern battle of producing the

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most in the shortest possible time, at the cheapest possible price, for the greatest private gain. Catholicism and modern industrial life are absolutely antithetical.

Why, then, expect much, yes anything, from our Catholic college graduates? The finer and more delicate the spirit, the less the chance of surviving. Why urge them to throw themselves into this mad scramble and then tearfully deplore their defection in things of the intellect, of the spirit? We may rightfully expect that they retain their hold on the fundamentals, that they keep the faith; but can we become lacrymose when there is no flowering of that fine Catholic spirit, that Catholic world-view, which was implanted during their college days? One may as well deplore the suppression of the beauties of nature in a sordid industrial area!

Our pagan industrial system is considered to be the result of a general devitalization of the religious spirit. The fact is, however, that we, as Catholics, are brought face to face with an inherently unjust economic system, under which we are obliged to work out a living and our salvation. The world will always be "worldly" and the censures of our moralists will have point and application, no matter how religion, even the Catholic religion, may flourish. But the injustices with which we are concerned here are injustices of the system, *qua* system, and a general return of the majority of our population to Catholicism tomorrow would not obliterate them. It is this monstrously insane and unjust industrialism into which we are being forced, or into which we are forcing our Catholic graduates with platitudinous pratings about "success" and "ambition" and the philosophy of the "go-getter," that is blighting the flower of our Catholic idealism; when it goes farther, it is the cause of much of our numerical defection.

Now this is not a dark secret, but a distasteful one. It needs a good spring airing, and the sooner the better. Some

day when our Catholic educational institutions can be financed without the aid of the "influentials," those plutocratic puppets of modern industrialism, then perhaps shall we hear more of this. Meanwhile, harmless inanities about this, that, and the other non-essential cause will be bandied about, Catholic institutions will continue to be "supported," after a fashion, and Catholic graduates will continue to disappear into the maw of Industrialism.

H. A. F.

The *Field Afar* (Vol. XVII, No. 4) very Catholicly confesses to "a feeling of disappointment" at the disposition noticeable in the European Catholic press, "to boast of rewards meted out by foreign governments to the priests who have been extending their sphere of influence." Our contemporary hopes "that American missionaries in the field will mind their 'Father's business' and that they are striving to follow the Master's command, 'Going therefore, teach ye all nations.' If incidentally, their own country is benefited, they are entitled to satisfaction in the thought, unless an unfavorable reaction threatens their own self-sacrificing work."

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Notes and Gleanings

Henry Ford and W. G. McAdoo, two prominent candidates for the presidency, are Freemasons, according to the Masonic *Fellowship Forum*, of Washington, D. C., 31 March, 1923, Vol. II, No. 41, p. 4.

In the *Bulletin* of the British School of Oriental Studies (Vol. II, Part 4) Mr. Justin E. Abbott directs attention to the unique collection, in the library of the School, of the literature produced by the early Jesuit missionaries, and shows by his handling of the original Devanagari text of the Christian "Purana" of Thomas Stevens that they furnish material for settling many hitherto open questions, literary and philological.

Alfonso Meseras, in his new book, "En América Meridional" (Barcelona: Editorial Cervantes) dwells on the vast extent and fabulous riches of Brazil. The population is at present 24,000,000, but if its density were equal to that of Great Britain, it would be 1,000,000,000. Maseras contrasts the "race problem" in the U. S. and in Brazil, where it is solved by a gradual process of absorption. No Negroes come into the country, and the Portuguese, Italian, and German immigrants are so prolific that the Negroes will slowly disappear.

In the (Anglican) *Church Missionary Review* (Vol. LXXIV, No. 841) Sir William J. Collins, who was one of the four British delegates to the First International Opium Conference held at The Hague in 1911, writes on "The International Control of Drugs of Addiction," and brings together much information of the highest importance to show the need of international control of the traffic. He points out that the world's production of dangerous drugs is vastly in excess of its legitimate consumption, thus leaving a large surplus to find its way into illicit channels for vile and debasing use.

In the matter of the celebrated German atrocities in Belgium, Mr. E. N. Bennett, late of the British army, has published certain materials which indicate that the "Bryce Report" was in part a deliberate fabrication. These materials appear, together with Mr. Bennett's translation of the German White Book of 1915, in a volume entitled "The German Army in Belgium." Mr. Bennett's contention is that, contrary to the emphatic statement of the "Bryce Report," the civilian population made severe and repeated attacks upon the German troops; and in support of his case, he quotes a number of news items from Belgian papers. This contention has impressed us deeply, not because we find in it a justification for the conduct of the German army, but

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because the veracity of the most famous propagandist document of the war is effectively called in question. From this point of view, Mr. Bennett's book is of capital importance, and it would certainly have created a furore if the public had now become severely critical of propaganda, rather than simply tired of it.

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After touring around the country for a while, President Farrand of Cornell reports that politicians are everywhere engaged in the business of framing restrictive statutes. In Utah, the subject of legislative debate was the prohibition of the teaching of evolution in the schools; in Washington, the prohibition of Bible-reading in the same; in Iowa, the prohibition of the use of short sheets on hotel-beds. In Oregon, a law already passed practically prohibits the education in private schools of children who have reached the age where attendance is compulsory. "If this sort of legislation were the work of a monarch with a gold head-piece, or of a government with headquarters in some alien country," comments the *Freeman* (Vol. IV, No. 159), "there would be a lot of tea spilled into Boston harbor before the objectors settled down to honor and obey. There is, however, some special quality inherent in tyranny of domestic and democratic origin which causes a great many people to submit tamely to coercion by their neighbors, and even to regard the political mechanism through which this coercion operates as the chiefest of all blessings."

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M. Maurice Paléologue, who was the French ambassador in Russia from the outbreak of the war to the time when the Russian Revolution put an end to the old-fashioned diplomatic representation, in the last pages of his book, "An Ambassador's Memoirs," reports a conversation he had with M. Putilov, the armament magnate, in June, 1915. M. Putilov predicted most extraordinarily, what has actually come to pass in Russia. "The days of Tsarism are numbered," this prophetic pes-

simist declared; "it is lost, lost beyond hope." Revolution was inevitable; it would be begun by patriotic bourgeois politicians, but would surely degenerate into a proletarian revolution. "And then will begin the most frightful anarchy, interminable anarchy . . . ten years of anarchy! . . . We shall see the days of Pugachev again, and perhaps worse!" Indeed Russia has seen a misery and ruin worse than the partial disintegration of the central power in the days of Pugachev's rebellion; and no one yet knows whether M. Putilov's prophecy of ten years' anarchy or Rasputin's of twenty years of sorrow is to be the whole of the truth.

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Clifton Johnson, in his book "Battleground Adventures in the Civil War" (Houghton Mifflin) carries us to all the important battlefields of the conflict, where he has interviewed participants in or watchers of the struggle. He reproduces the narratives of the interviewed verbatim. At Gettysburg, for example, he talked with one who had been a carriage-maker's boy in 1863; with a soldier's wife, a farmer's son, a school teacher, a colored farm-hand, a colored servant-maid, and a bank clerk. None of the horrors of war are suppressed, and we get humanly closer to the excitement of battle and siege than we could by reading any more formal history. A curious statement made by a participant in the battle of Gettysburg is that Lee's escape beyond the Potomac unpursued was owing to the fact that he was a high Mason, and, a large number of the Union commanders being Masons too, they were bound to show him all the favors they could! "If we'd been fighting with a foreign nation," sagely remarked this witness, "I don't believe the war would have lasted a year."

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BOOK REVIEWS

The Later Medieval Period of English History

The fourth part of Father Ernest R. Hull's "History of England Series" is entitled "John, Henry III, and the Later Medieval Period" and describes the growing conflict between Church and State. The interesting feature is that the kings, barons, and people were all faithful members of the Church they were fighting against. "They were implicit believers in the rights of the Church; and the only question was a matter of exact definition and agreement as to how far those rights extended." Fr. Hull does not hesitate to admit that "there were certain aspects in which the Church stretched its claims farther than was necessary;" that "in that rude and almost savage age, churchmen were not always free from an aggressive and haughty demeanor which, while less flagrant than that of their worldly opponents, was at least calculated not to smooth matters over, but rather to provoke and accentuate opposition," and that, "at the eve of the Protestant revolt, the Church as a whole stood in need of 'reform in head and members.'" Perhaps the most interesting portion of this installment of Fr. Hull's work is the chapter on the Magna Carta and its annulment by the Pope. Fr. Hull is not and does not pretend to be, an original researcher, but bases his statements on printed authorities; yet there is a certain freshness and originality in his treatment, and the series to which this booklet belongs will, when completed, be a valuable complement to every history of England, whether political or ecclesiastical. (Bombay: The Examiner Press).

The Science of Education

Vol. II of "The Science of Education in its Sociological and Historical Aspects" (cfr. F. R., XXIX, 7, 136) completes Fr. Felix M. Kirsch's, O.M. Cap., authorized translation of the late Professor Otto Willmann's classical "Didaktik." It treats of the motives and aims, the content, the process, and the system of education. In its now complete form this is a profoundly learned and basically important work, the rendering of which into our cruder English tongue must have cost Fr. Kirsch much hard labor. Let us hope that "The Science of Education" will be widely and carefully studied by American educators; for in this country perhaps more than elsewhere is it necessary to insist on the truth which the author emphasizes throughout his work, that "the

relationship between education and the higher orders has been determined best and most wisely by the early Christian thinkers and early Christian customs;" that we "are not justified in abandoning the solid foundations which their wisdom constructed;" but "since this has [unfortunately] been done, we must needs return to them, not by a blind reaction or a short-sighted restoration of former conditions, but guided by that spirit whom the Church invokes in her Pentecostal hymn to wash what is soiled, to freshen what is dry, to bend what is rigid, to warm what is cold, to heal all wounds, and to lead back all that have strayed from the path" (II, 492):

This important and useful work is published by the Archabbey Press, Beatty, Pa.

Literary Briefs

—"The Outlaws of Ravenhurst," by L. M. Wallace (which, we understand, is the pen-name of a nun), has two advantages over most other books of its kind: (1) it is embellished with artistic illustrations and initials by the author and (2) it bears the imprint of the Franciscan Herald Press, which, so far, has not published fiction. It is a story of the Cromwellian era and is as full of adventure as an egg is of meat. A discriminating young member of the reviewer's family, after beginning the story, positively refused to go to bed until she had read all of it,—which is about the best test to which one can put a book of this kind. We trust this will not be the last story from the manifestly well-cut pen of the author. (Chicago: The Franciscan Herald Press).

—"The Most Simple Mass in Gregorian Chant (Vatican Version)" has been prepared in modern notation for the use of American choirs by the Benedictine Fathers of Conception, Mo. The Mass chants of this booklet represent the selection from the Vatican Kyriale which certain Roman authorities immediately after the Motu proprio of Pius X suggested as best adapted for congregational use. They are melodies which were sung by the faithful at large in past centuries and are characterized by simplicity, naturalness, directness, and spirituality. The booklet includes Asperges, Responses, Motets for Offertory and Benediction of the Bl. Sacrament. A unique feature is a series of foot-notes explaining the nature of liturgical music and refuting some of the objections made against it. Thus the editor says that "there is no reason to fear" that any Gregorian Mass may be too simple for divine worship: "Almighty God loves simple things because He is Simplicity Itself. Fallen man wants to have things complicated and bombastic; he considers them 'grand.'" This Mass is published as No.

5148a by Messrs. J. Fischer & Bro., 4th Ave. and 8th St. (Astor Place), New York. Price of the vocal part, 15 cts.; organ accompaniment, 80 cts.—A. M. M.

—The annual report of Prof. Archibald C. Coolidge, director of the Harvard University Library, says that this library to-day is one of the greatest of the world, both in size and quality. It possesses fewer bibliographical rarities and far fewer manuscripts than other great libraries, but it is better rounded out than almost any of the great European libraries, while, in the general average of its quality it is, in Dr. Coolidge's opinion, the first among the large libraries of the United States.

—The Phelps-Stokes Fund (297 Fourth Ave., New York City) has published a scholarly volume, entitled "Education in Africa," a study of West, South, and Equatorial Africa by the African Education Commission. The Catholic missionary and educational activities are given full and adequate consideration. It is an invaluable work for all Catholics interested in educational matters of whatever kind, but particularly the problems which spring up in the wake of the pioneer missionary. One wonders while perusing this volume, just what the connection between governmental education and governmental imperialism is; how much the former is influenced by the latter, and to what effect, educationally.

New Books Received

- The Unending Sacrifice.* By the Rev. John C. Reville, S. J. 32 pp. 16mo. New York: The America Press. 10 cts. (Wrapper).
- Year Book of the Diocese of Indianapolis.* 1923. Issued from the Chancery by Order of the Rt. Rev. Joseph Chartrand, D. D. Bishop of Indianapolis. 56 pp. 12mo.
- Reardon Rah!* Trials and Triumphs of an American Schoolboy. By Robert E. Holland, S. J. 211 pp. 12mo. Benziger Bros. \$1.25 net.
- Catholic Faith in the Holy Eucharist.* Papers from the Summer School of Catholic Studies held at Cambridge, July 24-29, 1922. Edited by the Rev. C. Lattey, S. J. x & 215 pp. 12mo. B. Herder Book Co. \$1.50 net.
- Christ and Evolution.* By Rev. T. Slater, S. J. vii & 182 pp. 12mo. B. Herder Book Co. \$2 net.
- Saints of Old.* Compiled by Margaret M. Kennedy. With a Foreword by the Rev. Father S. St. John, S. J. Illustrated by Wilfrid Pippet. ix & 192 pp. 12mo. B. Herder Book Co. \$1.25 net.
- The New Capitalism.* By S. A. Baldus. 489 pp. 12mo. Chicago: The O'Donnell Press, 621 Plymouth Court. \$2.50.
- John, Henry III, and Later Medieval Period.* (History of England Series). By Ernest R. Hull, S. J. iii & 152 pp. 16mo. Bombay, The Examiner Press.

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The Fortnightly Review

VOL. XXX, NO. 11

ST. LOUIS, MISSOURI

June 1, 1923

Combating Religious Prejudices

The articles by the quondam "Chairman of the K. of C. Commission on Religious Prejudices," which have recently appeared in the *FORTNIGHTLY REVIEW*, and which are being reprinted in a number of Catholic weeklies, have excited inquiry regarding that work at one time conducted by the Knights of Columbus. What was the nature of the work? How and why was it started? What good did it do? Why was it discontinued? The answers to these questions should prove interesting to readers of the *REVIEW*, not only as a bit of history of Catholic activities, but also, as forming a piece with the articles treating of religious prejudice and the conservation of Catholic truth which are being published by the *REVIEW*. The answers are supplied by the annual reports of the Commission itself, made in 1915, 1916 and 1917, to the Supreme Convention of the Knights of Columbus, and by that body ordered printed and distributed.

The Commission was created by the Supreme Convention of 1914. At that time, the anti-Catholic campaign, which had started in 1911, had spread throughout our country; sixty-odd anti-Catholic papers were being conducted, and one of them had a circulation running over a million and a half. Each State had one or more anti-Catholic lecturers traveling around and holding forth nightly.

Anti-Catholic secret societies were flourishing in all of our principal cities, and they had begun to federate and to work on a national scale. In the South, the few Catholics were completely submerged in the rising tide. In the Supreme Convention of the Order, meeting at St. Paul, in 1914, the delegates from the Southern States earnestly demanded that the Order take action to stem the tide. The Knights from the other States were, of course, sympathetic to action, but uncertain as to plan, until the State Deputy from Kentucky, who was later to be its head, introduced the plan of the Commission on Religious Prejudices:—"to study the causes, investigate conditions, and suggest remedies, for the malicious campaign that is so hostile to the spirit of American liberty and contrary to God's law to love thy neighbor as thyself."

The Commission had to chart its way; nothing like it had ever before existed. It had to win the confidence of Catholics, who were unaccustomed to see laymen undertaking activities in this field. It had to win the confidence of non-Catholics, who expected only that a series of controversies would be started. It had to convince the Church authorities that it was not "Liberal" in the European sense, and it had to convince the public that it was liberal in the American sense. It could not

compromise where error was concerned; it could not dogmatize where truth was concerned; and it could not steer a middle course. In short, it could not deal with the individual, personal sentiment of prejudice, but had to confine itself to the collective, social sentiment, which affects our common citizenship more than it affects religion, which is as un-American as it is un-Christian, and which all citizens of our country, irrespective of creed, should unite in putting down.

This is clearly set forth in the remarks of the Chairman, made to the Supreme Convention of the Knights of Columbus at Chicago, in 1917, when he presented the Commission's final report. "It was pointed out," he said, "when we entered upon the work of the Commission, that we had no intention of composing, and very little thought of dealing with, the individual sentiment of prejudice, which is more or less born with a man and, in a way, interwoven in the fabric of his life, and which, therefore, must be considered as a constant force, and be dealt with by the divine instrumentalities of the Church. It is the social sentiment that we have all along endeavored to treat. That is an inconstant force and, like any other inconstant force, it will yield to systematic and persevering treatment. An intelligent effort, steadily pursued, conducted with a sense of fairness, with a sympathetic regard for the misunderstandings of our neighbor and with a conscious recognition of weaknesses and faults in ourselves, seemed bound to remove many prejudices, and as that was the thought which brought forth

the Commission, it has been the thought which has directed our policies and our work throughout. We approached the work from the standpoint of citizens, rather than from the standpoint of Catholics; not, of course, surrendering anything due or becoming Catholics, but laying more particular emphasis upon the common interests, the common duties and the common ideals of citizens of this great Republic. Upon this basis we appealed to all citizens, irrespective of their religious beliefs, to join in our aim to put down the excitement and compose the differences created by the professional propagandists, who stir up enmity purely for the sake of gain. We appealed directly to the American public, to join in stemming the tide of ill-feeling and hatred that was being raised. We put the utmost confidence in the broad-minded attitude of the representative American. We appealed to his fairness, without argument, without counter-attack, with neither an outburst of indignation or a whine of complaint, but as one business man appeals to another, in a considerate, compelling show of the principle of a square deal."

Here was a new mark set in the history of dealing with religious prejudices. Never before had they

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CLERGYMEN'S MANUSCRIPT

been combated strictly on the ground of common interest and with the avowed object of establishing a common peace. True, we had been taught from time immemorial that malicious attacks on the Church were more injurious to society than they were to the Church, which, indeed, usually profited by them, and which could never be endangered by them; but that truth, spoken from the sanctuary of the Church and all-convincing to the children of the Church, was not heeded, if indeed it was ever heard, by the great multitude of well-meaning persons outside the Catholic fold. It was a notable achievement to set that truth in a light which would cause it not only to be seen by those outside the fold, but to be considered by them on its merits and without any cloud of suspicion put in the way on the idea of its being "special pleading." That was really a piece of statesmanship, not unlike that which later prompted the war work of the Knights of Columbus, and it is not surprising that the chairman of that first great enterprise of the Order was made chairman of the second also, for the genius of both was the same.

The results of the Religious Prejudice Commission's work are epitomized in its final report: "For the first time in the history of anti-Catholic campaigns in our country, one of them has been peacefully broken at high tide. At the beginning of this year (1917) it was plain to the thoughtful observer that the force of the recent wave of prejudice was spent. When the Commission was created, about sixty anti-Catholic papers were being published in different parts of the country, with

a circulation ranging from 100,000 to 1,500,000. At the beginning of this year, only two or three of the sixty were being issued. The year the Commission was created, anti-Catholic legislation in one form or another was attempted in over forty legislatures. Within the last year only five such efforts have been made. Last year we had one of the most seriously contested national elections in our history, and there were circumstances involved which the anti-Catholic expected to count a great deal in their lines, but bigotry made less headway than in any hotly waged national contest since the Civil War. An anti-Catholic was elected governor of Florida, the only one of his kind to succeed throughout the country. We may compare this with the results in A. P. A. times, when more than half a dozen governors, and three times as many congressmen, were elected on an anti-Catholic platform."

There were two reasons for discontinuing the Commission. The first was, "because its work is done. Not that bigotry is dead, not by any means; that will never be; but the *wave* of bigotry that a little while ago was spreading over the country, has subsided and its bitter waters lie stagnant." The second reason was the war work of the Knights of Columbus. The chairman of the Religious Prejudice Commission was made chairman of the war work and from that time forth all of the energies which had been devoted to "preaching" the love of thy neighbor, irrespective of creed, were turned to the exemplification of that charity, with results that are known to all.

After that, it did not seem necessary, it surely ought not to

have been necessary, for the Knights of Columbus to resume their work of combating religious prejudice; which no doubt is the reason the Commission was not revived or anything created to take its place. But it is plain that something is necessary to induce Catholic and non-Catholic, all good citizens in fact, to present a united and effective front against the widespread but concerted effort that is evidently being made to paganize our country, striking first at the Catholic Church, and particularly at Catholic schools. If the investigations and findings, the study and analysis, the recommendations and proposals, the hints and suggestions, incorporated in the Religious Prejudice Commission's three annual reports, and of which this sketch

gives but the faintest idea, were re-edited, revamped, and made available to all, one may venture to say that the result would prove invaluable. Short of that, the articles by the Chairman of the Commission, which are being printed in the REVIEW, should be given some permanent form and be widely distributed. B. E.

SONG

By J. Corson Miller

Love shall never stoop to borrow
 Fearsome thoughts about the morrow.
 Love counts time, not by the years,
 But the space 'twixt smiles and tears.
 Waning moon, or rising sun,—
 Love's high task is but begun.

Love's swift feet shall never tire,
 Scorning flood and cold and fire;
 As the stars are to the sky,
 As men's dreams that cannot die,
 As the wind-song to the sea—
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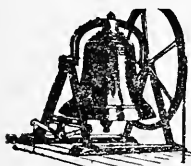
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A Tract for the Times

Signor Guglielmo Ferrero is known in many lands as the author of a lively history of ancient Rome. A volume of his recently translated by Lady Whitehead ("The Ruin of the Ancient Civilization and the Triumph of Christianity with some Consideration of Conditions in the Europe of To-day"; Putnam) purports to tell how the ancient Greco-Roman civilization came to an end. This decline and fall offers, as is generally recognized, one of the greatest problems of history. What were the causes, external and internal, which led to the dissolution of a fabric so imposing and so rich in human values, the greatest organization of power the world had yet seen? Various answers have been given by different historians to this question—none perhaps completely satisfactory. Signor Ferrero's thesis is that the ancient civilization broke down because emperors ceased after Marcus Aurelius to be legitimately elected by the Roman Senate. Such immense importance, according to this view, was attached, in the thoughts and sentiments of the inhabitants of the Roman world, to proper election by the Roman Senate, that when emperors, beginning with Septimius Severus, established themselves by military force, reverence for authority everywhere decayed, with the fatal result seen in a few generations. As an attempt to explain the decline and fall of the Roman Empire, this is hardly likely to be taken seriously. But the truth, of course, is that Signor Ferrero is thinking of the present; and what strikes him as the outstanding fact in the

present is the disappearance of authorities which were once revered and obeyed and the impending danger of general chaos.

"In the month of March, 1917, one of the two political principles on which rested the whole system of social order in Europe received its first formidable blow when the revolution in Russia broke out; then it received another blow, this time a decisive and mortal one, in the month of November, 1918, when the Empire of the Hapsburgs and that of the Hohenzollerns tottered and fell. . . . The overthrow of the monarchical system in Europe, and the discrediting of the theory of rule by divine right, is an event of enormous importance; . . . it completes a political crisis begun two centuries ago; and Europe is again in danger, as in the third century, of finding herself without any assured principle of authority."

In regard to the present, Signor Ferrero points out a danger which only the shallow-minded will underrate. It is true that the order essential to civilized society has depended in the past upon great masses of men acting in obedience to authority in the Christian sense of the term. And it is true that when the Christian bond is broken, when the authority people have revered is questioned or overthrown, there is a real danger of the egoistic impulses in great masses of men coming into unrestrained play, with the consequence that society breaks up. The remedy would seem to be in a return to the Christian idea and practice of authority. Signor Ferrero thinks the danger can be obviated only if some new principle

comes in to regulate action amongst the masses of men, instead of the authority which has been discarded. But the learned historian has no help to offer. He simply tries to shake us out of complacent optimism by exhibiting the danger.



Henry Charles Lea and His Writings

Father H. S. Spalding, S. J., in an article contributed to the *Newman Quarterly* (Philadelphia, Vol. VIII, No. 3), calls attention to the fact that, in the third volume of the American section of the much-lauded "Cambridge History of English Literature," in a chapter written by Prof. J. S. Bassett, of Smith College, the late Henry Charles Lea is extolled as a great historian, whose works are "monuments of industry and learning" and "deal with a most difficult class of phenomena in a scientific spirit."

The "phenomena" that Lea dealt with, were sacerdotal celibacy, auricular confession, and other religious institutions dear to millions of Catholic Christians, and far from dealing with them "in a scientific spirit," Lea heaps up a multitude of undigested facts and attacks the Catholic Church with the venom of a professional anti-popey lecturer.

Father Spalding quotes from Father P. H. Casey's "Notes on a History of Auricular Confession" (Philadelphia, 1899) to prove his point, but one wonders why he makes no reference to the more comprehensive and effective work of Msgr. P. M. Baumgarten, D.D., "Die Werke von Henry Charles Lea und verwandte Bücher" (Münster i. W., 1908), made

accessible to English readers under the title, "Henry Charles Lea's Historical Writings: A Critical Inquiry into their Methods and Merit" (New York: Jos. F. Wagner, Inc., 1909). This is the most effective criticism of Lea's pseudo-scientific methods yet published and ought to be brought to the attention of the Catholic students at non-Catholic colleges and universities, by and for whom the *Newman Quarterly* is published. A reference to it would have strengthened Father Spalding's timely admonition to these students, to "investigate, and then—investigate!" because "there are many Leas and Bassetts contributing to 'standard' works."

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Why Profit-Sharing Must Fail

The progressive Labor element has never considered profit-sharing favorably. Its usual arguments are developed by the editor of the *Journal of Electric Workers and Operators*, the official publication of the International Brotherhood of Electrical Workers (Feb., 1923). He says that evidence upon evidence has piled up in this country in the last few years, showing the absolute failure of profit-sharing schemes. "Now more evidence comes to us from Great Britain. 194 business concerns in Great Britain had shared profits with their employees up to 1900. All but 36 of these have now abandoned the scheme. Since then 186 others have tried it. Forty of these have already given it up. More than one-half of 380 attempts at profit-sharing have been abandoned as complete failures." The *Central-Blatt and Social Justice* (May) comments on the *Journal's* article as follows:

"Profit-sharing since its incipency in France in the thirties of the last century, has, except in a few instances, certainly not fulfilled the hopes of those who propagated the measure as a means of labor reform. The editor of the *Electrical Workers' Journal* does not go to the bottom of things, however, when stating objections in the following sentences: 'Good wages and profit-sharing schemes never go together—and the worker is hardly able to recognize his small share of the profits when he finally gets it. This, more than all else, explains their failure. All have had for their main purpose the speeding up of production—the turning out of more work—keeping the daily wage down to

the lowest minimum and lessening the dangers of effective protest against low wages and undesirable working conditions.' We do not believe that this writer is justified in saying that employers, who were attracted to this scheme, had the ulterior purposes of which he speaks, in view. Profit-sharing fails because the employer is as much as his employees the slave of a system which has for its chief purpose, not the welfare of men and society, but profit and the accumulation of capital. One of the main defects of this capitalistic system is insecurity, and inasmuch as the employer suffers from this symptom, his entire profit-sharing scheme lacks stability, and in the end, has the appearance of a mere empty promise, made for no other purpose than to induce the working-men to forego those measures of self-help which, for the time being at least, produce much better results than are obtained from any reliance on the bounty of the entrepreneurs. What will happen when, for one reason or another, the employers of Labor cannot be forced into making concessions, remains to be seen. To-day, every one realizes that the manner in which the increase in the cost of living and the demand for higher wages are chasing each other in a vicious circle is absolutely irrational. But nobody seems to know how to arrest the wild motion of the dangerous merry-go-round." K.

Man is like a tack—useful if he has a good head on him and is pointed in the right direction, but even though he is driven, he can only go as far as his head will let him.

A Deplorable Court Decision

Dr. John A. Ryan, under this title, discusses in the *Catholic Charities Review* (Vol. VII, No. 5) the recent decision of the U. S. Supreme Court on the minimum wage law (cfr. F. R., No. 10, p. 205). He asks: Why have the majority of the court arrived at this conclusion, and why have the minority reached a contrary conclusion? and answers the question as follows: "The principal reasons are two-fold. Chief Justice Taft and his colleagues who refuse to find the law unconstitutional have acted upon the well-established rule of the court that if the legislative body has plausible reasons for believing that a certain statute will attain the end aimed at, the court has no right to pronounce these reasons insufficient. This is a matter of policy which is beyond the province of the court. 'It is not the function of this Court,' says Chief Justice Taft, 'to hold congressional acts invalid simply because they are passed to carry out economic views which the Court believes to be unwise or unsound.' This rule was disregarded by the majority of the court. The second reason why the majority interpreted 'liberty' to mean freedom to make unjust wage contracts is to be found in their social philosophy. Fully one-third of the space occupied by their written opinion, and fully three-fourths of their arguments, are based not upon legal grounds, but upon considerations of ethics, economics, and public policy. All these are irrelevant to the judicial function. They are all appropriate to the legislator who is making up his mind whether he will vote for a bill, but they

are out of place in the mind of the justice who is engaged in deciding a question of constitutionality. It is not his business to determine whether a law is wise or reasonable."

Dr. Ryan favors an amendment to the Constitution specifically authorizing Congress and the States to enact minimum wage legislation. In any case, a sovereign people ought not to continue impotent to make adequate provision for the health and welfare of its weakest members.

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Reflections on the K. of C.

R. C. Gleaner writes in the *Catholic Columbian* (Vol. 48, No. 19):

All good movements as well as organizations of all kinds are liable to drift into channels—sometimes least expected—and it is wisdom to correct and lead into better paths. Notwithstanding all the good the K. of C. has accomplished—the word that comes of a strong movement to endeavor at the next national convention to correct some features is a pleasing one. The extravagance in compensation to high officials is to be looked after and consideration given to the fact that some officers have received \$20,000 per year. The suggestion that no salaried officer of the K. of C. hold any office, political or otherwise, is a good one and needs no proof for its adoption. More care in admission of members—the form for admission of the clergy to be changed and catechetical questions put to laymen be omitted in case of the clergy. Years ago, a young priest thought he was at a concursus for an irremovable parish or undergoing the annual junior examination, when he was preparing for admission to the Order. We recall the efforts made once in our presence of a rather officious State officer of the Order to induce an elderly member of the clergy to enter the Order. Among other arguments there was advanced the statement that this officer was the only man in the State who could grant a dispensation up to the third degree, and all the priest would have to do was to present himself at an initiation and behold he was a K. of C. of the third degree. We recall how with a hearty laugh and

a bit of sarcasm, the priest replied that he “always received dispensations from his Bishop.”

K. K. K. Methods of Propaganda

How the Ku Klux Klan employs one of the most modern means of propaganda is described by Mr. H. P. Fry in his book, “The Modern Ku Klux Klan,” page 2, as follows: “The propagation department of the Klan uses motion pictures and paid lecturers to spread the germ of Ku Kluxism. There is a picture entitled, ‘The Face at Your Window,’ that is being used extensively as an aid to the canvassing Kleagles [organizers]. The film company arranges with the local Kleagle to have this picture exhibited on a certain day, and each Klansman is requested to bring a friend with him to see it. At the close of the performance the Klansman hands his friend an application blank, and through the psychological effect of the picture usually gets the other to join.”

Lectures also help considerably to swell the Ku Klux roster. In addition a number of periodical publications have been started to promote the unholy cause. Mr. Fry tells us of the principal organ of the Klan, published in Atlanta. The Milwaukee *Catholic Citizen* says it recently saw copies of three other Klan publications, all filled with anti-Catholic venom. It will be remembered that the famous A. P. A. in the early nineties of the last century also had a strong press, consisting of something like sixty publications. But not one of them survived. It does not require a prophetic gift to predict the fate of the Klan periodicals.

Theological Text-Books

In a review of Fr. B. Otten's, S. J., "Institutiones Dogmaticae in usum scholarum," Vol. II, "De Verbo Incarnato, De Beata Virgine Maria, De Cultu Sanctorum" (Loyola University Press, Chicago) the London *Month*, edited by English Jesuits, makes the following critical observations:

"If we judge the book to be good, we should also like to see it better, not merely in degree, but also to some extent in kind; if we congratulate the author upon taking up a position among our scholastic theologians, we should be still more glad to see him beginning, if we may put it so, where they leave off. . . . If we were criticizing the work simply as a scholastic text-book, we should hold that it should furnish a practical introduction to what St. Thomas has written on the subject. But we do not really believe that a single author should be responsible for a whole course of dogmatic theology; it is almost inconceivable that his work should be sufficiently thorough. Père de la Taille's 'Mysterium Fidei' has now set a brilliant example how to master and expound a great problem while adhering to the essentials of scholastic method. Might not Father Otten and the Loyola University Press profitably take the lesson to heart? We find the proof of the divinity of Christ, for example [in Fr. Otten's "Institutiones"], a little weak, and have no great difficulty in imagining what the critics would have to say in answer; indeed, the Fourth Gospel is used to turn an awkward corner in proof supposed to be confined to the Synoptic gospels (p. 26). In the same way little is said of the atonement except as

an act of vicarious satisfaction, a view true enough in itself, but quite inadequate unless supplemented by the doctrine of our solidarity with Christ. St. Paul, who has so much to say about the atonement, is all for solidarity, and says little or nothing about satisfaction as such. Thus a thorough mastery of the Synoptic problem or of Pauline theology, not to mention other departments of the subject, would prepare the way for a really great work on the divinity of Christ or the atonement, both much needed in these days, and it is rather to one who had shown himself an expert on these subjects, thoroughly abreast of the ancient and modern literature of the subject, that we should like to see the treatise on the Incarnation committed, to be published in harmony with other volumes by other experts, under capable editorial supervision. Fr. Otten, being also professor in the history of dogma, of which he has published a summary, will sympathize with these ideals, and will doubtless be prepared to admit that the multiplication of text-books has done more to hinder than to help solid progress in theology. If once more we are to have great thinkers and learned men, second to none in their own subject, our own writers and lecturers must come back in actual practice to an axiom that receives lip-service from all: *non multa, sed multum.*"

Circumstances need not make the man. The wise man makes the circumstances.

We seldom find people ungrateful as long as we are in a position to render them services.

"A Clean Colon and a Clear Conscience"

According to Dr. Edwin L. Ash, an English physician of very high authority, no one should think of old age in connection with himself till he is past seventy; but he certainly should consider the question of middle age when he has turned forty. So Dr. Ash has written a book to guide us in doing so—"Middle Age Health and Fitness" (London: Mills and Boon)—which we have found extraordinarily helpful.

According to Dr. Ash, the symptoms of advancing years, of which so many complain when they reach the fifties, are merely the result of neglecting to order one's life wisely in the forties. Moreover (the accidents of definite illness apart), they can themselves be remedied even in the fifties. "A clean colon and a clear conscience" are the two keys to the situation. In other words, there are twin evils from which average middle-age suffers; the first is intestinal poisoning from wrong feeding and drinking, and lack of fresh air and exercise; the second is mental and nervous poisoning from the sort of thing illustrated by the thorny ground in the parable of the sower. And the two poisonings interact upon and intensify one another.

It may seem a small and obvious thing to recommend as remedies merely reasonable and moderate methods of feeding, and fresh air and reasonable and moderate exercise. But the clear and practical way in which Dr. Ash applies the remedies in detail, and the light which he sheds upon such troubles as sleeplessness, indigestion, chills and catarrhs, defective

circulation and "the blood-pressure bogey," is very valuable.

Dr. Ash is well known as a specialist in neurasthenia, and his present book lays stress on the very close connection between auto-poisoning in the digestive system and overstrain, break-downs in middle life, and nervous trouble generally. But the connection between the clean colon and the clear conscience is, as a reviewer in the *London Universe* points out, on its psychological side also, sound and ancient Catholic doctrine. Body and soul are twin gifts from God, and bring with them twin responsibilities, and it is no sign of superior care of the latter to be slothful and neglectful in regard to the former. Asceticism is another and quite a different thing. It is one thing to discipline one's body; it is quite a different thing to neglect to clean one's teeth, or wash one's body, or see that one's food is digestibly prepared, or masticate it properly, or take reasonable exercise and fresh air. Habits of this sort may quite as easily be owing to slothfulness as to superior spirituality. The distinction is not always observed.

W. H. Grattan Flood, in No. 707 of the *Month*, calls attention to the fact that John Howard Payne, the author of the immortal ballad, "Home, Sweet Home," the centenary of which was recently celebrated, died a Catholic. A few weeks before his death (1852), at Tunis, where he was American consul, Payne was received into the Catholic Church by the vicar of the Bishop of Tunis. He died an edifying death, surrounded by four Sisters of Charity. Strangely enough, when the corpse of "the homeless exile," as Father Abram J. Ryan called him, was brought back to this country, an Episcopalian minister officiated at his obsequies.

The Case of "Katie King"

In the third of a valuable series of papers on "The Problem of Materialization," in No. 705 of the *Month*, Father Herbert Thurston, S. J., discusses the famous case of the soi-disant "Katie King," which Sir William Crookes investigated in 1874. "Katie King" was an alleged spirit materialization, produced on various occasions by a medium, Miss Florrie Cook. Sir William Crookes was the principal witness in the manifestations, but he was by no means the only one. *The Spiritualist* for 1873 and 1874 contains many independent accounts of Miss Cook's séances contributed by persons who were present.

Fr. Thurston, after a careful examination of the available evidence, says:

"Two conclusions, I think, may be drawn without further discussion, first, that the 'Katie King,' who showed her bare arms and feet, walked about, conversed, sang, stamped her foot, was handled, embraced, had her pulse felt, and was successfully photographed, on two occasions in 1873, and some half dozen times by Mr. Crookes in 1874, was not a mere subjective hallucination of the mind. She had for the time being a real independent existence. Secondly, she was certainly not an automaton or any sort of lay figure. There remain, then, only four possibilities: first, that Katie was simply the medium herself masquerading; secondly, that she was an accomplice; thirdly, that her part was enacted sometimes by the medium and on other occasions by an accomplice; fourth, that she was, as she purported to be, a materialized spirit form. I must confess that of

these alternatives it is the last supposition which seems to me to be the least in conflict with the evidence available."

Fr. Thurston does not ignore "sundry suspicious incidents in Miss Cook's early career," such as that, in 1873 and 1874, she was rather compromisingly associated with two very unsatisfactory mediums, Mrs. Bassett and Miss Showers, and that, in 1880, an exposure of fraudulent practices took place, from which her reputation never recovered. But he says this is "no conclusive proof that other phenomena were not genuine."

Professor Henderson, a physiologist of Yale, declares that automobiles are now sufficiently numerous in the streets of our cities to make carbon monoxide poisoning a real danger to pedestrian and motorist alike. It is a queer sort of "civilization" that we are shaping for ourselves; and signs are multiplying that it is rapidly becoming too big a problem for our collective intelligence.

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Correspondence

Printing the Same Book Under Different Titles

To the Editor:—

It seems worth while to draw attention to what may easily lead book buyers of works in common use, issued under various titles, into buying books they already have; namely, printing the same book under different titles.

What suggested this remark was the recent issue of a translation into English of a little work on the religious life by an anonymous Jesuit. Three translations of this work are now in the market, published respectively in 1891, 1913, and 1923, each under a different title: "General Principles of the Religious Life," "Fundamentals of the Religious Life," and "The Secrets of the Religious Life." These three translations differ from one another like eggs in size and tinge of shell, but the meat is the same.

What title the original French work bears, the writer does not know. But if the various translations were issued under the same title, say, "Fundamentals of the Religious Life," there would be no danger of people buying a book they already have. The many translations of the "Imitation" or "Following of Christ" form a case in point. The uniform title of the book assures buyers of the identity of the work and forestalls the possibility of their being disappointed. X.

Americans As Haters

To the Editor:—

The article, "The Ban on German" (F. R., No. 9) deserves to be copied by every paper in whatever language.

To hate spontaneously and systematically is one of the shortcomings of many Americans. I recall that during the Spanish-American war "US" hated everything Spanish; some of the patriots at that time even hated the old Spanish missions, and had they had their way, these landmarks of missionary life and work that brought gold to where others sought it, would have been razed.

Now that the ban on German is lifting and reason returns to the unreasonable, I wonder how some of the people who hated with might and main and undertook to abolish German in churches and schools look when they face the mirror.

No one has counted the tears and fears of German Christians who were accustomed to pray, sing and confess in German, and who felt the presence of the Almighty when they sang "Grosser Gott, wir loben Dich." If all the unhappy, not to say shameful, incidents of the World War could be collected and compiled in book form, it would shock coming generations to think that such things could happen in free America. Old men and old women, lame, halt, and harmless because of their physical condition, were dragged before the powers that were to obtain from them pictures and fingerprints, as of criminals, merely because they were of German descent. And these persecuted people belonged to a class that did pioneer work and had paid taxes for many years.

Happily, the spot is on a political party, and not on our glorious flag.

Milwaukee, Wis. J. M. SEVENICH

The tercentenary of the publication of the First Folio of Shakespeare's Plays and the anniversary of Shakespeare's death were observed generally throughout the world. The confines of Europe are too narrow to include Shakespeare's fame. Homage is paid to him in all parts of the world, and there are few languages of civilized men in which some part of his work does not live, adapted to strange conditions and divers forms of thought. The humanity of the poet transcends all such difficulties and touches the hearts of peoples undreamt of in his day. We may aptly apply to Shakespeare himself words spoken by one of his characters, unconscious of their future application:

"How many ages hence
Shall this our lofty scene be acted over
In states unborn and accents yet unknown!"

Notes and Gleanings

Pope Pius XI revealed his philosophy of education for children recently in an interview he gave to the Rev. Dr. Charles Oberdörfer, professor of religion in Cologne, who has been for many years a close personal friend of the Pontiff. "In the lower classes," said the Holy Father, "the lessons should be directed to the heart of the pupil; in the more advanced classes they should be directed to the pupil's head."



In several issues of Vol. XXI of the F. R., for 1914, we announced that, upon request, the editor had undertaken to prepare a dictionary of secret, semi-secret, etc., societies flourishing in the U. S., and at the same time asked for pamphlets, clippings, and other information that would aid him in producing a useful handbook for the guidance of Catholics. Much material was sent in, as the "Notes on Secret Societies" that have appeared from time to time in this journal show. Now we are engaged in digesting the collected materials and once more urgently request our readers and others who may see this notice, to assist us in this undertaking, so that this reference work may be both comprehensive and reliable.



A sixteenth century collection of several thousand letters, which has

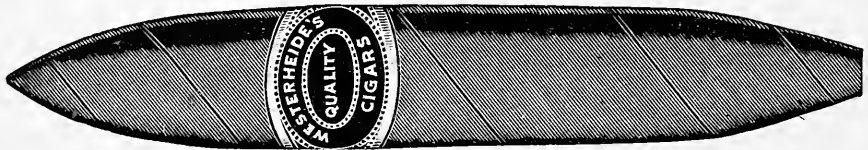
lately been discovered among the treasures of the Austrian National Library, provides a sample of the raw material from which histories are written. The collection, it appears, was made by Count Philip Fugger, of the great House of Fugger, in Augsburg, the "Rothschilds" of the Reformation period. This house employed correspondents in almost every country, by whom copies of private letters containing news or entertaining gossip were obtained, to be retailed to the public. Included in these letters is one giving a full account of the defeat of the great Spanish Armada, with a description of the effect it produced in Spain. Another is a dispatch from one of Drake's captains. Something more than 200 of the letters, well selected, have been reprinted by a Vienna publishing firm.



We are glad to see from the *Tablet* (No. 4329) that the late Mr. W. H. Mallock did not, after all, die out of the Church. "Shortly before his death he received conditional baptism at the hands of a priest, and he lies in the Catholic portion of the cemetery at Wincanton, in which town he died while on an Easter visit to his sister. Before going to Wincanton Mr. Mallock had been staying with the Benedictines at Downside Abbey, and it was his intention to go, after the Wincanton visit, to Caldey Abbey also, to make the acquaintance of the community there;

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but on the Thursday of Holy Week the seizure took place from which he died on the following Monday." *R. i. p.!*

The extraordinary attendance at the devotions preliminary to the beatification of "The Little Flower" has started the editor of the *Catholic Telegraph* (May 3) to wondering whether there may not be "some misconception in the Catholic popular mind regarding the precise nature of the veneration of saints. There have developed," he says, "in some churches various devotions which would make the observer imagine that certain saints have become more popular than God Himself."

In the *Journal of the Royal Asiatic Society* for April, 1923, Dr. Robert Eisler continues his study of the introduction of the Cadmeian alphabet into the Aegean world in the light of ancient traditions and recent discoveries. He is emphatic in his conclusion that comparative palaeography has confirmed the theory of ancient Alexandrian scholars that "Cadmus" brought the alphabet to the Greek coasts from Egypt.

The *Osservatore Romano* publishes a pontifical decree announcing a missionary exposition at the Vatican in 1925. This document is addressed to Cardinal van Rossum, Prefect of the Propaganda. After having dwelt on the duty of propagating the faith throughout the world, the Holy Father states that in order to develop and perfect missionary work and make it more acceptable to Catholics, it is deemed well to collect and exhibit to the public in the capital of the Christian world during the holy year 1925 documents capable of illustrating the nature of the Catholic missions. Considering the deep interest taken by the Holy Father in the projected exposition, it is expected that the year 1925 will be notable for the number of pilgrims visiting the Eternal City.

We were pained to see a number of our American Catholic exchanges pro-

testing against Dean Inge's assertion, in an *Atlantic Monthly* article, that "every true Catholic is only conditionally a patriot." For, as the *Month* of the English Jesuit fathers observes (No. 707, p. 463), Dean Inge is right. "Patriotism, which does not acknowledge the limits and checks of God's law and Christian charity, is no virtue for a Catholic, nor indeed, for any conscientious man. National interests which disturb the peace of the world are not really national interests, for universal peace and good will are of greater worth than any sectional advantage."

The *Bulletin of Photography* (Philadelphia, Vol. XXXII, No. 815), describes the "movie" business as follows: "Ethnically, it is a hybrid, conceived by Eurasians, born in a melting pot and presented by irrational empirics to bewildered victims, who ask despairingly, 'What is wrong with it?' Almost tearfully the other day, 'A mother' wrote to a Philadelphia newspaper begging that subjects suitable for children should be made. Yes, let us think of the children, brothers, 'for of such is the Kingdom of Heaven!' But Zukor, Fox, and Laemmle think not of children, but of the dollars. If anybody imagines I do these gentlemen an injustice, let him read *World's Work* for February."

The beatification of Thérèse Martin, in religion Sœur Thérèse de l'Enfant Jésus, best known to many as "the Little Flower of Jesus," sets the seal of the Church's approval on that popular devotion to her memory which, for some twenty years, has been spreading throughout the Catholic world. Here is a saint of our own day. She has kept her death-bed promise that she would "spend her Heaven in doing good on earth," and her promised "shower of roses" has manifested itself in countless favors and graces to those who invoke her intercession. Foremost amongst the virtues which she cultivated were humility, devotion to duty,

confidence in God, and compliance with His holy will. She did not seek renown, but the virtues which she cultivated were solid and such as all Catholics can practise.



Great excitement has been caused in England by the government's proposal to tax betting transactions. The chief objection against the proposed law is that it would be against sound morality. Fr. T. Slater, S.J., denies this in an article in the *Catholic Times* (No. 2,904). While betting is not necessarily wrong, he says, it is liable to abuse. Money may be staked of which the better has not the free disposal, or more than he can afford. If he loses his bet he may be ruined, or he may be sorely tempted to commit theft or fraud in order to get wherewith to pay. Frequent betting becomes gambling. Gambling encourages idleness, leads people into bad company, and very frequently ends in ruin. The government, therefore, is perfectly justified in endeavoring to tax gambling out of existence. The only question is: Can it do so successfully?



A new society known as the Calvert Associates—in memory of George Calvert, Lord Baltimore, the founder of the Catholic colony of Maryland—has been formed in New York to establish and maintain “a secular weekly review of high literary quality to deal with social and economic subjects and all

important developments in art, science, philosophy, music and drama, from the vantage ground of Catholicity.” The proposed journal is to be called *The New Review*. As its programme is very ambitious, and the work it has set for itself one of “peculiar delicacy and no little difficulty,” as the *Newman Quarterly* rightly observes (Vol. VIII, No. 3), one cannot suppress the wish that it might be entrusted to more competent hands than those of Mr. Michael Williams, the former Hearst journalist.



Mr. W. J. Bryan's paper, *The Commoner*, has suspended after twenty-two years as a political weekly. Together with the *Nation* (No. 3018), we are “sorry to see the *Commoner* stop, not because we ever deemed it very profound or always sound, but because it decreases the number of independent journals bearing the marks of personality. There are far too few in this vast country. *La Follette's Weekly*, modeled after the *Commoner*, wields a most useful influence . . . *Ed Howe's Monthly* is ever sprightly and amusing. But nothing has taken the place of *Reedy's Mirror*. Instead of the number of such periodicals decreasing, it would be well for the country if a new one were announced every week. For they do afford some leadership and help to spread the truth as they see it and to offset in some degree the lying and misrepresentation of the daily press.”

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BOOK REVIEWS

A New Commentary on the Code

What is evidently designed to be the introductory volume to a general commentary on the new Code of Canon Law has lately been published by Blase Benziger & Co., New York. It is entitled, "General Legislation in the New Code of Canon Law" and bears on its title page the name of the Very Rev. H. A. Ayrinhac, S.S., who has already given us valuable commentaries on the marriage law and penal legislation under the Code. This volume begins with a general introduction to the study of Canon Law and then plunges at once *in medias res, i. e.*, into the "General Norms" laid down in canons 1—86, and after dealing with them in a somewhat summary fashion, takes up canons 87—214 on ecclesiastical persons. The author combines the historical with the positive method and proceeds cautiously where the path is strewn with difficulties. His work is worthy of recommendation, only we wish he would be more sparing in the use of numerals. The black figures used for the paragraphs are not only useless, but confusing, and should be applied to the canons of the Code, which now appear bracketed, in ordinary numerals, after the title of each subdivision. This is not a good arrangement.

The Three Sacraments of Initiation

The latest installment of the English translation of Father L. Labauche's popular dogmatic theology bears the title, "The Three Sacraments of Initiation, Baptism, Confirmation, and the Holy Eucharist." The peculiarity of the author's method consists in this, that he studies the various Scriptural texts and the teaching of the Fathers according to their chronological order, thus giving, in his own words, "not the history of a proof, but the proof itself in historical form." This peculiar method constitutes the *raison d'être* of Fr. Labauche's theological books, which, for the rest, of course, set forth the traditional teaching of the Church. In consonance with the author's purpose of popular instruction there is inserted considerable apologetic, moral and canonical matter, which makes the work useful for sermon purposes. In the treatise on the Holy Sacrifice of the Mass the translator should have inserted at least a brief reference to Fr. Maurice de la Taille's recent important work, "Mysterium Fidei." A more serious defect is the omission of an alphabetical index. (New York: Blase Benziger & Co.)

Literary Briefs

—Dr. M. Grabmann, the historian of Scholasticism, is preparing a history of medieval mysticism.

—Cardinal Billot, S.J., has lately published a work on the second coming of Christ ("La Parousie"; Paris: G. Beauchesne). He shows that belief in the early coming of Christ was not a dogma of the primitive Church, though the early Christians, including the Apostles, were strongly impressed with the possibility of a parousia.

—Dr. B. Altaner contributes to the "Breslauer Studien zur historischen Theologie," edited by Drs. Wittig and Seppelt, a critical investigation of the contemporary sources of the life of St. Dominic. This work, according to Fr. P. Schlager, O.F.M., who reviews it in the *Theologische Revue* (Nos. 3/4), furnishes the foundation for a really critical life of the Saint and for a history of the Dominican Order.

—From the America Press, New York, come two excellent pamphlets, "Human Evolution and Science" by the Rev. Francis P. LeBuffe, S.J., and "God and Caesar" by the Rev. Joseph Husslein, S.J. The former is particularly valuable at this time and should be placed in the hands of every Catholic student attending a State university or secular institution of learning, whose everyday reading brings him in contact with unscientific and materialistic presentations of the much-abused subject of evolution. Father Husslein in his pamphlet "God and Caesar" combats some of the bigotry now so rampant.

—The "Jesuitenkalender" of the German Jesuit Fathers, which was started in 1913, but had to be interrupted during the war and the years of storm and stress following that gigantic catastrophe, has again made its appearance. The issue for 1923 is devoted mainly to the memory of SS. Ignatius of Loyola and Francis Xavier, in commemoration of their canonization. There are also articles on other Jesuit saints and *beati*, including S. Francis Regis, Peter Faber, Canisius, and interesting accounts of the lay retreat movement in different countries, of the central headquarters of the Society of Jesus, of the Jesuits in the mission field, etc. All the articles are richly illustrated. The "Jesuitenkalender" is published by Josef Habel, Ratisbon, Germany.

—Two new prayer books have recently come to our desk. "My God and My All," by the well-known Father Lasance, of Cincinnati, is intended for children. It is beautifully printed and contains all the prayers a child needs, together with some appropriate meditations and a series of indulgenced ejaculations. "My God and My All" is published by Benziger Brothers. — "The Communion Prayer Book," compiled by a Sister of St.

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LIST OF BOOKS

Following is a list, with descriptive notes, of the volumes NOW READY:
The Creator and the Creature. By Frederick William Faber, Priest of the Oratory of St. Philip Neri.

One of the great books of English literature. It deals with the most heart-searching of questions, and might be called a defense of the Deity, a vindication of the Rights of God. It is also a marvelous exposition of the "Wonders of Divine Love." A fine and most fitting work to start with. It is a human book with a decided human appeal. Few, provided they will allow themselves to come under the charm of this master of the spiritual life, will be proof against the contagion of Faber's deep love of God, his sweetness, his buoyancy of spirit, his enthusiasm. (From Father Reville's Introduction.)

The Wild Birds of Killeevy. A Novel, by Rosa Mulholland.

One of the most pathetic tales of Irish life; a restful book for a restless age.

The Key to the World's Progress. By Charles S. Devas.

An interesting and instructive account of the historical significance of the Catholic Church. The object is to show that for the explanation of world-history we must first have the true theory of the Christian Church and her life through the centuries.

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The Church, Culture and Liberty. From the *Miscellanea* of Archbishop M. J. Spalding.

A forceful book by an able defender of the Church, refuting the calumny and slander directed against her today, as vehemently as three-quarters of a century ago. Catholic patriotism, the contribution of the Church to civilization and government, the Middle Ages, Pope Gregory VII, etc. A most timely book.

The Truce of God. By George H. Miles.

A romantic tale of the eleventh century, relating one of the greatest triumphs of the Church.

The Betrothed (*I Promessi Sposi*). By Alessandro Manzoni.

One of the world's greatest novels, written in a delightfully Catholic atmosphere.

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Joseph, is made up of prayers and instructions, supplemented by illustrated "Thoughts on Holy Communion" and very evidently aims at supplying the needs of frequent communicants. The publishers of this last-mentioned booklet are D. B. Hansen & Sons, Chicago. Both booklets are embellished with illustrations and deserve cordial recommendation.

—Messrs. Benziger Brothers have placed on the market the lives of twenty patron saints for Catholic youth at the popular price of 10c each or \$6.75 per hundred copies, assorted. This list comprises an excellent selection and the work has been well done by Mary E. Mannix. These little lives should find a welcome in Catholic school libraries and Catholic homes. They can be had in two bound volumes, at \$1.00 each.

—A sort of outline of Church History in the form of "Praelectiones Historiae Ecclesiasticae ad Usum Scholarum" has been issued from the pen of the Rt. Rev. Dominicus Jacquet, O.M.C., Archiepiscopus Salaminus. The author contents himself with each century as a division, beginning with the Apostolic age and passing on down to our own, the twentieth. The introductory chapter is entitled "Notiones Praeviae", in which the historical method is outlined. The author follows a set outline in each chapter or age, beginning with the "Scriptores" and passing in review the "Relationes cum Statu," the "Haereses et Concilia," and the "Ordines Religiosi." These two books make excellent companion volumes for our colleges and seminaries. If the same were done with secular history, the subject would be complete and one would supplement the other. (Turin: Pietro Marietti.)—F.

—There are styles in meditation manuals and books just as there are in everything else. "A Meditation Manual" for each day in the year, issued by the Manresa Press, London (B. Herder Book Co., St. Louis), follows the old tradition. It is a translation from the Italian of a Father of the Society of Jesus. Judging from the English, the translation is probably literal. It seems possible to the present reviewer to apply the great spiritual and ascetical principles of the religious life to modern conditions—without going to extremes, however,—and thereby to make our meditations of more practical and lasting value. St. Ignatius was a stickler for practical results in the spiritual life. Effervescent, evanescent spirituality never satisfied him. How would he have meditation books written to-day? The significant fact is that in his day such books were not used; probably because they promote the tendency to formulize, to become entrenched and get into a rut. However that may be, it would seem to be in keeping with his spirit to apply spiritual principles to modern life in the making of our meditation books.—H. A. F.

New Books Received

- The Boys' Book of Saints.* By Louis Vincent. xii & 251 pp. 12mo. Sands & Co. and B. Herder Book Co. \$1.80 net.
- Medowsweet and Thyme.* Verses by Enid Dennis. 59 pp. 12mo. Sands & Co. and B. Herder Book Co. \$1 net.
- Double Eagles.* By Mark S. Gross, S.J. Second Revised Edition. viii & 285 pp. 12mo. B. Herder Book Co. \$1.50 net.
- The Road to Cascia, or St. Rita's Victory.* [A Poem] by Rev. Henry Brenner, O.S.B. 30 pp. 32mo. St. Meinrad, Ind.: By the Author.
- Ever Timely Thoughts.* Cheerful Considerations on Facts of Enduring Worth. By Rev. Edward F. Garesché, S.J. viii & 189 pp. 12mo. Benziger Bros. \$1.25 net.
- Religion and the Study of Literature.* By Brother Leo, of the Brothers of the Christian Schools. xii & 178 pp. 16 mo. New York: Schwartz, Kirwin & Fauss. \$1.25.
- Holiness of Life.* Being St. Bonaventure's Treatise "De Perfectione Vitae ad Sorores." Englished by the Late Laurence Costello, O.F.M., and Edited by Fr. Wilfrid, O.F.M. iv & 103 pp. 12mo. B. Herder Book Co. 80 cts. net.
- Jesus, True God and True Man.* Thoughts and Prayers before the Blessed Sacrament. By Sister Mary Philip, of the Bar Convent, York. vi & 81 pp. 2¾ x 5 in. Dublin: The Talbot Press, Ltd.; St. Louis, Mo.: B. Herder Book Co. 60 cts. net.
- Sacratissimi Domini Nostri Pii Divina Prov. Papae XI Litterae Encyclicae De Pace Christi in Regno Christi Quaerenda.* (Die 23 Dec. 1922: "Ubi Arcano Dei Consilio.") Latin text with an authorized German translation. 59 pp. 8vo. Freiburg i. B.: Herder & Co. Ltd.; St. Louis, Mo.: B. Herder Book Co. 25 cts. net. (Wrapper).
- A number of recent pamphlets by the Paulist Press, 120 W. 65th St. New York City, to wit:
- Stations of the Cross for Children,* by a Religious of the Cenacle. Illustrated.
- I Wish I Could Believe,* by John S. Baldwin, A. M. 29 pp.
- The Ku Klux Klan,* by James M. Gillis, C. S. P., 14 pp.
- The Christian Doctrine of Property,* by the Rev. John A. Ryan, D. D. 45 pp.
- The Catholic Unity League List of 2600 Books and Pamphlets.* Compiled by Rev. Bertrand C. Conway, C. S. P. 38 pp.
- Couéism and Catholicism,* by James M. Gillis, C. S. P., 30 pp.
- The Martyrs of Moscow.* A reprint of Francis McCullagh's cablegram to the *New York Herald*, 4 April, 1923. 23 pp.
- Open-Mindedness,* by Rev. Joseph McSorley, C. S. P., 48 pp.

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The Fortnightly Review

VOL. XXX, NO. 12

ST. LOUIS, MISSOURI

June 15, 1923

A Catholic's Onslaught on Capitalism

The politico-economic Liberalism, which takes for granted the present régime of industrial society as fundamentally sound and inherently righteous, attempts to eradicate the abuses of the system by statutory regulation and law-making. This has led to an ever increasing centralization of power in the modern State, the ridiculous phenomenon of mass production in lawmaking, an utterly false idea of democracy, a political system based entirely on privilege, and a horde of half-baked reformers, both political and lay, who have removed the last vestiges of individual liberty and sovereignty. Meanwhile the economic evils which in reality are inherent in the present system have grown like a malignant tumor, until the entire body politic is sick unto death.

The Catholic social reform movement in America has, for one reason or another, mostly followed in the wake of this Liberalism, contenting itself with references to the encyclicals of Leo XIII and some vague phrases about "Christian Democracy," "Christian Social Reform," etc., etc. Fundamentally it is like the political system of Liberalism now enthroned. It has never completely repudiated modern Capitalism; never once, as a movement, pointed out the basic evils; never once left any other impression but that it meant to

remedy evils by simply attacking such symptoms as unemployment, the wage-scale, working conditions and succoring the helpless wrecks of Capitalism,—the aged, infirm, sick, and injured.

The F. R. has constantly contended that this system of reform is bankrupt; that it is helpless in the face of the overtowering difficulties, which have become international in scope since the war; that it has further confused the issue by insisting on discussing the ethical and religious aspects of the question with the economic; that there must arise a new reform movement among American Catholics, a movement based on an understanding of the fundamental and inherent difficulties of our industrial system and then, with its Christian world-view, proceed to agitate the substitution for the present bankrupt economic order of one in which Catholicism can function properly.

Just as we were about to despair of the appearance of a protagonist in this necessary reform movement, Mr. S. A. Baldus, the managing editor of *Extension*, sent forth a book, entitled "The New Capitalism." It is a unique book in many ways. The author is absolutely original in his treatment of our economic ills, not only among Catholic writers, but probably all others. He is likewise original in the presentation of proposed remedies. The book is

given over almost equally to an examination of the evils of the "Established Order" and the "Baldusian" remedy.

Mr. Baldus has not written this book for any particular clique or movement, nor as a representative of any group. It is purely and solely a Baldusian presentation. Mr. Baldus will, we trust, not take it amiss if in this review we try to appraise his system with Catholicism as a background.

The author's presentation is purely economic. Not once does he mention the encyclicals of Leo XIII, though in his demand and remedy for a wider distribution of property he has undoubtedly had these in mind. Not once does he point to a vague Christian Democracy, though the Christian philosophy and Catholic world-view can be easily traced through his pages. He knows that in practice, in every-day life, economics and ethics cannot be separated; that without Christianity even the most perfect human system would be as a torso without a soul. But he has approached the problem as an economic one, with an economic mind, and presents an economic solution.

For that, among other things, the author deserves unstinted praise. We do not believe he has said the last word either in his analysis or his proposed solution; but, as almost the first among American Catholics, he has carefully and minutely, if not always profoundly, examined the economics of the prevailing system. Let us hope that he has set a precedent for future Catholic students and writers of our social reform movement, for what we need above all else at the present

time is a thorough-going and profound analysis of the prevailing economics, *qua* economis—rather than an examination of what the Christian Democracy of the future will be like,—and Mr. Baldus' analysis shows real acumen and a good deal of patient labor and study.

There are, of course, many avenues of approach to an examination of the present system. The author has chosen to divide the entire public into two classes,—the investors and the non-investors. In this manner he is able to show how few there are of the first group, how impossible it is for the ordinary wage-earner to enter the second class, and, finally, the tyranny the investors can exercise over the non-investors, through the established Capitalistic-Mammonistic régime. In this method there would seem to be much virtue. At any rate, Mr. Baldus has drawn a striking picture of the present economic débâcle. Not only that he has pointed out this and that evil, as some maudlin reformer might to a friend as they passed through a slum in an automobile; rather—and this is the important thing to be underlined—he has pointed out the organic, fundamental evils of the present system. He takes his

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friends to Inflation, Overcapitalization, Unearned Increment, Monopolization of Natural Resources and Credit, and points out convincingly that these are fundamental and stand in the relation of cause and effect to all the other symptomatic evils, such as low wages, poor working conditions, high cost of the essentials of life, etc., etc.

This is the proper way to handle the whole question of economic and social reform. For what can it avail to legislate for proper wage standards, working conditions, etc., as long as the primary causes of the present demoralization are left in their original vigor and activity? Until we tackle the monsters of Overcapitalization, Monopoly of Natural Resources and Credit, Inflation and Unearned Increment, it will be useless to attempt regulation of wages and working conditions through a political régime which is the tool of the present system of Privilege. And yet it is just this that the Catholic social reform movement in America has been doing. It is to be hoped, therefore, that Mr. Baldus will succeed in drawing about himself a sufficient following to expose the fallacies of our official reform movement and begin to establish the New Order which he envisions.

(To be concluded)

A Jesuit in Disguise

A Jesuit in disguise was — indeed, in view of Protestant extremists, still is — a sinister figure with which to frighten John Bull. When, therefore, the Jesuit disguised himself in the trappings of a real old English gentleman he must have been more than com-

monly nefarious! In the *Jesuit Directory* for 1923 is an interesting note in proof that disguise lingered in England, from the motive of necessity in the face of possible violence from the mob, right up to the nineteenth century. Father George Mannock, we read, a priest of the Society who became a baronet in 1781, lived the life of a fashionable country gentleman: "He wore silk or velvet coats of the most fashionable cut, ruffles of the finest lace, bag-wig, diamond ring, pin and buckles, and carried a sword. . . . He said Mass daily in his private chapel, which was in a room off the library, the door of which was always kept locked."

How effective his disguise was in protecting him is shown by an amusing incident related in the same note. On very good terms with him, the local parson was just sitting down at dinner with Sir George, when an anti-Catholic mob assembled outside, having heard the rumor of a Jesuit within. The priest ordered his carriage, and accompanied by his guest sallied forth. Here, however, he discovered that the unfortunate parson, and not himself, was the object of fury: the crowd did not suspect the adorned and beruffled baronet of a cloven hoof. So the Jesuit turned upon them, and with truth and indignation declared: "I am Sir George Mannock, of Gifford's Hall, in Suffolk, and I give you my word of honor that this gentleman is no Popish priest or Jesuit, but one of your own clergy of the Church of England."

The crowd dissolved, abashed and apologetic. For once Jesuit cunning had rescued the Establishment!

Spirit Photography

Sir A. Conan Doyle and other Spiritists have contributed to a volume, "The Case for Spirit Photography," which we have not yet seen, but which the editor of the *Amateur Photographer and Photography* waves aside with gentle contempt for lack of evidence.

A writer in the *Bulletin of Photography* (Vol. XXXII, No. 815), discussing the book, says:

"The present writer, at the London Camera Club, in 1902, secured the presence of a noted medium, and in the company of a renowned photographic experimentalist made many exposures at the séance. The medium behaved *more suo*, but we failed to obtain any spiritistic results. Ghosts and the departed have left

us severely alone all our lives. And many spiritistic photographic friends who have joined the great majority have failed to redeem their solemn promises to appear on our plates and films when we were taking photographs. . . .

"The quickness of the hand deceives the eye, and collusion when you are dealing with mental inebriates of the photo-spiritistic kind is easy enough. Pre-exposed plates or films are not difficult to substitute for those that have not been exposed. At one of the séances, the figure of John Knox, the Scottish reformer, appeared. A friend, who had smeared his palm with aniline violet, shook hands with the venerable 'ghost' and when the lights went up, an old gentleman's beard was smeared with the violet stain."

A New Novel by _____

L. M. WALLACE

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Joliet or Marquette?

By the Rev. Francis Borgia Steck, O. F. M., Quincy College, Quincy, Ill.

This coming month, 250 years ago, the Canadian fur-trader M. Louis Joliet, accompanied by the Jesuit missionary James Marquette and five voyageurs, accomplished the first systematic exploration of the Mississippi River, almost a century and a half after its discovery by the Spaniards. On June 17, 1673, the French explorers turned their two canoes from the mouth of the Wisconsin into the Messipi, or Mitchi-sipi, by which names the river was known to the Indians, and cruised down the mighty stream, presumably for the most part along its western bank. Having reached the Arkansas, where the Spanish discoverer and explorer Hernando de Soto was buried 131 years before, they, on July 17, began to retrace their voyage up the river, keeping close to the eastern shore, until they reached the mouth of the Illinois. Paddling up this river, they came to where Chicago is now situated. From here they continued up the western shore of Lake Michigan and arrived at Green Bay toward the end of September.

Both Joliet and Marquette wrote journals and drew charts of this expedition. The former, as is well known, lost all his records when his canoe capsized in the Lachine Rapids, near Montreal. The result was that all later historians had only one original source from which to draw information regarding this memorable event of 1673—Marquette's journal. This valuable and interesting account, together with the missionary's charts, reached the

French government in Québec the following year, confirming Joliet's oral report on the expedition he had been appointed to make to the great river in the West. It is easy to understand that the accident in the Lachine Rapids was a misfortune also for the leader of the expedition, Joliet. It was in great measure the reason why future historians were wont to deny him that place in the enterprise of 1673, to which in point of fact he has a just claim.

That Joliet, and not Marquette, was the official leader in the first exploration of the Mississippi River, is indicated by Father Dablon in his prefatory remarks to the journal of his confrère, Father Marquette. He tells us that when the French government decided to find and explore the Mississippi, they "appointed at the same time for this undertaking Sieur Jolyet, whom they considered very fit for so great an enterprise; and they were well pleased that Father Marquette should be of the party" ("Jesuit Relations," Vol. LIX, pp. 87-89).

That Marquette's position in the enterprise was a subsidiary one is further intimated by several features in his narrative. Those familiar with kindred accounts by Spanish discoverers and explorers will ask themselves, why Marquette never mentions that formal possession was taken of the Mississippi or its adjacent territories in the name of France; or that a cross was erected and the *Te Deum* chanted, thus consecrating the new lands to Christ and Christianity; or that he cele-

brated holy Mass at this or that place along the river—incidents very frequently and at times very minutely recorded in Spanish writings of this kind. There certainly was opportunity for such religious ceremonies, especially when the explorers were among the friendly Illinois Indians. Nor was it contrary to French custom; for only nine years later, when La Salle and the Franciscans reached the mouth of the Mississippi River, they planted a cross and chanted the *Te Deum*; whereupon, in a formal speech, La Salle took possession of "Louisiana" in the name of the French king. (See the "Procès Verbal" reproduced in Sparks' "Life of La Salle," Appendix IV). Finally, what strikes one as particularly significant is that Marquette says nothing in his journal about the naming of rivers and localities. It would seem that Joliet reserved this privilege to himself as the leader of the expedition. At all events, it was he, as E. D. Neill points out in Winsor's "Narrative and Critical History of North America" (Vol. IV, p. 179), who named the various places of note, if they were named at all.

Is it perhaps in view of these singular features of Marquette's journal that the same author, E. D. Neill, insists on restoring Joliet to his rightful place? He writes that Marquette "became his [Joliet's] companion, but had no official connection with the expedition, as erroneously mentioned by Charlevoix," the Jesuit historian of New France. (See Winsor: "Narr. & Crit. Hist. of N. Am.," Vol. IV, p. 178.) R. G. Thwaites inclines to the same opinion. Commenting on what Father Dablon

states with regard to Joliet's appointment, he writes: "The wording of this passage would indicate Joliet as the official leader of the expedition; but the authorities doubtless regarded Marquette as a valuable assistant to the enterprise on account of his knowledge of the Indian tongue and the savage character, as well as of the information regarding the great river which he had acquired while connected with the Ottawa missions." ("Jesuit Relations," Vol. LIX, p. 307, note 15). The Rev. T. J. Campbell, S. J., is more explicit. When speaking of Joliet's misadventure in the Lachine Rapids and the consequent doubts of the French government as to his having actually been on the Mississippi River, Father Campbell writes: "It was after all, the papers of Marquette which dispelled the doubts about the success of the expedition, and thus his name,

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and not Joliet's, is most frequently mentioned in connection with the great discovery, though in reality Joliet was chief of the enterprise." ("Pioneer Priests of North America," Vol. III, p. 180).

We find a strikingly parallel case in the early history of New Mexico. When speaking of the first Spanish exploration of New Mexico, in 1540, all historians assign the leadership in the expedition to Vasquez de Coronado, and not to Fray Marcos de Niza. And correctly so. Coronado was the leader officially appointed by the Spanish viceroy in Mexico, while Marcos de Niza was instructed by him to go along as missionary and guide, because he was interested in the enterprise, could exert, the viceroy thought, a beneficial influence on the leader and his army, and knew the shortest and easiest route to the Pueblo country, having discovered it the year before. In like manner, to be fair and accurate, we must say that the official leader in the first exploration of the Mississippi River was Joliet, and that Marquette was instructed to accompany him in the capacity of missionary and adviser, because the French government knew him to be interested in the undertaking, to be versed in six Indian languages, and to be well acquainted with Indian customs.

Hence the verdict of J. J. Thompson in the October, 1921, issue of the *Illinois Catholic Historical Review* can not be accepted as entirely correct. He writes: "There never was any dispute or conflict of authority of any kind between Marquette and Jolliet. One was deputed to make the journey as much as the other. The work of a layman was intended

for Jolliet, and that of a priest for Marquette. Marquette was older and much better informed than Jolliet, and the latter very naturally deferred to him. In the sense of greater influence Father Marquette was the leader of the expedition" (p. 115, note 2). That Joliet and Marquette never engaged in "any dispute or conflict of authority of any kind" is justly taken for granted; at least nothing in Marquette's narrative justifies the opposite view. Both were "deputed to make the journey,"—just as in the case of Coronado and Marcos de Niza—Joliet to do "the work of a layman" and Marquette "that of a priest." Marquette "was older . . . than Joliet" by eight years, just as Marcos de Niza was older than Coronado. What may be fairly questioned, however, is the statement that Marquette was "much better informed than Jolliet." We know that before the expedition of 1673, Joliet had already been as far west as Lake Superior, had helped plant the French standard at Sault Ste. Marie, and had had a share in cementing a treaty with the Indians of the Great Lakes region. In fact, as Parkman points out in his "La Salle and the Discovery of the Great West" (p. 48), it was precisely in consideration of the experience which Joliet had gathered in his extensive tours that Talon recommended him to the government for the expedition to the Mississippi. On the other hand, no less an authority than Father Campbell tells us that Marquette "had been only a few years on the missions. . . . There were others among his associates who were apparently better qualified to accompany Joliet in dis-

covering the Great River, yet in the Providence of God they were set aside and the youngest and most inexperienced of all was chosen for the work." ("Pioneer Priests of North America," Vol. III, p. 167).

Wherein Joliet "very naturally deferred to" Marquette does not appear, at least not in the missionary's journal. Both wrote an account and mapped the course of the expedition, both visited and treated with the Indians, both deliberated and decided to turn back when they reached the mouth of the Arkansas. Only in one case, it must be presumed, did Joliet fail to defer to his companion—in the bestowal of names on rivers and localities, for the worldly character of these names is surely at variance with the saintly missionary's ideals and sentiments. In what, finally, the "greater influence" consisted that entitles Marquette to be regarded as "the leader of the expedition" we are left to conjecture. Dealing with the Indians and gaining their good will, wherein Marquette represents himself as generally the more prominent actor, can hardly be set down as a determining factor in the problem under discussion. If the "greater influence" refers to the choice of means and ways to realize the object of the enterprise, there is nothing in Marquette's journal which bears out that assumption, while that one circumstance known from other sources—the bestowal of names during the expedition—contravenes it. Perhaps Marquette's "greater influence" has reference to the demand which his journal created in government circles for the immediate occupation of the great river and its shores.

In that direction the journal did exert an influence in so far as it served to substantiate what Joliet had previously, by word of mouth, reported about the river he had seen and explored.

All in all, after a dispassionate inquiry into the question: who was really the leader of the French expedition of 1673, one feels constrained to conclude with Father Campbell that Marquette "is most frequently mentioned in connection with the great discovery, though in reality Joliet was chief of the enterprise." Substituting "exploration" for "discovery," the judicious historian will have to accept Father Campbell's statement as the fairest and sanest answer to the question we have discussed. In the French expedition which explored the Mississippi River in 1673, almost a century and a half after the discovery by the Spaniards, Joliet, and not Marquette, was the official leader.

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The Fight for Our Schools

Our beloved country to-day is passing through a wave of bigotry, persecution, and intolerance, the continuance of which menaces the fundamental liberties upon which the government of the United States is based. We refer to the anti-Catholic school legislation in some of our States. From the very foundation of our government, the principle of religious liberty has been held inviolate, and the voices of its founders and of its most loyal supporters have ever been raised against the abrogation or curtailment of that liberty. The conduct of Washington, Jefferson, Madison, and other founders of the Republic, who abolished the laws restricting the freedom of education and established the present system which prevails in every State of the Union, should be a deterrent to the growing sentiment in many of our States towards the abolition of the God-given right which every man possesses to worship God as his conscience dictates, and to educate his children in a school which he deems best fitted to give them a knowledge of the duties they owe to God and to their country.

The anti-Catholic school legislation which is now rampant in some of our States, is one of the most insidious attacks ever made upon the Catholic Church in the United States, because it travels under the false guise of intense patriotism. The public school is held up as a model for the teaching of love of country and the principles upon which it is founded, and every other primary educational institution is considered as lacking in this most important particular. The

public school is regarded as the only sure foundation for the perpetuation of our free institutions guaranteed by the Constitution of the United States, and therefore any parent or guardian who refuses to send his child to such a school is held guilty of a misdemeanor and subject to a fine or imprisonment or both at the discretion of the Court. Therefore, failure to send their children to public schools, brands parents and guardians, American citizens, as criminals in the eyes of the law.

Anti-parochial school legislation is but a "surface manifestation of a struggle more dire than has ever confronted the Faith of the Fathers since the days of its sacrificial triumph over the persecutions of Roman despots." It is doubtful whether the Catholic people of our country realize the possibilities of evil contained in this legislation. We are not aggressive enough in meeting such attacks; we are not sensitive and self-conscious enough in the matter of our religious faith and institutions. It is only when the crash comes, when the damage has been done, that we are stirred to action. The more Catholics realize that they must be up and doing, that they must mingle fearlessly in the interests and rivalries of the community, that they must assert their rights as American citizens, the more respect and esteem will non-Catholics have for the old Mother Church, and the more willing will they be to acknowledge the justice of her claims.

To meet the insidious attacks contained in the anti-parochial school legislation, an open, bold,

uncompromising fight must be waged by Catholics "in the proper spirit of loyalty to the great American principles of religious freedom and equality, and in the defence of the natural rights of parenthood," otherwise disaster and defeat will overwhelm us. Success in passing such legislation in some of our States will be an incentive to bigotry to do likewise in other States. Catholics must meet the issue everywhere firmly and uncompromisingly. We have no excuses to make for our Church, her teachings, her history, her loyalty, nor for our schools. They have proved themselves the bulwark of civilization and liberty.

We must be united, loyal and wide awake as to our duties as American citizens. The old Church has never known defeat, for apparent defeat always proved her uncompromising stand for truth and justice. Persecution only makes her stronger. In the words of the historian Froude: "The Catholic Church is like a kite,—it rises ever against the wind."

F. J. K.

"Latino Sine Flexione"

"Latino sine Flexione," secundo schema de Prof. G. Peano, Torino, Italia, es ideale lingua internationale. Solum desinentias et syntaxi complicato de Latino classico es causa de suo decadentia ab positione indisputato que olim occupa ut lingua franco de Europa, ergo, nullo actione es necessario pro restaurare illo ad statu superbo que tene in medio ævo, quam delere terminales et retinere stemma puro de vocabulos sine ullo mutatione grammaticale.

Objectione populare, que Latino non posside expressiones pro

vario significaciones moderno non vale. Es facile derivare nomines acceptabile ab radices classico; porro, vocabulos italiano, hispaniolo, francico et immo anglico pote esse converso in forma latino. Romano ipsos pote semper exprimere nomines extraneo per vocabulos romano, aut immo adoptare illos sine mutatione; etiam linguas neo-latino habe assimilato multo radices ab idiomates teutonico, celtico et slavico, ergo isto accretiones es legitimato in Interlingua. Interlingua es solo medio usque nunc advocato que es scientifico, serio, et logico, sine ullo ingrediente comico aut buffonesco, fundato super antiquo lingua imperiale et univarsale, sine arbitrio, aut præjudicio personale aut nationale, lingua neutrale et acceptabile ad omne populos.

The above specimen shows how easily understandable is Prof. G. Peano's new world-language, "Latino sine Flexione." It has many decided advantages over Volapük and Esperanto. There are two reviews published in the new language, viz.: *Academia pro Interlingua*, by Prof. G. Peano, Cavoretto, Turino, Italy, and *Kosmoglott*, edited by El. de Wahl, Nikitinstrad 10, Reval, Esthonia.

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A Skyscraper Built Upon a Supposition

For those who have always regarded with something more than distrust the speculations which Sir James Frazer in his "Golden Bough" presents under the guise of established scientific truth, a sentence or two occurring in a recent number of the *New Statesman* will be found to offer consolation and encouragement. The passage will be found in an appreciation by Mr. Arnold Bennett of the work of the late W. H. R. Rivers, who was not only a distinguished psychologist and a pioneer in certain fields of medical research, but also a recognized authority on anthropology, and president in 1911 of the anthropological section of the British Association. In the course of his remarks Mr. Arnold Bennett tells us (we quote from the *London Tablet*, No. 4286): "I broke out once into ferocious strictures upon the confused unreadableness of the 'Golden Bough.' To my surprise, he [Dr. Rivers] agreed in the main, but he would not quite admit that it was a skyscraper built upon a supposition. He said the first edition did contain a comprehensible something."

Although the phrase "a skyscraper built upon a supposition" is Mr. Arnold Bennett's, and was not entirely endorsed by Dr. Rivers, it depicts vividly enough the general character of Frazer's book; and now that the "Golden Bough" has grown into something like thirteen volumes, the warning is even more appropriate than when it was first uttered.

The people who never make mistakes must lead a very monotonous existence.

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An Old Fable

The old fable about Froude's supposed sarcasm in the closing words of one of the Oxford "Lives of the English Saints," which Mr. Lytton Strachey revived in his "Eminent Victorians," has more recently been repeated in the London *Times Literary Supplement* by a reviewer of Père Delehaye's Book on the Bollandists. On this occasion the story was promptly challenged by Mr. James Britten, who brings against it some fresh evidence. It had been previously pointed out that Froude's sole contribution to the series is the Life of St. Neot. And the much-misquoted words, "This is all and more than all that is known," etc., occur, not in the life of St. Neot, but in that of St. Bettelin. This latter biography is partly in prose and partly in verse. A note in the original edition informs us that it "belongs to more than one author." And the late Mr. W. S. Lilly, in the full and careful bibliography appended to his notice of Cardinal Newman in the Dictionary of National Biography, ascribes the prose portion of the Legend of St. Bettelin to Newman. But hitherto we had no informa-

tion as to the authorship of the metrical portion of the legend.

This point also has now been made clear, thanks to Mr. Britten's intervention. For, as he informs us in a letter to the *Times*, his first communication brought him a letter from a correspondent who had it on the high authority of the late Father Stanton, of the Oratory, that the prose portion of the aforesaid legend was written by Cardinal Newman, and the verses by Father Dalgairns. The myth was that Froude, by inserting the words "and more than all," was casting doubt on the story he was telling, and was betraying the trust committed to him by Newman. But now we know that Newman himself wrote the words, it is obvious that they cannot have this sinister significance. This, it is true, should be sufficiently obvious to anyone who read the whole legend, even though he knew nothing about its authorship. But this is scarcely the case with those who tell the story against Froude. And it may be hoped that the simple fact that he did not write the words at all may do something to check the further circulation of the fable.

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The Holy House Controversy

Father Joseph Braun, S. J., reviewing Dr. Hüffer's two volumes, "Loreto, eine geschichtskritische Untersuchung der Frage des heiligen Hauses," to which we have repeatedly referred in the F. R., says (*Stimmen der Zeit*, Vol. LII, No. 12) that the question of the genuineness of the Holy House is now definitively settled in the negative.

"We may sincerely regret this conclusion," he says, "and be pained at the waning of the splendor in which the Santa Casa shone since the fifteenth century. But the claims of truth are paramount. For the rest, even after the destruction of the legend, Loreto will remain what it was up to the end of the fifteenth century, namely, a shrine visited by pilgrims from all over the world, where many prayers are heard and great signs wrought through the mighty intercession of the Blessed Virgin Mary. And this is, after all, the main thing. Or is it necessary for a shrine of the Blessed Virgin that her holy house be there? Are not Kevelaer, Luxemburg, Altötting, Lourdes, the Virgen del Pilar at Saragossa, the Nuestra Señora de Guadalupe piously visited every year by hundreds of thousands of pilgrims filled with confidence in Mary? Loreto, too, will remain what it was for centuries; it does not need the borrowed finery of an untrue legend."

Father Braun concludes his excellent article with a consideration which deserves to be brought home to the few remaining defenders of Loreto's hopeless cause. "During the last few decades," he says, "a large number of books and brochures have been written in defence of the report of Teramanus

[the source of the legend],—written from a firm conviction of its truth and with the best and purest of intentions. Will there be still more? Would it not be much better to employ time, labor, paper, and money in the defence of truths which are far more important for the faith than the legendary translation of the Holy House? What we have to defend to-day is not the one or other legend of no dogmatic importance, but the foundations of our holy faith so boldly attacked by modern unbelief. The enemies of our religion no longer attack Loreto as they used to do. Their aim is to destroy the Catholic religion. . . . Would it not be well to consider this fact most earnestly?"

Ku Klux Klan and Freemasonry

Elwood J. Bulgin, who is supposed to know what he is talking about, says that the Ku Klux Klan is "Masonry in action." (*Tolerance*, Chicago, May 13, '23, Vol. II, No. 9, p. 2). Mr. Bulgin is both a Freemason and a Ku Klux Klansman. Mr. Henry P. Fry, who was a member of the K. K. K. for nearly a year, but retired after he perceived its real character, relates in his book, "The Modern Ku Klux Klan," page 13, that when he met the first "Kleagle" (organizer) of the Klan in Tennessee, in 1921, that worthy did not become communicative until he had seen the Masonic emblem on Fry's coat label and carefully examined his Masonic and Knights of Pythias credentials. Add to this that the *Fellowship Forum*, the new Masonic weekly established in Washington, D. C., nearly two years ago, is an enthusiastic champion

of the Ku Klux Klan. How, in the face of these facts, are we to explain the "apostasy" of individual Masons like Mr. Fry, and the protests several prominent Masons, *e.g.*, Albert Spear, Grand Master of the Grand Lodge of Maine (*Fellowship Forum*, Vol. II, No. 27, p. 1), are reported to have published against the Klan and its work?

A Tribute to An Editor

The *Manchester Guardian* (week-ly ed., Vol. VIII, No. 18, p. 352) says of Mr. Massingham, who recently resigned the editorship of the *English Nation*: "It is possible to admire without always agreeing, and the last thing perhaps which Mr. Massingham expected or desired was an easy acquiescence. His function was to stimulate, to arrest, to put in words hot from the heart what he conceived to be the vital elements in a situation. And if in his ardor he sometimes appeared to overstate a case, to be too unsparing in condemnation, too overburdened with the wrongs of the world and the follies and iniquities of politicians, what a whole-

some tonic that was to slipshod thinking and easy-going acquiescence in wrong. It is there that we shall miss him—all of us,—for it is given to few to feel and to think at such a heat as he, and with all that to be so catholic, so wide in interest, so apt in phrase, to combine so much of the scholar and the humanist with the trained insight of the student and critic of public affairs."

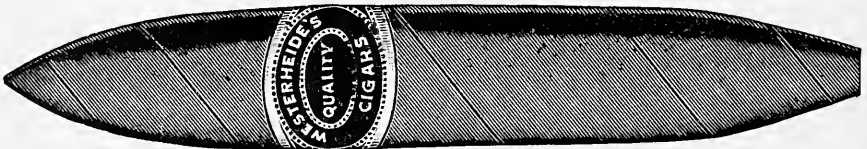
Truly a wonderful tribute, the highest perhaps that can be paid to any editor. It must make every one of us feel like doing his best to emulate the noble example set by Mr. Massingham.

A Striking Parallel

At the first discovery of wireless telegraphy, those who were students in the philosophy of religion received with delight this astonishing parallel of the action of the Holy Spirit. In the physical world a physical receiver was needed; in the spiritual world of our inquiry a spiritual receiver was needed; our spirit must be attuned to receive the divine message of the Spirit. We have ever since noted with deep interest the

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spiritual meaning in the words "He that hath ears to hear, let him hear."

The most recent developments have added to this striking parallelism of the physical and the spiritual. Distance has been practically annihilated in the physical atmosphere, both for giving forth and for receiving. Perhaps the laws of the universe are universal for the physical and the spiritual alike. Distance is annihilated in the spiritual ether both for giving forth and for receiving. Our spirits soar up freely to the supreme ruler, with grateful yearning, with frank and full communing. Our souls are attuned to the divine note. The revealing discoveries of the students of physical science have enabled us to receive with completer confidence the blessings of the divine messages which come pulsing through the spiritual ether. L. T.

An ingenious proposal was lately put forward by Franklin D. Roosevelt, Democratic candidate for vice-president in 1920. He wants Congress to enact a law which would enable the people to express a verdict on important questions of public policy as they cast their ballots in national elections. Such referenda would not be binding, but would advise the government of the country's state of mind and would supposedly exert a considerable moral pressure. The difficulty would be to make sure that the country had access to the facts on both sides, and that the questions as printed on the ballots were worded fairly. This objection, while serious, is not fatal, however; and is partially discounted by the fact that the decisions made, while they would have the moral force of a command, would not necessarily need be translated into immediate action. On the whole, this is an experiment which seems worth making.

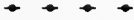
Notes and Gleanings

We are indebted to *Le Naturaliste Canadien* of Quebec (Vol. XLIX, No. 10, p. 239) for the following generous notice: "THE FORTNIGHTLY REVIEW . . . est entrée, au mois de janvier, dans sa trentième année, tout comme le *Naturaliste Canadien* commençait aussi sa trentième année — de la seconde série publiée sous notre direction. Avec talent, avec courage, avec un sincère amour de l'Eglise, notre confrère n'a pas cessé depuis trente ans de soutenir les meilleurs intérêts catholiques aux États-Unis. Nous lui souhaitons de continuer longtemps encore sa brillante et utile carrière. — A nos lecteurs qui entendent l'anglais, nous conseillons de s'assurer la joie de lire, deux fois par mois, ces 24 pages qui rappellent, à plusieurs points de vue, l'ancienne *Vérité* de feu J.-P. Tardivel."

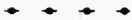
Commenting on certain data supplied by graduates of Mt. Holyoke College, a writer in the *Central-Blatt and Social Justice* (Vol. XVI, No. 1) asks a few pertinent questions, to wit: "Might it not be desirable to ascertain what influence the Catholic woman's college has on the marriage-tendency of its graduates? Should such a study be made, let there be an inquiry at the same time into the percentage of mixed marriages contracted by women of this category. Furthermore, Prussian statistics prove that mixed marriages promise fewer children than marriages between Catholics. What results would a study of these problems, undertaken in some center of Catholicity, show? Or would we prefer not to be enlightened?"

The Reverend Editor of the *True Voice* (Omaha, Neb., Vol. XXII, No. 18) notes "that an organized effort is being made to 'reform' the Knights of Columbus from within. At a meeting held in Detroit some time ago the cardinal points of this reform were indicated. These include a reduction in the expenses of the national offices, a

change in national officers, a rule forbidding salaried officers of the Knights to hold any political office, and a requirement that every applicant for Knighthood be a contributor to the support of his own parish church. We have nothing against any one of these points," comments Father Gannon, himself a member of the Order. "In fact, we believe their adoption would vastly benefit the Order as a whole. But we seriously doubt whether they can be made acceptable to the supreme convention of the Knights. Reforms are always difficult. In this case there are almost insuperable difficulties in the way." What are these difficulties and why are they insuperable? Surely the Order of the K. of C. is not yet beyond redemption!



The "Christadelphians" are an active sect which maintains that all Christendom (except themselves) has gone "astray from the truth"; that the Bible, understood in its plain, literal sense, is the sole standard of religious truth; that there are no immortal souls, "immortality" being destined to be of the body only, and to be bestowed (at the second coming of Christ) only on holders of the "true Gospel," *i. e.*, only on faithful Christadelphians, while everyone else dies "like the beasts"; and that the doctrines of hell, heaven, the Apostolic succession of the Catholic clergy, the Real Presence in the Blessed Sacrament, etc., are false. Mr. J. W. Poynter refutes these claims in a recent C. T. S. pamphlet, in which he shows that the theory of "Bible only," on which the claims of the Christadelphians rest, has no logical basis.



The Grand Master of New York, at the recent meeting of the Grand Lodge of Freemasons of that State, urged that definite action be taken towards organizing an international association of all legitimate Masonic jurisdictions of the world. The *Fellowship Forum*, a Masonic weekly published at Washington, D. C., says editorially (May 12, 1923, Vol. II, No. 47, p. 4) that "the

great majority of Masons in this country are not averse, probably, to any such amalgamation, but the Masonic sentiment shows a much livelier interest in a movement to establish a grand lodge of the United States," because it is advisable to unite in America first, before attempting an international union. When we compiled our "Study in American Freemasonry", sixteen years ago, American Freemasons repudiated all connection with the Masons of Continental Europe and asserted that their aims were fundamentally different from those of their brethren on the other side of the Atlantic. Today they no longer make a secret of the substantial identity of Masonry throughout the world, and soon we shall no doubt see them all united in an international grand lodge. That this will increase the danger to Church and State from Freemasonry needs no demonstration.



The St. Joseph's Society, which labors so zealously among the Negroes, has reached a point in its missionary career where its work is dreadfully handicapped through a lack of missionaries. The Epiphany Apostolic College must be moved farther North, where vocations are more numerous, and must be enlarged, otherwise the apostolate of these Fathers cannot be successful. The bishops of the South are asking for more Josephites. These requests cannot be granted unless the new college becomes a reality. Therefore a nation-wide fund is to be got together, ostensibly to honor the silver jubilee of old Epiphany's first class of graduates, but in reality to obtain enough money to start building operations in New York State. In a published appeal the Josephite Fathers are asking every loyal American Catholic to contribute one dollar towards the erection of their new college. The salvation of many souls depends upon it. Contributions may be forwarded to the V. Rev. Louis B. Pastorelli, St. Joseph's Seminary, Box 1111, Baltimore, Md.

BOOK REVIEWS

Virgil's Literary Biography

"Virgil's Biographia Litteraria," by Norman Wentworth De Witt, professor of Latin literature in Victoria College, Toronto, marks another step forward in the modern views about Virgil's life and the bearing on it of the minor poems attributed to him. Prof. De Witt accepts the authenticity of the *Culex*, *Civis*, *Actina*, *Moretum*, and the rest, and infers from them facts relating to Virgil the man, and to the development of his poetic genius. If the "style of the *Culex* is not characteristically Virgilian," it is not because Virgil was not the author, but because he had not yet found himself; we judge the poet by the poems, and not the poems by the poet. Professor De Witt holds that all the minor poems stand or fall together. Space forbids us to indicate more than one or two of the results which this reading of the minor poems and of the biographies of Virgil involves. Broadly, Virgil appears as the son not of a small farmer, but of a large estate owner; not as a student and poet alone, but as a politician and patriot, the first Augustan and a militant anti-Antonian; one also who had seen military service, whose subsequent ill-health was owing to military hardships. The minor poems and the Eclogues are packed with passages of personal significance; their number, under Dr. De Witt's guidance, is surprising. We arrive at a portrait of Virgil far more detailed than would have been believed possible a few years ago. How it will be received, remains to be seen, for it pushes modern tendencies to their extreme conclusion.

Literary Briefs

—"The Cross and the Prayer," a two-page leaflet, published by the Harry Wilson Magazine Agency, Los Angeles, Cal., is an adaptation of St. Ignatius' third method of prayer. It will prove valuable in the hands of the faithful at times of retreats and missions or special instructions on the art of praying.

—We welcome the current "Seminarists' Symposium" (Beatty, Penn.), and heartily congratulate its editors, theological students of St. Vincent's Seminary. This year book bears testimony of the scholarly training imparted at St. Vincent's. The reviewer enjoyed especially: "The Reflex of Faith," "The Art Critic," and "Ecclesiastical Architecture," though all the essays are of a high order. The wide range of subjects is remarkable.

—Col. P. H. Callahan, K.S.G., President of the Louisville Varnish Co., Louisville, Ky., as our readers know, is a staunch champion of distributive justice. That he practices what he preaches is made evident by a lecture delivered by him to the faculty and students of the School of Sociology, Fordham University, New York City. It has been printed as a leaflet and should receive a wide circulation among those whom it will benefit the most, namely, Catholic employers.

—In the *Revue Benedictine* (1922, p. 119, n.) Dom Germain Morin, O.S.B., announces that the long expected critical edition of the "Regula Monachorum" of St. Benedict, by Dr. H. Plenkers in the "Corpus Scriptorum Ecclesiasticorum Latinorum" (University of Vienna) is nearly ready, and that it will offer, not so much a reconstruction of the text, as a history of the changes to which it was subjected in the course of centuries before the invention of printing. Meanwhile Dom Benno Linderbauer, O. S. B., has edited the traditional version of the "Regula" with a valuable philological commentary ("S. Benedicti Regula Monachorum. Herausgegeben und philologisch erklärt"; Verlag des Benediktinerstiftes Metten, Austria; 440 pp. large 8vo). This commentary is intended mainly (1) for the members of the Order of St. Benedict and (2) for students of Latin as spoken in the transition period from antiquity to the Middle Ages. The scholarly work will prove indispensable to both classes of students.

—The "*Summa Theologica*" of Alexander of Hales, who, together with Bl. Albertus Magnus, St. Thomas, and St. Bonaventure, was one of the four great theologians of the thirteenth century, is soon to leave the press, just about three hundred years after the last edition, that of Cologne, in 1622. The preparation of the edition has required immense labor, over 200 manuscript volumes of the author being unearthed and studied in the effort to get out a correct text. A final volume of the present edition will treat of the life, writings, and sources of the author. In view of the difficulties that had and have to be met on account of economic conditions, the reverend editors are asking encouragement in the form of advance orders. Address Collegio di S. Bonaventura, Quarracchi, Firenze, Italy.

—Vol. II, L to Z, concludes the supplement to "Herders Konversations-Lexikon." The two supplementary volumes can be purchased separately under the significant title, "Herders Zeitlexikon." They truly constitute "a cyclopedia of our time," dealing as they do with the more important events in Church and State that have happened during the last decade, which was a period of tremendous events and changes. This volume, like its ten predecessors, is richly illustrated with maps, charts, photographs and cuts of every description. The accuracy of

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The Wild Birds of Killeevy. A Novel, by Rosa Mulholland.

One of the most pathetic tales of Irish life; a restful book for a restless age.

The Key to the World’s Progress. By Charles S. Devas.

An interesting and instructive account of the historical significance of the Catholic Church. The object is to show that for the explanation of world-history we must first have the true theory of the Christian Church and her life through the centuries.

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"Herders Konversations-Lexikon" is almost proverbial, and in going over the pages of this second supplementary volume we have detected only one slight error, namely, the statement, on p. 1123, that Henry Ford, the automobile manufacturer, "became a Catholic in 1922." No one who possesses the principal work should neglect to purchase this supplement, and those who have not the "Konversations-Lexikon" itself, will find the two volumes of the "Zeitlexikon" extremely useful. (B. Herder Book Co.).

—A tiny pamphlet entitled "A Talk on Co-Operation," by Father Cyriacus Mattam, has not to do with the economic aspect of this question, but rather treats of co-operation with our Catholic missionaries. For this it is all the more welcome. We American Catholics, especially, should do more co-operating with missionaries and mission work. They need our help, especially now that the great source of European mission work has been cut off.

—In a review of George Santayana's "Little Essays", contributed by Professor William L. Phelps to the New York *Times Book Review*, he remarks that Mr. Santayana, whose mother was an American, was brought up in Madrid "a devout Catholic", and graduated from Harvard in 1886, where his faith, we infer, suffered a complete eclipse. "If I believed in materialism," says Dr. Phelps, "which Mr. Santayana does at bottom, if I thought all religion a fable, and the individual consciousness extinguished in death—then I would not talk about religion or about immortality. I would not waste my time on such dreams." But Mr. Santayana is incessantly dwelling on those subjects. Perhaps his lost faith haunts him still. The philosophy of the "Little Essays" is false and anti-Christian.

—"Cecil, Marchioness of Lothian," a memoir written by the grand-daughter of the subject, is another unfolding of the great influences at work during the time of the Oxford movement in England. Cecil Chetwynd Talbot was a woman of splendid qualities, as evidenced by her bearing during the many years of trial and suffering which God sent her. Her life, as here told, is an excellent commentary on the condition of the Catholic Church in England during the 19th century, besides being an interestingly written account of a heroic woman, who became a convert to the Catholic Church at a time when the streams of divine grace seem to have flown so abundantly. (B. Herder Book Co.)

—Dr. Heinrich Finke, of the University of Freiburg i. B., has published the third and final volume of his "Acta Arragonensia," a collection of source materials for the history of civilization in Spain, Italy, France, and Germany. The first two volumes of this work were declared by Dr. Heigel at the International Congress of Historians at Ber-

lin, in 1908, to be the greatest enrichment of original source material for the history of the Middle Ages published in thirty years. Many authors have since worked with these materials without exhausting them. The third volume also contains much that is interesting and original, for instance, the text of the oldest extant holographic letter (Urban V to Pedro IV) from a pope. The author promises a further collection of similar materials drawn from the Spanish crown archives at Barcelona and dealing with the period from Jayme II to Ferdinand, as a preparation for the "Acta Concilii Constanctiensis." The "Acta Arragonensia" are published by the Verlagsbuchhandlung Dr. Walter Rothschild, Berlin-Grünwald, Erdenerstrasse 11.

New Books Received

Brief History of the Churches of the Diocese of St. Augustine, Florida. Part One. 24 pp. 8vo. St. Leo, Fla.: Abbey Press.

Psychoanalysis. By Charles Bruehl, Ph.D. 23 pp. 16mo. New York: The Paulist Press. 5 cts.; \$3.50 per 100; \$30 per 1,000. (Wrapper).

Reason and Religion. By Rev. R. Lummer, C.P. 36 pp. 16mo. New York: The Paulist Press. 5 cts.; \$3.50 per 100; \$30 per 1,000. (Wrapper).

The Solar Emphyrean; or Cosmos and the Mysteries Expounded. By John M. Russell. xiv & 310 pp. 8vo. For sale by the author, John M. Russell, Palmer, Ia. \$3.

Thirteen Articles on Freemasonry. By Ernest R. Hull, S.J., Editor of the Examiner. [Revised and Enlarged Edition.] xii & 144 pp. 16mo. Bombay, India: Examiner Press.

Saint Gabriel, Passionist. By Father Camillus, C.P. With Preface by H. E. William Cardinal O'Connell, Archbishop of Boston. ix & 278 pp. 12mo. New York: P. J. Kenedy & Sons. \$1.60 postpaid.

Soteriology. A Dogmatic Treatise on the Redemption. By the Rt. Rev. Msgr. Joseph Pohle, D.D., Ph.D. Adapted and edited by Arthur Preuss. Fourth Revised Edition. 8vo. iv & 171 pages. B. Herder Book Co. \$1.25 net.

The Poor Souls in Purgatory. A Homiletic Treatise, with Some Specimen Sermons, by the Rt. Rev. P. W. v. Keppler, D.D., Bishop of Rottenburg. Adapted into English by the Rev. Stephen Landolt. Edited by Arthur Preuss. 203 pp. 12mo. \$1.50 net.

Pious Union Service in Honor of St. Anthony of Padua. Chiefly from Holy Writ and Liturgy. Suitable for the Novena and Festival of St. Anthony, June 4—13, for Tuesdays and Other Occasions. Printed on card-board. 4 pp. 8vo. San Francisco, Cal.: 133 Golden Gate Ave. 10 cts.; \$6.50 per 100.

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The Fortnightly Review

VOL. XXX, NO. 13

ST. LOUIS, MISSOURI

July 1, 1923

A Catholic's Onslaught on Capitalism

II (Conclusion)

The Baldusian system, which occupies one half the author's space, is based on the potential saving and investing ability of the present wage-earning group, particularly of those who are already organized in trade unions. Mr. Baldus has some very eloquent figures to show what this group could do, either in buying some of the existing industries, or entering into competition with those who refuse to sell out. The new régime would, of course, administer these properties so that not only they, but the general public would benefit, especially through lower prices. Wages would rise to a point possible to maintain a reasonable standard of living, and prices would be lowered, so that the increase in wages would be absolute, and not, as now, merely nominal.

It is not quite clear to the present writer that the New Order will have within itself the power to break the strangle-hold of the Established Order. Let us suppose, for the sake of discussion, that (1) the non-investing group can be organized and persuaded to pool their savings; (2) that sufficient managerial and executive ability can be found among them to administer these investments for the general good, and (3) that this relatively small group (for small it will be, to begin with at least) will be as immune to the

siren call of private profit as will be necessary to make this New Order distinct from the old.

We are admitting much, perhaps too much. But not to confuse the discussion unduly, we will be generous. A Baldusian group appears on the scene, then, ready for business. (We are not expecting the impossible, that more than just a start can be made in any one line of industry. We know that it will take decades to bring about a general transformation.) It undertakes to compete in the manufacture of some essential food-product like flour, so that the lowering of prices will be direct and immediately noticeable. Let us suppose, too, that the group consists of very efficient businessmen and tradesmen, who thoroughly understand the organizing and conducting of a business and the technique of milling. Let us even suppose that they have competed successfully and show marked economics, owing to better organization morale and *esprit de corps*. But they must have raw materials. Would it not be true, has it not been true, that whatever economics are effected in the manufacturing processes, are immediately devoured by the monopolizers of raw materials, the economic land-lords?

Does the Baldusian group propose to buy up the raw materials? Would this not necessarily be the

first step? And if so, is it possible, financially and otherwise? Is it necessary? Suppose that the privileges of the land-lords were so heavily taxed that they became unprofitable,—would not the ensuing free competition in raw materials open the market to competitive manufacturing operations and thus lower costs? It would seem *then* the Baldusian group could make real headway.

Or, let us suppose that the New Order has established itself successfully in a small way in a limited field. The higher wages, the better working conditions have resulted in a decided influx of workers. The consequent crowding has run real-estate values up considerably,—let us say, in this instance, *reasonably*, owing to the free play of the law of supply and demand. Ground and building costs increase, and with them rents, living costs, etc. Not so long ago a rumor went out that Mr. Ford was to begin operations in a certain district. Immediately, and before actual operations were started, prices began to soar. Rents, real estate, and living costs sky-rocketed. What of the monster of Unearned Increment in the Baldusian system? It does not appear clearly from the work before us, how an organization of non-investors, formed into a group of investors, as described, will deal with this evil, or with its twin brother, Inflation. Is it not possible to tax unearned increment out of existence and make it redound to the benefit of society at large, rather than of a few individuals, our economic land-lords, as at present? Our modern cities are built on unearned increment, and the latter in turn on the

wages of Mr. Baldus' non-investing group. What of it in the New Order?

The author clearly recognizes these evils, as is apparent from his pages. He may have in mind a method by which the New Order will be able to cope with them. But to the present reviewer it is not clear how this is to be done.

The author has not forgotten the farmers. He clearly senses their difficulties. But, again, how are these to be obviated? Here, too, the twin evils of Unearned Increment and Inflation must be met and subdued.

"The New Capitalism" is a noteworthy book. Mr. Baldus has pointed out a new and better way towards economic reform than that prevailing in the Catholic group at present. Whatever may be construed as criticism in this review should not only not deter, but rather inspire a wide reading of this volume, and effective action. The present writer believes that the organization of the non-investing public will necessitate a further analysis of our fundamental economic evils along the lines mapped out by Mr. Baldus in his "New Capitalism."

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CLERGYMEN'S MANUSCRIPT

A Bishop's Warning to the Knights of Columbus

[Extracts from a Sermon Delivered by the Rt. Rev. M. J. Gallagher, Bishop of Detroit, in a Sermon at Detroit Assembly's Communion Mass in his Cathedral, May 13, 1923]

It is the duty of the Knights of Columbus to do something for the country, to help preserve the principles that protect the people of the United States and at the same time protect our Church. Selfishness never wins. Such selfishness in a Catholic organization paralyzes the Church for greater work. We must not only proclaim ourselves patriotic, but we must do actual work.

We have in this country the greatest form of government—one that provides the maximum of liberty (not of license) and at the same time protects the rights of property and of religion. Once this form of government is destroyed, we shall have no protection for our churches, for our clergy, for our very religion itself.

Now certain dangers are manifesting themselves in the Knights of Columbus. They are the dangers which have spelled the downfall of many, many Catholic organizations in the past. The majority of members seem to be satisfied to follow their leaders; they do not desire to engage in controversy and they accept the word and the leadership of others.

Unfortunately, in the past and in the present, many of these leaders have set themselves up from selfish motives—for the emoluments of office, for the advertising of their business or profession.

Everywhere I go, over the whole country, priests and bishops tell me of the growing spirit of anti-clericalism within the

ranks of some of the Councils of the Knights of Columbus. This is the same spirit that was predominant in France, and we all know the results there. There is a persistent tendency to criticize the pastors, to find fault with their conduct of parish affairs. . . .

That is why, in appointing chaplains of the various Councils in Michigan, I specifically directed that the judgment of the chaplain was final in all matters of faith and morals, with appeal only to the bishop and not to the lay body.

There is being spread in the Knights of Columbus the false doctrine that "this is an organization of Catholics, not a Catholic organization," and that, therefore, the Church authorities have nothing to say in the conduct of its affairs. It would be like setting up "an organization of Americans, not an American organization," and serving notice on the courts and other governmental institutions that the members of the organization would not recognize their authority in the future.

It is the duty of the chaplain, of the bishop, to point out the dangers to the Church that may exist in such organizations. It is the duty of the clergy to warn Catholics against following false leaders, against accepting false teachings. We could not permit Catholics to gain immunity from Church authority by joining such organizations and then attempting to undermine that authority.

A few years ago, the Holy Father abolished the Sillon, a Catholic organization in France, be-

cause the same spirit existed in the Sillon as is now revealing itself among some of the officers of the Knights of Columbus. And the Sillon was a Catholic political organization, and such an organization was necessary in France to protect the rights of Catholics. Yet the Holy Father dissolved it because of its drifting into an attitude that questioned the authority of the Church.

Many of the archbishops and bishops in the United States have expressed the fear that, unless the Knights of Columbus are officered by thorough Catholics, they would in time become a menace to the Church and to America. . . .

In the life of every organization it is necessary to have a revival of the ideals and the principles that prompted its founding. Such a revival, in the form of a reconstruction programme, is under way in the Knights of Columbus.

Ask any of the priests who were members of the Knights of

Columbus pilgrimage to Metz after the war,—ask them how they were treated by the supreme officers of the Knights of Columbus who arranged and conducted that trip. They will tell you they were treated contemptuously. They will tell you that, as priests of God, they received very little consideration from those supreme officers.

These ambitious office-seekers are determined to hold onto their places, disregarding the rights of Church and State. They are actuated by selfish motives, not by the interests of the Order, the Church or the State. Able to avoid the vicissitudes of political elections, such as we have in the United States, these men hold the greatest sinecures in the country. They seem to have a closed corporation, with a gentlemen's agreement to defend one another at all costs, whether right or wrong, and thereby go on, year after year, commanding enormous salaries.

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We Catholics do not approve of such methods. In the efforts to perpetuate their tenure of office, these men do not hesitate to attack the rights of Church or State, as witness the attack on the Supreme Court of Massachusetts (in the Pelletier case), charging, without just cause, that religious bigotry had actuated the finding of the court—when two of the judges who rendered the unanimous decision were Fourth Degree Knights of Columbus. In trying to hide behind the skirts of Mother Church, they got all other Catholics into trouble. In the arrogance of power, they are intoxicated with the glory they consider theirs.

There was the flagrant case in New England. A prominent official of the Knights of Columbus had not been to the Sacraments in nearly twenty years, but he was kept in office in spite of the protest of the Church authorities.

In Steubenville, Ohio, the supreme officers permitted the chartering of a new council, — a second council in that town, over the protest of priests and bishops that fifty per cent of the members of the new council were not practical Catholics. Power, glory, and high salaries are motives which have made these officers use the Knights of Columbus for their own selfish interests.

Then we have the Detroit situation. When all was harmonious and peaceful in Detroit Council, an outsider hurled the apple of discord and tried to divide our ranks that had marched forward so unitedly against the enemy in the last school campaign. The supreme officers prostituted the powers of their offices in behalf

of a couple of only half-Catholics, to split Detroit Council and to get votes to keep themselves in office. This, too, was done, not in the interest of the Knights of Columbus or the Catholic Church.

This is the reason I opposed a new Council in Detroit, and I, as Bishop of Detroit, have the right to have something to say about who shall be the leaders of the people entrusted to my care. No outside body of laymen has any right to attempt to interfere with or to override the Bishop of this Diocese in such matters. The pretended “undisclosed private reason” ascribed to the Bishop of Detroit in opposing the granting of a charter to a new Council, was perfectly evident. I asked the men who interviewed me on the matter, to delay for six months. I hoped that the coming elections, within that period, would result in placing thoroughly Catholic men at the head of the organization, and that it would be time enough then to consider the formation of new branches in Detroit under thoroughly Catholic auspices.

The other day, these supreme officers were holding a meeting in Washington. I sent my chancellor (Father Doyle) to protest against any body of laymen presuming to place bishop-baiters at the head of any section of Catholics of Detroit. But I received as much consideration at the hands of the supreme officers, who are constantly boasting their loyalty to the Church, as Vicar-General Budkiewicz received from the revolutionary Cheka in Petrograd. One young man from Detroit arose and with an effort to be oratorical, boldly stated: “Take

the mitre from the Bishop's head, the mantle from his shoulders, and let him stand here before this Board as a Knight of Columbus."

Any such utterance as that is anti-Catholic. Any such utterance is heresy. The man who would make such an utterance does not know his religion. He does not know that a special canon of the Church provides that before any organization can establish itself in a Catholic diocese and set itself up as a Catholic organization it must have the approval of the bishop of the diocese. The men who follow such leaders as he, are following false leaders.

Not one of the supreme officers rebuked this outburst of anti-clerical spirit, but they proceeded to set their seal of approval on it by voting almost unanimously against the Bishop, the only two dissenting votes being cast by Mulligan, of Connecticut, and Rice, of Georgia.

As Bishop of Detroit, I ask the Knights of Columbus of this Diocese to cling to that spirit of loyalty and co-operation—of instant co-operation—that is required of a Catholic organization, and which, heretofore, has been given unstintingly in this city and state by the Knights of Columbus and their leaders.

A Proposed National Masonic Programme

The Advisory Board of the Masonic Clubs of the District of Columbia, which is composed of three representatives from each of the 22 clubs in the District, presented to the annual convention of the National League of Masonic clubs at Boston last month a plan for the location of a na-

tional Masonic organization at the capital of the nation, to further the interests of Masons and of Masonry.

The plan calls for the raising and expenditure, during the first year, of \$75,000, most of which is to be "spent in organization work and getting ready for the work beyond." This amount will be raised by assessing every member of every Masonic club in America 25 cents. There are approximately 300,000 club members.

The (Masonic) *Fellowship Forum* (Washington, D. C., June 2, 1923, Vol. II, No. 50, p. 1) printed the following "Resumé of Resolu-

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tions Outlining the Proposed Masonic Organization”:

1. A national headquarters to be located in Washington, with a paid force to be supported by a 25-cent card due for every member of the clubs forming the Association of Masonic Clubs of the United States.

2. That there be operated by the national headquarters a national Masonic employment agency, which, by keeping track of the needs of the various professions in every locality in the United States, may be enabled to direct Masons out of employment where they can obtain the same, and by assuring the proper character of workmen to build up throughout the nation a feeling that Masons are always dependable, no matter on what work employed, and thus enable every brother to be given work, once he is out of the same.

3. That the National League of Masonic Clubs oppose the appointment or election to any school board of any person whose religious, personal, or political ideas are opposed to the public-school system of the United States. Also, that none be employed as teachers in the public schools excepting those who are graduated from the public schools or from private schools whose courses are taught in conformity with the school laws of some state, territory, or the District of Columbia and are subject to inspection and supervision by the state school authorities.

4. That the Masonic clubs support the principles of the Oregon school law, which requires every child between the ages of 8 and 16 to attend the public schools, unless earlier graduated therefrom,

or receive instruction in conformity with and under the inspection and supervision of the public-school officials.

5. That the national headquarters of the National League of Masonic Clubs carry on a campaign to furnish Masons throughout the United States material for combating any movement to overthrow our present form of government.

6. That the Masonic clubs carry on an active campaign to support Boy and Girl Scout movements, the DeMolay, Builders, and all other juvenile Masonic orders throughout the nation as one of the greatest forces for developing a love of liberty, initiative, and proper regard for law in the youth of the country.

7. That the Masonic clubs stand for and actively push the adoption of laws throughout the United States to tax all property of whatever nature, except that which belongs to the United States, a State, or lesser political division of a State, except churches and the land they stand on, land for housing and maintaining indigent orphans, and church burial grounds, where no profit is made.

Birds

By CHARLES J. QUIRK, S.J.

They are so free:
 These scions of Nature's liberty.
 Nor do they know
 Like us, alas, sin and life's woe.

They only live
 Their hearts' sweet song to give
 In God's great praise,
 Contented with life's few short days.

And we, ah, we,
 Heirs to a vaster legacy,
 Often forget
 Life comes after life's last sunset.

Concerning a Theological Text-Book

By the Rev. Bernard J. Otten, S. J., St. Louis University

The FORTNIGHTLY REVIEW of June 1 reproduced a criticism of my book, "De Verbo Incarnato," from the *Month*. But was it quite fair to reprint it without comment? And was it quite fair to leave out the opening paragraph, which runs as follows: "This is an excellent book of its kind. The matters to be treated are clearly mapped out and clearly dealt with; it is easy to follow the argument in the serviceable Latin style employed by the author. No small part of the praise, indeed, must go to the Loyola University Press, for the printing is skilfully executed; the arrangement of the paragraphs and variation of the founts of type are admirable, and show an intelligent co-operation between the author and the printers."

This is indeed not unqualified praise, but at least it enables the reader to put a more favorable construction upon what follows. And why print the rest without comment? Out of a dozen or more reviews that have come to my notice, this is the only one that is at all unfavorable. Why of all others pitch onto this? You will perhaps say that it was the one that suited your purpose. Well and good; but might you not have tried to verify the justice of its strictures? The reviewer not only failed to give due consideration to the purpose for which the book was written, but also brings forward the flimsiest of reasons for the strictures he saw fit to make, as a reference to the book will readily convince you. Thus he says: "We find the proof of the Divinity of Christ, for example, a

little weak, and have no great difficulty in imagining what the critics would have to say in answer." Well, go through the seven theses in which I develop that argument, and if after that you can truly say that you "find the proof of the Divinity of Christ a little weak," it is quite likely that you are doomed to go through life without ever succeeding in finding "a proof of the Divinity of Christ" that you would care to call "strong."

He proceeds: "Indeed, the Fourth Gospel is used to turn an awkward corner in a proof supposed to be confined to the Synoptic Gospels (p. 26)." Now if you turn to the place indicated, you will find that instead of trying to "turn an awkward corner," I simply call attention to the fact that the Jews were aware of Christ's claim to be truly the Son of God, not only from what St.

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John says on the subject, but also from what is found in the Synoptic Gospels.

Again, we may "have no great difficulty in imagining what the critics would have to say in answer"; but would my critic have great difficulty in imagining what they would say in answer to any "proof of the Divinity of Christ" that has ever been advanced by a believing Christian? The question is not "what the critics would say," but what is the force of the argument as it stands.

The reviewer also finds that "little is said of the Atonement except as an act of vicarious satisfaction, a view true enough in itself, but quite inadequate unless supplemented by the doctrine of our solidarity with Christ." True, if you read only the one thesis on vicarious satisfaction, but if you will go through what is said about Christ's mediation, priesthood and sacrifice, and take in the full value of the texts cited, you will find therein all the "solidarity" that can be gathered from St. Paul or any other sacred writer. Christ is indeed "*novissimus Adam*," and as such He is the moral head of our race redeemed by His passion and death; but His moral headship is not precisely the same as was that of the first Adam. Our justification through Christ is only mediate, whereas our fall in Adam was immediate. Christ satisfied and atoned for our sins as the representative of our fallen race, and in so far we may call His atonement our own; but we become fully incorporated in Him only by individually making the grace of His redemption our own, by using the means which He has provided for that purpose. On the other hand, when the first Adam

sinned, that sin, without any further action of ours, became our very own (*unicuique proprium*).

Lastly, as regards the text-book question. Anyone who has been teaching philosophy or theology for over twenty years, as I have done, will realize at once that a book like the "*Mysterium Fidei*" of de la Taille, of which this reviewer makes so much, is wholly unsuited for the classroom. It is an excellent book to have on one's desk for reference, or to use for private studies; but to make use of it as a text in daily class work is out of the question. No one is more desirous and anxious even than I am, that a body of experts should treat the whole of theology after that fashion; yet even if this were done, there is not a seminary or scholasticate anywhere that would introduce such a series as text-books. Simply because it cannot be done. Not only would the cost of these books be prohibitive, but the only way of handling the voluminous matter would be by way of synopsis, and then we would be back at our text-books.

The reviewer suggests "that the multiplication of text-books has done more to hinder than to help solid progress in theology." If so, it is not because of the "multiplication of text-books" as such, but rather because of the kind of text-books that were multiplied, and because of the hurtful use that was made of them. A text-book that is nothing more than a superficial synopsis of the most salient points of theology, and the equally superficial study of it by those in whose hands it is placed, must indeed prove a hindrance rather than a help "to solid progress in theology." But if on the other hand it is sufficiently thorough,

solid, orderly, clear, suggestive, provocative of further and deeper reading; and if, moreover, it is used by real students, who are ambitious to learn all there is to know about theology, I am inclined to think that the "multiplication of text-books" may well be considered to be a help rather than a hindrance. For although they cover pretty much the same matter, nevertheless they present it from different points of view, and in the aggregate keep pace with whatever development there is in the sacred science of theology.

Furthermore, each different country has its own needs and preferences; not so much as regards the matter to be dealt with in theology, but rather as to what concerns the method of treatment. What suits the Spaniard, or the Italian, or the German, may not suit us Americans. Now it seems to me that here in America we have no cause to complain of "the multiplication of text-books" in theology. Even my reviewer has "much pleasure in welcoming a scholastic text-book of dogmatic theology from the New World."

I am perfectly aware that my book has many imperfections and shortcomings, which might well be criticised; nevertheless meanwhile it is giving supreme satisfaction in the classroom, both to students and professors alike. They find it clear, orderly, solid, always to the point, and sufficiently comprehensive to satisfy all their needs. They even say that it is by all odds the best text-book they have ever studied; and some of them have studied not a few. Why, then, find fault with poor little me for having written and published it?

Revising the "Book of Common Prayer."

A few months ago the Anglican episcopate assembled to consider in public session the proposed revision of the Prayer Book. Guarded as the language of the principal speakers was, it was clear that opinion was deeply divided. The shadow of the "Anglo-Catholic" movement rested heavily over the gathering. But, as the *Catholic Gazette* points out (Vol. VI, No. 5), the "Anglo-Catholic" movement, strong and aggressive on the clerical side, lacks proportionate strength among the laity. The House of Bishops is aware of the fact that, though Albert Hall in London and many other halls through England may be crowded with enthusiastic supporters of the movement, the great bulk of Anglican lay folk are either irritated or puzzled by the behavior of those whom they call "Romanizers." Ordinary people know—or, more correctly, *think* that they know—what the Catholic religion is, and what the Protestant; but they cannot understand the newly manufactured amalgam, produced by casting away the distinctive doctrines of Protestantism, and adopting the system of Rome almost in its entirety, save as regards the position and prerogatives of the Pope.

We may yet see great issues over the revision of the Book of Common Prayer. That monumental compilation is an umbrella under which at present many diverse sections of opinion find shelter. It leaks abominably, and must needs be patched, but in the process it is more than likely that its utter inadequacy will become manifest.

About Stigmatization

By Peter J. Latz, M. D., Republic Building, Chicago, Ill.

[The subjoined article is of special interest because it comes from the pen of an American Catholic physician who has devoted much thought and study to the phenomenon of stigmatization, and has but lately visited Padre Pio Pietrelcina, the stigmatized Capuchin friar of Foggia (cfr. FORTNIGHTLY REVIEW, Vol. XXVII, No. 15, p. 230; No. 19, p. 297; Vol. XXIX, No. 18, p. 346). The stigmata in this case are real, of darkish brown color. Those on the inner side of the hands are growths resembling the head of a nail, surrounded by a red ring, out of which a little blood continually oozes. Padre Pio enjoys the reputation of a very pious man, and there are many stories, which seem to be well substantiated, of ecstasies experienced by him and even of miracles wrought through his intercession. Unfortunately, Dr. Latz was not permitted to make a scientific examination of the wounds; but he has lately received word from Rome that on his next visit the necessary permission will be granted.—Ed.]

The problem of stigmatization is again arousing considerable interest, and with good reason, for according to the materialistic conception of the universe, it is absolutely contrary to the present state of scientific research.

Some endeavor to explain the stigmata as the result of auto-suggestion or "psychic reflexes."

Those who believe in auto-suggestion regard stigmatization as the product of a strong desire, or of the will raised to its highest potency. The stigmatized person is supposed to produce the wounds from within, by concentrating his thoughts and his will, indeed his whole being, upon the spots in his hands, feet, and side where they appear. But this hypothesis has long ago been disproved by the observation that many, if not all stigmatized persons neither sought nor desired the wounds, nay, did not even as-

sent to them, nor had any knowledge of the process by which they were caused. Auto-suggestion is impossible when the subject remains passive.

As regards the so-called psychic reflexes—it does sometimes happen that sentimental and nervous persons, when they see serious injuries in others, immediately feel pain in the corresponding parts of their bodies. The same process is believed to take place, in an exaggerated degree, in stigmatized persons. Truly, a bold assumption, for it is a far cry from a subjective perception or wish to an open wound, or five open wounds, in the flesh.

It cannot be denied that redness of the skin, inflammation, and blebs (vesicles, blisters) can be produced in nervous, and more particularly in hysterical persons by psychic means or by suggestion; but it would be temerarious to maintain that this fact is a sufficient basis for a natural explanation of the phenomena of stigmatization. It has never been proved, and it cannot be proved, that all stigmatized persons have been, or are, hysterical.

There have been physicians who dedicated half of their lives to the study of this problem, only to be forced to admit, in the end, that they were unable to explain the phenomena of stigmatization by natural means. All natural explanations so far attempted have not cleared up the mystery, for between the real stigmata and the experiments made by scientists there is a wide gap, which cannot be bridged over by suggestion or

the theory of "psychic reflexes."

Neither imagination, nor hypnotic influences, nor a hysterical disposition can account for these deep, open, perforated, bleeding wounds in mentally normal and morally unimpeachable persons like Padre Pio of Foggia.

That externally visible wounds may be produced by purely psychic influences, or by suggestion, is generally doubted. Even if it be admitted that wounds may be caused through hypnotic influences, perforated wounds, involving a destruction of tissue, and bleeding almost incessantly, must certainly be excluded, since neurological observation proves them to be a physical impossibility.

Either these perforated wounds with tissue destruction are inflicted deceitfully by the stigmatized persons themselves, or God works a miracle—there is no other alternative.

The Hearst Papers

The New York Sunday *American*, the biggest of the Hearst newspapers, has an "average net paid circulation" of 1,110,154 copies per Sunday. And this in spite of the fact that the Hearst management forbids the sale of the *American* in great sections of the State of New York, where other Hearst papers have the field. Furthermore, there is an average increase in circulation of 81,876 copies, every Sunday.

Even more appalling to advocates of decency in journalism, is the fact that all the Hearst papers in the U. S. (there are eight morning papers, ten evening papers, and thirteen Sunday papers) have a combined circulation of 6,252,774.

Commenting on these figures, the *Catholic World* (No. 698) says:

"We know of no more damaging indictment of the mentality and the sense of decency of the American people than the mere statement of those prodigious figures. We have no political axe to grind. We care nothing about Hearst's politics or his political ambitions. We are concerned with the mental and moral effect of his newspapers. We consider them to be the most powerful of all agencies actually at work in this nation, for the befouling of the imagination, the degradation of the intellect, the ruin of taste, and the lowering of the Christian standard of modesty. From time to time, with consummate hypocrisy, the editors throw in some moral reflection, in an editorial, and they occasionally persuade churchmen to contribute to their columns. They are sometimes on what we call the right side of public questions. But habitually and consistently, the Hearst papers are a nefarious influence."

The *Catholic World* does not comment on the fact, repeatedly adverted to in the F. R., that this "nefarious influence" in the press of the U. S. owes its spread largely to the patronage of Catholics. How does our confrère explain that astounding fact, and what means can he suggest for substituting clean papers for the Hearst journals in the Catholic homes of New York, Chicago, Los Angeles, and other cities?

—Where good thoughts germinate there is the growth of true greatness and goodness.

Why Profit-Sharing Need Not Fail

By Benedict Elder, Louisville, Ky.

The article, "Why Profit-Sharing Must Fail" (F. R. No. 11), has been noted with much interest. The present writer, however, would like to take exception to the "must" of "K." The implication that failure in profit-sharing schemes is inevitable, seems hardly warranted.

True, all such schemes that have for their main purpose the speeding up of production, the turning out of more work, keeping the daily wage down to the lowest minimum and lessening the dangers of effective protest against low wages and undesirable working conditions, will inevitably fail. When devised for such purposes, a profit-sharing plan is but another artifice to secure the advantages of capital ownership, against which the workers of the world are united in protest.

But where the main purpose of a profit-sharing plan is to divide the profits, where it is based on a recognition of the fact that the owners who spend the best portion of their lives in helping to build up or carry on a successful enterprise, are entitled as a matter of justice to share in the profits, where the current wages paid are kept as high and working conditions obtaining as good as in competing establishments that are operated on the old capitalist system, there appears no reason why profit-sharing must fail.

The view that profit-sharing must "fail because the employer is as much as his employees the slave of a system," seems open to refutation. The "system" to which the writer refers, and the

far-reaching influence of which the present writer does not minimize, has no decisive effect on a bona fide profit-sharing plan. The "system" does indeed largely determine the amount of the profits which are to be divided under the plan, but it has no bearing on the division of the profits. The "system" exerts a sharp influence in respect to current wages, the quantity of production, working conditions, and all other items which go to make up the expense of operation, and the profits are reduced or increased accordingly, but when all of these items are made to conform with the "system," the profits that remain over—remain, and may be distributed by the owners according to their own ideas of justice.

It is, of course, true, that where a profit-sharing plan does not have the full sympathy of the owners of the enterprise, who are not content actually to share their profits, it must fail, as it must also, where the workers are persuaded that the plan is introduced for the purpose of increasing the profits merely, with the portion going to the worker looked upon as a palliative or a stimulant; and in one of these causes—either the unwillingness of the owner actually to share his profits or the suspicion of the worker that the proposal to share profits is not bona fide—the present writer ventures to say is to be found the reason why profit-sharing has failed where it has failed.

There are instances, however,—at least one of which is known to this writer, and which has been

more than once mentioned in the F. R.,—where profit-sharing, so far from having failed, is producing most satisfactory results to both owners and workers, who really regard themselves as partners in the enterprise, since each class furnishes one of the two necessary factors to its operation and the human factor is given as much consideration as the capital factor.

This last is the heart of the thing.

The Truth About Our War With Spain

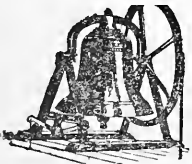
James F. Rhodes, in the latest volume of his *History of the United States*, which is devoted to "The McKinley and Roosevelt Administrations" (Macmillan), confirms the opinion we held since 1898, that the Spanish War was needless. Up to the thirty-first of March, 1898, he points out, McKinley's conduct of affairs was faultless. But then the President, of whom Mr. Roosevelt, as Mr. Rhodes reminds us, said that he had "no more backbone than a chocolate éclair," went over to the war party—and collapsed. "McKinley feared a rupture in his own party and on account of that fear had not the nerve and power to resist the pressure for war."

Mr. Rhodes only mildly brings out the perfunctoriness with which McKinley set forth in his message to the war-excited Congress that Spain the night before had yielded

to our demands and offered to end hostilities in Cuba for six months. Congress hardly took it in. The country never realized it. So a wickedly needless war was begun, the first effects of which were to condemn to death by our naval blockade thousands of the very people we were supposed to be crusading to help—the starving Cubans. "Thus," comments the *Nation*, "are men murdered by politicians with or without backbones like chocolate éclairs, but with the power to make war when they fear a personal disadvantage or a party split."

As to the Philippine adventure, Mr. Rhodes establishes the fact that after McKinley had pledged our national faith by saying that "forcible annexation . . . cannot be thought of; that, under our code of morality, would be criminal aggression," he did consent to that forcible aggression when we took the Philippines without their consent. The blood of many thousands of Filipino and American dead rests upon McKinley's head.

Banish all malignant and revengeful thoughts. A spirit of revenge is the very spirit of the devil; nothing makes a man more like him and nothing can be more opposed to the temper which Christianity was designed to promote. If your revenge be not satisfied, it will give you torment now; if it be, it will give you greater torment hereafter. The Christian precept in this case is: "Let not the sun go down upon your wrath."



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Away With Hatred

To the Editor:—

J. M. Sevenich of Milwaukee has a communication in F. R., June 1, headed "Americans as Haters." This is a terrible indictment and all true Americans should examine themselves on this point. Does not the Bible say that haters are murderers — and as such Heaven is closed to them? We boast of being a Christian nation. Is it Christian to hate? It is deplorable that this diabolical sentiment is nursed only too often in schools. The press, too, at times gloats in it. During the war, some Christian pulpits preferred to do the work of the Devil, who is the arch-hater, rather than preach the loving Gospel of Jesus Christ. If we desire to be a model nation, we must rid ourselves of that anti-Christian spirit. The pulpit, the press, the school and the home should make great efforts to remove that monster—hatred. Can pagans admire us if we hate one another?

(Rev.) RAYMOND VERNIMONT

Denton, Tex.

An English Hymnal and Prayer Book for German Parishes

To the Editor:—

The German language cannot be kept up indefinitely in the U. S., but we should try to preserve: (1) The spirit of devotion contained in our old German prayers and hymns; (2) The grand old hymn tunes of our "Kirchenlieder."

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By the publication of an up-to-date English version of the German hymns and prayers. A number of attempts have been made. But who is satisfied? About 20 years ago a parish in charge of German Jesuits felt the need of having an English prayer book and hymnal for its children. In 1910, a handy booklet of about 500 pages was printed (259 pages of prayers and devotion, 260 hymns). It is in use today in four parishes and has been tried out

thoroughly. A new edition of this booklet (St. Mary's Manual) is ready for the press. It embodies the experiences of the last 20 years and contains some valuable new features: (1) The hymns have been revised by expert English scholars; (2) The first stanza of every hymn is printed with notes; (3) A complete organ accompaniment for the hymns contained in St. Mary's Manual is to be published separately; (4) The prayer book now comprises such a large number of devotions, etc., that it meets all requirements; (5) Chants contained in the Manual (Vatican edition of the Gregorian Chant): (a) Missa de Angelis; (b) Missa de Beata Maria Virgine; (c) Vespers of the B. V. M.; (d) Burial Services and Requiem all in modern notation; (e) Various hymns—Pange Lingua, Tantum Ergo, O Salutaris, etc. A publisher has been found, so that the complete Manual can be put into the hands of the members of the parish for 80 cents. (Cloth bound, about 600 pages.)

Those who are interested in this undertaking (Rev. Pastors, Sisters, choir directors, etc.) are requested to communicate with

(Rev.) B. H. W.

c/o FORTNIGHTLY REVIEW.

AN OCTOGENARIAN AND HIS MIRROR

"In speculo consideravit se, et abiit, et statim oblitus est qualis fuerit."
(Epist. B. Jac. Ap., I 23-24).

Glancing into a common looking-glass we know

What manner of man we be. In the difference
Of faces Nature placed criteria, whence
We learn to know each other, whence al-
though

Rough-shod the years athwart our features
go;

We recognize our changing selves: and hence
The ruined mind is judged of them, all sense
Astray, who would be other men. We know
What manner of man we be, in the mystic
glass

That God's own Face in ours reveals; and
there

Have learnt what now we are, from what of
yore,

And what to be for aye. Yet fools, alas!
Our likeness we forget, nor tend we where
Aloft we have to mount, nor falls deplore.

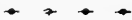
M. E. B.

Notes and Gleanings

We see from the London *Tablet* (No. 4331) that the Benedictines of Sol  smes, who had come to England during the persecution and, in 1908, established themselves at Quarr Abbey, near Ryde, on the Isle of Wright, where they erected a fine monastery, have returned to France, installed their library on its former shelves, and resumed their past traditions. Mindful, however, of a possible return to power of Anticlericalism, they have judged it prudent to leave an open door in their Isle of Wright home, and have left fifteen of the Fathers at Quarr Abbey, who continue to celebrate the liturgical offices in the choir, now much too large. In the event of a larger and more tolerant spirit continuing to rule in France, Quarr Abbey is to become an independent Benedictine foundation. All other reports, especially as to an agreement having been entered into between the French government and Solesmes, are quite unfounded.



With regard to the monks of Farnborough, whose name has been mentioned in connection with these events, and who are also sons of Solesmes, their position is entirely different. In 1895, the late Empress Eug  nie invited some monks of Solesmes to Farnborough, where she had built on her estate a church, to serve as a mausoleum containing the tombs of Napoleon III and the Prince Imperial. This monastery, which was later on raised to the dignity of an abbey, is well known to scholars by its work in connection with Christian archaeology and liturgy. The community is definitely settled at Farnborough, and the monks have no thought of leaving England.



A writer in the *Contemporary Review* points out that, though under the treaty of Versailles the armies of Germany, Hungary, and Bulgaria are smaller by 700,000 men than

they were before the World War, militarism has so grown in Europe that the total of the standing armies of all nations runs to 600,000 men more than in 1913. In other words, while Central Europe has been virtually disarmed, the other nations have increased their armed forces by some 1,300,000 men in excess of their pre-war rosters. In Europe to-day close to four and a half million men are under arms. This is certainly an expensive enrollment for a continent on which not a single nation is reasonably solvent. These figures hold up to derision the arguments of sentimental persons who point to the League of Nations and the League's World Court as instruments of peace.



The "Patagonian skull" of which we heard a good deal a few months ago, when it was boldly suggested that we had here evidence of human life a million years old, has had an inglorious end to its celebrity. This alleged skull was found a few miles from Santa Cruz in 1916 and was described as the skull of a human being contemporary with the tertiary age. Long descriptions of the million-year-old skull appeared in a number of papers, and the ingenious gentlemen who are so fond of "reconstructing" our remote ancestors invented imaginary pictures of what the owner of this particular skull looked like in life. It was labor wasted and

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fertile imagination thrown away; for we now read that a committee of experts which has submitted the skull to a critical examination, has declared that the alleged skull is a "curiously shaped stone," entirely devoid of any scientific interest.



James Ford Rhodes, the historian, declares that the Spanish-American war was "a needless war" and Woodrow Wilson describes our Mexican War as "a needless aggression." The treaty of Ghent, by making no reference to the grievances which led to our war with England in 1812, shows that that war was unnecessary, for British aggression on American commerce ceased automatically with the Napoleonic wars. Commenting on these indisputable historical facts, the *Catholic Citizen* (Vol. 53, No. 29) says that it is "a debatable question whether our entrance into the last great war might not have been avoided." The case of those who argue that it was avoidable, says our contemporary, "must begin with the discussion as to whether we might not have taken another line of policy early in 1915 as towards the new submarine warfare," which to-day is admitted to have been perfectly legitimate by all the nations concerned.



A paper by Fr. Bernard Duhr, S.J., in No. 8, Vol. 105, of the Jesuit *Stimmen der Zeit* gives a touching picture of the condition of the children of poor and middle-class families in Germany at the present time. Many of them cannot go to school because they have no shoes or clothes, and thousands are wasting away for lack of nourishing food. Fr. Duhr quotes a Rhenish review as saying that it would be well if superfluous gold and silver ornaments were sold by the churches for the benefit of the starving children, and adds: "There can be no doubt that the sick children whom the Church saves from dying, the hungry children whom she feeds, the naked children whom she clothes, and the freezing children whom she warms, are more precious to her than all her material treasures."

The Pulitzer prize for the best editorial article published in the American press in 1922, has been awarded to Will Allen White, of the *Emporia Gazette*. The article to which the prize was awarded contains an impassioned plea for free utterance, and though we can hardly approve of it as a whole, a portion of it has our cordial approval, especially in view of the tyranny exercised by the Wilson administration during the World War. "You say," writes Mr. White, "that freedom of utterance is not for a time of stress, and I reply with the sad truth that only in time of stress is freedom of utterance in danger; no one questions it in calm days, because it is not needed and the reverse is true also. Only when free utterance is suppressed is it needed, and when it is needed, it is most vital to justice. Peace is good, but if you are interested in peace through force and without free discussion, that is to say, free utterance decently and in order, your interest in justice is slight and peace without justice is tyranny, no matter how you may sugar-coat it with expediency."



Msgr. P. M. Baumgarten has published an important volume under the title, "Neue Kunde von alten Bibeln" (Rome, 1922), in which he demonstrates beyond doubt that the suppression of the Bible of Sixtus V and the Bull accompanying it, which has given rise to so much acrid discussion, was inspired, not by theological reasons, but by political considerations (regard for Spain and Venice) and, in part, by the dislike of certain prelates for the deceased pope. Dr. G. Hoberg, of the University of Freiburg, in a notice of Msgr. Baumgarten's book in the *Litarrarische Rundschau*, says: "Tolle, lege, mirare. Many views hitherto held by exegetes and church historians, concerning the Vulgate at the end of the sixteenth century will have to be changed."



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BOOK REVIEWS

St. Paul's Concept of "Hilasterion"

The "Catholic University of America New Testament Series" (doctoral dissertations) which already consisted of two valuable monographs by Mathis and Ohleyer (Temple's "The Boyhood Consciousness of Christ" is not worthy of mention beside these two scholarly productions), has recently been enriched by an investigation of "St. Paul's Concept of *Hilasterion* according to Rom. III, 25," by the Rev. Romuald A. Mollaun, O.F.M. The author examines the history of the term *hilasterion* and shows that while modern exegetes differ widely as to its exact literal interpretation, the Church Fathers furnish the key to its true meaning in the Epistle to the Romans. According to St. Paul, Christ sums up in Himself all of the numerous ideas for which *hilasterion* stands: "By faith we have the guarantee that Jesus was set forth by His Father to manifest His divinity and to become the place where, by His own blood, real expiation for sin was made and propitiation of a just God accomplished, thus effecting reconciliation between an offended God and sinful man." The work is a fine specimen of up-to-date Catholic exegetical research and honors both the author and the eminent professor (Dr. H. Schumacher) who inspired and aided him in its composition. There is an exhaustive bibliography, but no alphabetical index. (Washington, D. C.: Catholic University of America).

Literary Briefs

—"The Moral Danger of the City to the Youth of the Farm," by the Rev. M. V. Kelly, C.S.B., is an excellent pamphlet to place in the hands of the adolescent youths in country parishes. Father Kelly, though writing of conditions in Canada, has made his words of universal application. And well he knows the natural as well as the supernatural arguments that can be mustered for his subject.

—"Lieber Jesus komm zu mir!" is a booklet designed to prepare children for their first holy Communion. The author, Fr. A. Blomjous, O.S.Aug., manifestly knows children and understands the art of rousing in their minds pious thoughts and sentiments. This book need not be restricted to first Communion, but may be used all during childhood.

—A consignment of several hundred volumes, both scientific and belles-lettres, has

been sent from Iceland to Copenhagen, to form the nucleus of a library for Icelandic literature and Danish literature about Iceland. Amongst the many valuable works received is a complete collection of the Icelandic Saga literature in the ancient northern tongue, and the new library is likely to become the center for all interested in the study of things Icelandic. The literary connection between Iceland and Denmark is steadily becoming closer, and an interesting exchange of literature is taking place. There are about 1500 Icelanders in Denmark, of whom two-thirds live in Copenhagen.

—The Rev. J. J. Laux, C.S.Sp., known to American readers under the pen name of George Metlake, has recently published a life of St. Boniface ("Der hl. Bonifatius, Apostel der Deutschen"; Herder, Freiburg), which is reviewed at some length by Prof. F. Flaskamp in the *Historisch-politische Blätter* (Vol. 171, No. 7, pp. 432-438). Dr. Flaskamp says that while the portrait of St. Boniface drawn by Fr. Laux is correct, at least in its essential features, the author is not a trained historian, and his book can lay no claim to being a scientific biography. It is "a mosaic composed of a thousand little pieces, cut for the most part by others and not sufficiently prepared by the author for his particular purpose."

—"Nervenkraft durch Gottes Geist" is, in a sense, an autobiographical study of neurosis. The author, Father Alfred Laub, follows DuBois in the belief that neurosis is spiritual in nature and must be combated with spiritual agencies. This, the reviewer feels, is an unfortunate over-emphasis. Surely we have not come to the point where all authorities agree that the physical does not play an important part. But this is not the place for argument. The author has done very well in presenting his view of the matter, and the book will undoubtedly benefit a great number of people, especially Catholics, who are suffering from some form of nervous disorder. (B. Herder Book Co.)

—The third volume of the "Tractatus Canonico-Moralis de Sacramentis iuxta Codicem Iuris Canonici" of Fr. Felix M. Cappello, S.J., deals with Matrimony. It is, as the general title of the work indicates, a combined moral and canonical treatise,—not merely brought up to date, but written with constant reference to the New Code. The brevity of the historical and juristic notes is explained by the fact, announced in the preface, that the author expects soon to publish a "Historia Iuris Matrimonialis." So far his is the most complete treatise on the matrimonial law of the Church (XI & 953 pp.) published since the promulgation of the New Code, and the author's reputation for accuracy and reliability gives it peculiar value. (Turin: P. Marietti).

—The popularity of the "De Imitatione Christi" may be gauged by the fact that one particular edition, that of P. Marietti, of Turin, Italy, has recently gone into its 52nd printing. This "editio Taurinensis" is in vestpocket size and well printed in small but black type. The editor does not mention the name of Thomas à Kempis on the title page and in the preface expresses the belief that the "Imitation" was the work of Abbot Gersenius of Vercelli. The discussion of the authorship of this wonderful book has recently been revived in England by Fr. Benedict Zimmerman. It is not likely that the controversy will ever be settled. Nor does it make much difference to the average reader whether it will or not, for, as the Turin editor justly says, "non enim ad tuam pietatem fovendam...quidquam potest conferre."

—Educators who are constantly harassed by the reform vogue would do well to study carefully "Ziele und Wege der deutschen Volkshochschule." It is a publication of the Volksvereins-Verlag, M.-Gladbach, edited by Prof. W. Dieck. There are four distinct divisions in the book, comprising the educational factors necessary in considering man as an organism, as a social being, and as a spiritual being, and, lastly, nature, which has been placed at the disposal of man for his use and enjoyment, and while one would desire a synthesis of the views presented—each chapter under the four heads mentioned above has been written by a specialist—yet the work even in its present form is decidedly valuable. It does not settle the educational question,—that is hardly possible,—but it does throw out some very valuable hints for educationists of all kinds and schools of thought.

—*Catholic Book Notes* (No. 270) says of A. E. Housman's "Last Poems": "The note of the new volume, like that of the former ['A Shropshire Lad'], is sad, even to pessimism; nowhere do we find, in his pathetic presentment of the outlook and feeling of the peasant, even a conventional expression of the religious sentiment; to him the grave appears as the end of all things, and his interpreter sorrows as one without hope. This was the dominant note of the earlier volume: here it is intensified by the added sadness of the post-war reflections which are embodied in many of the poems. To say this is not to minimize Mr. Housman's claim to rank as a poet of a high order—a position which was established by his former book and has been endorsed by the welcome extended to these 'Last Poems': the simple pathos of his style lends a special if indefinable charm to his work which no one can fail to appreciate. But it is sad!"

—We wish to call the attention of our readers to the fact that *The Leader*, a monthly publication by the Paulist Fathers,

is the only magazine of its kind in America addressed solely to children. It has stepped forth this spring with new vigor; its added features should make a strong appeal to every Catholic child. (Paulist Press, N. Y. City.)

New Books Received

- The Lord's Command to Baptize.* An Historico-Critical Investigation, with Special Reference to the Works of Eusebius of Caesarea. Dissertation Submitted to the Faculty of Sacred Sciences at the Catholic University of America . . . by Bernard Henry Cuneo, O.F.M., Santa Barbara, Cal. xiii & 110 pp. 8vo. Washington, D. C.: The Catholic University of America.
- Catholic Doctrine and Practice.* By the Rev. John Lee, P. P. xv & 532 pp. 12mo. Benziger Bros. \$3.50 net.
- Thy Love and Thy Grace.* An Eight Days' Retreat for Religious. By Cuthbert Lattay, S.J. xii & 296 pp. 12mo. B. Herder Book Co. \$2 net.
- Milestones on the Way to Life.* By William F. Robison, S.J. viii & 243 pp. 12mo. B. Herder Book Co. \$1.50 net.
- A Knight in Palestine.* By Armel O'Connor. Foreword by Rev. Edmund Lester, S.J. xi & 99 pp. 16mo. Benziger Bros. \$1.25 net.
- Report of the Committee on the Teaching of Democracy.* Presented to the National Council of Education in Cleveland, O., Feb. 28, 1923. By A. Duncan Yocum, Chairman. Washington, D. C.: The National Education Ass'n.
- St. Paul's Concept of Hylasterion according to Rom. III, 25.* An Historico-Exegetical Investigation. Dissertation Submitted to the Faculty of Sacred Sciences at the Catholic University of America . . . by the Rev. Romuald Alphonse Mollan, O.F.M., of the Province of St. John the Baptist, Cincinnati, O. vii & 119 pp. 8vo. Washington, D. C.: The Catholic University of America.

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The Worker and Ownership

[Address Delivered by Col. P. H. Callahan, of Louisville, Ky., at the Catholic Conference on Industrial Problems at Milwaukee, June 28]

Looking back over the events of the last ten years, as they bear on the problems of the worker in modern society, all will agree that these have been the most fruitful years in more than a century.

In 1913 it would have been regarded as a species of erraticism to attempt to organize a conference of this kind. While there were a few individuals over the country whose advanced thought would have been sympathetic to the proposal, the great mass of the people would have been not only unsympathetic but hostile.

In those days the country was divided, like all Gaul, into three parts, briefly described as capitalists, politicians, and working people, and there was never any idea of their getting together in a conference. The capitalists had what they wanted, the politicians knew what they wanted and the workers were at loggerheads among themselves, so there was nothing to confer about.

Moreover, the capitalists and the workers considered themselves as the fiercest kind of competitors, and each side regarded the politician as either the bought or the brow-beaten tool of the other side, so that if a conference had been arranged, it would more than likely have started off with an explosion and wound up in disaster.

But it has turned out in the last

ten years, mainly through the World War's aptitude for stripping away the false values of life, that the capitalists did not have what they wanted. They had money, but no one with normal faculties ever wants just money. They had power, but in order to keep their power they had to abuse it, and no one really wants that sort of thing. They did not have the love and respect of their fellowmen. Their money got them sycophancy; their power, servility; but these are sorry substitutes for the good-will and esteem of our neighbor.

Many of them did not have downright self-respect, but only a kind of upholstered pride; so that when they were suddenly denuded of their trappings, as not infrequently happened, they became more obsequious than a butler. It required the searching analysis of war waged on such a scale as to threaten the foundations of society, to bring home these simple truths to hard-headed, practical men. Now the capitalists, at least of the better sort, are ready for a conference, and are in fact already participating in conferences similar to this one.

The politicians, also, have had an awakening during these last ten years. They thought they knew what they wanted; but as fast as they achieved what they wanted,

they found it more unsatisfactory than what they had. First, they wanted empire; next, war; then they wanted reconstruction, and now they find themselves going around in a circle, with empire again just a few posts ahead and preparations for another war going on.

But of all classes that have shifted their base of thought during the past decade, the workers afford us the most interesting and the most instructive development. While the capitalists have experienced something of a change of heart, and the politicians are conscious of a definite awakening, the workers have been going through a process of moulting. They have had a period of comparatively high wages, but the net result has been disappointing. They have succeeded in at least one country in establishing the dictatorship of the proletariat, but with disastrous results. Here their old weapon, the strike, after winning many deserved victories, has at last failed them. They have recently lost ground on the score of hours, and have suffered a setback in the rulings of the Supreme Court on legislation. Their national federation has lost prestige, and trade unionism seems less virile than at any time in the present generation. Thus all along the line in organization, laws, hours, wages, politics, revolution, the workers seem to have passed the zenith and started on the toboggan.

And yet, if we consider the color of the picture without the lines, it appears on the whole brighter than ever before, with the dawn of a rising day indicated in the background.

Color is rather difficult to define in this connection, and if the writer were put to the test he would likely throw up his hands; but our vision takes in color before it perceives figures and outlines in a picture, and in my vision the future of the worker, notwithstanding clouds on the horizon, is full of promise, bright with hope, and rich with encouragement.

Many of us long ago concluded that it was not hours, or wages, or conditions of labor, which touched the worker deep down in his heart, but rather his status as a hired man. Our Supreme Court in its recent decision annulling the minimum wage law, dwelt earnestly on the so-called freedom of contract, which in theory it defended. The only fault to be found with that decision is in respect to its promise and its conclusion. We all know perfectly well that in the ordinary course of modern industry, except that which is highly organized, the worker does not enter into a contract; he is simply hired. He may get a fair wage, although whether or not he does is impossible to determine accurately, so complicated is our system of industry; but whatever his wage, it is fixed by the employer alone.

Not only the wage, but the hours, terms and conditions of labor, all are fixed, even in a small industrial plant, without the least thought of the individual worker. It may be a wise and necessary provision of law to declare that the worker, in accepting the terms proffered him, makes a contract; but there is no denying that as a matter of fact he is merely hired.

That determines his status, not only in his own mind, but in his

employer's mind, in the minds of his companions, who are hired as he is hired, and in the mind of society, which with all its pretenses looks upon him as a hireling. The idea of a contract is fiction. It may be a useful fiction; there is no thought in my mind of criticising the law or the courts, but only the thought of emphasizing the truth which all know, that in the ordinary course of industry the worker does not make a contract, he is hired. Everybody knows he is hired, and his status in society is determined accordingly.

To rid modern industry of that psychological undertone is not to the interest of the worker alone; it is to the interest of the employer as well. It is, moreover, to the interest of good government, good morals, and the stability of society. There is an air of debasement about the thing when those who must work for a living are nearly all compelled to work on terms that they have no voice in making. Such an air breeds a sullen disposition in men, it depresses them and starts smoldering fires of discontent in their hearts. The worst traits in human nature are stimulated by such conditions and the best traits are discouraged by them. It does not seem too much to say that society has no more important problem to deal with than that of ridding industry of the atmosphere that rises out of the fact that the workers for the most part are hired.

It is, of course, much easier to state a problem than to give its solution, especially if it is a social problem, which, as a rule, involves many terms of unknown value. The object of this paper is not so much to offer a definite solution

as to draw attention to the direct influence that the ownership of property exerts in helping toward a solution. There may be, indeed, no complete solution of the problem of the hired man, but any measure or plan that is calculated to improve matters, however imperfect, should receive encouragement, and with the different devices all working, here or there, they will go a long way towards changing the attitude of society toward the worker. Trades unions have done much in this direction, having been up to this time the chief factor toward securing to workers, at least collectively, a voice in the terms of their employment. And the union will continue to be an effective means to that end, but not perhaps such an important factor in the future as it has been in the past.

Co-operative and co-partnership organization and profit-sharing plans already have proved a considerable factor toward improving the status of the worker, and it seems probable, if not certain, that they will in future take first rank among the agencies calculated to bring about in society an attitude of respect for the human element in industry, which all now agree is deserving of at least equal consideration as that heretofore given to the capital element.

It was stated in the Bishops' Reconstruction Programme of 1919, which remains the most searching and practical pronouncement on industrial and working conditions since the Encyclical of Leo XIII, on which it was based, that the "Workers should at least in part become owners of the instruments of production, and every co-operative

or co-partnership enterprise tending to that end should be encouraged." Hostile critics of the Programme, both at the time it was issued and since, have tried to brand that statement as socialistic, but all the while the conviction has been growing and spreading that ownership is the basis on which the workers must take their stand.

It may be ownership of a bank, such as that started in Cleveland and more recently in New York, or ownership of a market, such as the California fruit growers or the Kentucky tobacco growers have started. Any form of ownership that gives bargaining power is that far effective to the end desired; but the most satisfactory, perhaps, is co-partnership, wherein the struggle between the owners of capital and the owners of labor for the product of their joint effort is virtually eliminated from a given enterprise.

This does not of course eliminate competition on the part of various units in a given industry, but tends

to place it on a basis of production as it should be, instead of being based on profit-taking as it has so long been. Where the ownership is exclusively in the hands of capital contributors to an enterprise, and the labor contributors must be content with wages, supplemented, perhaps, with a bonus doled out from time to time at the pleasure of the owners, there is at best a want of that common interest which is indispensable to the common effort required. Where co-operation in work is expected, co-operative interests should be established.

We should distinguish, however, between technical or legal ownership and the ownership of use. All know, for instance, that the legal ownership of the property of a corporation is in the corporation, while the ownership of use is in the stockholders. Likewise, the legal ownership of a co-operative corporation is in the corporation, while the ownership of use is in the co-operative. So, in a profit-sharing plan, the legal

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ownership may continue in the capital contributors, but if it is a real bona fide profit-sharing plan, operated for the purpose of sharing the profits as equitably as can be among all contributors to the business, whether of capital or of labor, the ownership of use is common alike to all; and this ownership is as real as that of a stockholder in a corporation.

After all, there is fundamentally no absolute ownership in property, in the sense that one may do with it as one pleases without consulting the rights of others; and therefore, when the ownership of use includes those who contribute labor as well as those who contribute capital, as in co-operative, copartnership, and profit-sharing plans, not only is the distribution of the product of their joint efforts put on a fair basis, but the worker's status ceases to be that of the hired man, which is a summation much to be desired.

First, then, the present status of the worker is not satisfactory. It does not stand upon an advanced human plane. For his future status it is required that the worker shall come to own at least in part the means by which alone he is enabled to live.

Second, the ownership thus predicted need not be legal ownership. It may, and in the present condition of modern industry perhaps should, for the most part, consist in the ownership of use, whereby the worker's moral and equitable right to share definitely in the profits flowing from the use of the means he works with, is recognized.

Third, in a permanent industry, wages should not be considered as payment for the labor con-

tributed, as interest is not considered payment for the capital contributed. Wherever practical, wages and interest should be treated alike as given for the maintenance of the contributed factor. They should be put in the same category of expenses. The profits should be divided equitably among all contributing to their making, or be held for the common benefit of all.

Thus the workers will be owners, not technically, but in reality, and they will rise above the status and throw off the oppressive atmosphere of the hired man.

After a systematic review of the accomplishments of the Australian Labor Party, the Central Bureau of the Catholic Central Society, in a recent press bulletin (X, 52), passes to a discussion of social conditions in our own country. It says that a party which has the welfare of the whole country at heart is much to be preferred to one which functions primarily in the interest of a class. That a Farmers' bloc has come into being, while labor is being prevented from forming a political party of its own only by a few ultra-conservative leaders, shows that the older parties have not been able to develop a programme which would satisfy the four great classes of our people—financiers, entrepreneurs, workingmen, and farmers. The latter in particular are utterly discontented at present, and it must not be forgotten that discontent among the agriculturalists has often ushered in tremendous social upheavals, for instance, during the Protestant Reformation and again at the beginning of the French Revolution. The restless, radical, and irreligious city workers, of whom we hear so much complaint, are mostly farmers who were forced to leave the land their fathers had tilled.

From the lowest depth there is a path to the loftiest height.—Carlyle.

For More and Better Wars

Under this title the *Freeman* (No. 171) prints a letter from one of its readers, which we reproduce with a few abbreviations. On Memorial Day President Harding made an address to the men who had not yet been killed in war. He told them how he would like to have the war conducted. It should be no profiteering, no graft, none of the "good business" that has characterized every war the U. S. has ever had. This is the way statesmen have to talk. It sounds well; but it is about as sensible as though Mr. Harding had said that the next war should be a nice war and that nobody should be hurt.

Just what is war for? Who makes war? Why do they make it? The last war was started by the big profit-making interests of Russia, France, Germany and England. The U. S. was dragged in to secure the inter-allied loan, which had been floated in this country. If we had loaned to Germany, we would have fought on the other side. We lost the money, a few thousand young men, and our morals; but the profiteers and bankers cleaned up beautifully. Little business got its share too. The people pay. The big iron-industrialists of France now keep the war going to make more money out of the Ruhr.

If there were not good, big pickings to be made out of war, there would be no next war. If Mr. Harding and his associated statesmen have their way, there will be another war—and a next. Their whole political scheme makes war necessary. Their pious words at the graves of dead soldiers are

burning and bitter with fraud and hypocrisy; and in their official lives they are busy the day long in bolstering up the causes of war.

One thing only that they do will bring peace: they are piling up so much cause of war and human hostility that their whole warring civilization is headed for collapse. When it goes to pieces, something better may come out of the ruins. That is the contribution which our modern statesmen are making to the cause of peace. We plain people, who are the victims, and who must pay the price, should now and then state these simple facts to show that we are not blind sheep.

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The Eucharistic Fast

The letter of the Sacred Congregation of the Holy Office to local Ordinaries, stating that faculties to dispense, under certain conditions, priests from the Eucharistic fast before Mass may be obtained (see F. R., Vol. XXX, No. 9, p. 176) is dated March 22, 1923, and reads as follows:

Illū ac Revm̄e Domine,

Optime novit Amplitudo Tua qua diligentissima cura legem ecclesiasticam ieiunii eucharistici, praesertim quod attinet ad sacerdotes sacrosanctum Missae sacrificium celebraturos, Sancta haec Apostolica Sedes semper tuita sit; nec dubitandum quin et in posterum eius observantia generatim urgeri debeat. Sed ne forte ex lege ecclesiastica qua reali Corpori Christi debitum praestatur obsequium, Corpus Christi mysticum seu animarum salus detrimentum capiat, Suprema haec Sacra Congregatio Sancti Officii, ex animo perpendens multitudinem officiorum quibus sacerdotes diebus festis incumbere debent ad commissum sibi gregem salutari pabulo enutriendum; et quod ob cleri penuriam multi ex eis Sanctae Missae celebrationem iterare coguntur; idque non raro in locis longe dissitis, aditu difficilibus, inclementi aeris temperie divexatis, vel in aliis contrariis rerum et locorum adiunctis: decrevit in certis casibus et sub determinatis conditionibus eandem ieiunii legem per opportunas dispensationes aliqua ex parte mitigare.

Quoties igitur sacerdotes, iuxta can. 806, 2, Missam eodem die iterare aut etiam tardiore hora ad Sacrum Altare accedere necesse habeant; siquidem sine gravi damno ieiunii eucharistici legem, vel infirmæ valetudinis causa, vel propter nimium sacri ministerii laborem, aliasve rationabiles causas, ad rigorem servare nequeant; Supremae huic Congregationi locorum Ordinarii, omnibus rerum adiunctis diligenter expositis, recurrere poterunt. Quae pro diversitate casuum (sive cum singulis

Ipsamet dispensando, sive, quando vera ac probata necessitas id omnino suadeat, habituales quoque facultates ipsis Ordinariis tribuendo) opportune providebit. Quae quidem facultates pro casibus urgentioribus, in quibus tempus non suppetat recurrendi ad S. Sedem, iam ex nunc Amplitudini Tuae conceduntur, per Te ipsum, graviter onerata conscientia, exercendas: hisce tamen sub conditionibus, ut nonnisi aliquid per modum potus, exclusis inebriantibus, sumere permittatur; efficaciter scandalum removeatur; ac quamprimum S. Sedes de concessa dispensatione certior fiat.

Gravissimae demum huius legis relaxationem solum concedendam esse scias, quum spirituale fidelium bonum id exigat, non vero ob privatam ipsius sacerdotis devotionem aut utilitatem.

Haec ad pastorale Tibi ministerium facilis utiliusque reddendum, probante Ssm̄o Domino Nostro Pio PP. XI, decreta, dum libens tecum communito fausta quoque ac felicia Tibi adprecor a Domino.

Romae, ex aedibus Sancti Officii. 22 martii 1923.

R. CARD. MERRY DEL VAL,
Secretarius.

Beginning with the observation that the Holy See has always most carefully guarded the law of the Eucharistic fast, especially in regard to priests celebrating Mass, the document goes on to say that lest the strict observance of the law might on occasions prove detrimental to souls, certain relaxations are needed. Wherefore, considering the multifarious duties of priests on days of precept, and taking into account that many have to say two Masses, often in places far apart, difficult to approach, in inclement weather, and under other unfavorable circumstances — in view of all this, the Holy Office now deems it advisable

to mitigate the law in certain cases and under certain conditions, by suitable dispensations.

Whenever, therefore, in accordance with Canon 806, § 2, priests have to celebrate two Masses, or even one Mass at a rather late hour, if they cannot, without grave inconvenience, strictly observe the Eucharistic fast, because of infirm health, or the labors of their office, or for any other reasonable cause, local Ordinaries may apply to the Holy Office, setting forth the circumstances of the case. The Sacred Congregation will then either grant individual dispensations, or, if need be, confer habitual faculties on the Ordinaries themselves.

In urgent cases, however, when there is no time to apply to the Holy See, Ordinaries are empowered to dispense, with a grave injunction and under certain conditions. The conditions are that permission be given only for liquid refreshment, excluding intoxicants; that scandal be effectively guarded against; and that the Holy See be immediately informed of the dispensation.

Finally, it is declared that the law is to be relaxed only when the spiritual good of the faithful requires it, and not for the private devotion or advantage of the priest himself.

In view of this relaxation, granted fundamentally for the spiritual welfare of the faithful, it seems unreasonable that a priest who had inadvertently broken the fast, by taking a drink of water, for example, should be forbidden to say Mass, if he would thus deprive a large part of his flock of the opportunity of satisfying the Sunday precept. It also

seems reasonable to expect that the Holy See will, in course of time, mitigate the Eucharistic fast for the clergy generally and for faithful lay Catholics who find the present law a hindrance to frequent Communion.

When the war broke out, Robert Gauthiot was busily engaged with studying the hitherto unknown language in the Himalaya Mountains, known as "Sogdian." He hastened back to Europe in the fall of 1914, spent a few days with Sir Edward Denison Ross in London, discussing the nature of his philological find, then crossed the Channel into his native France, and went to the front, where he fought for three days and was killed. His "Sogdian Grammar" has now been brought out in Paris. Sir Edward Ross contends that it is one of the most valuable publications of its kind the world has seen for many years, owing to the fact that the few remaining manuscripts written in that language reveal the location of buried cities in Asia, where, among other treasures, entire libraries bearing on ancient civilization are to be found.

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The idea of a Catholic central news distributing agency was started in 1871 by the Bishop of Lausanne and Geneva, Msgr. Mermillod. Unfortunately the politico-religious struggles which supervened were unfavorable to its development. Several attempts made to revive it were unsuccessful. But in 1917 the original plan of H. E. Cardinal Mermillod was once more adopted and the "Agence Catholique Internationale de Presse" (abbreviated into ACIP) was started and now has its chief office at Fribourg, Switzerland.

Taking as its basis the words of Pius X: "Vainly will you build churches, preach missions, establish schools and institutions, unless you learn how to wield the weapon of a good press," the ACIP seeks to put into practice "Omnia instaurare in Christo" through the service of a daily news agency for Catholic newspapers, whose duty it is to excite interest in faith and education, assist in developing the welfare and the institutions of the Catholic Church,—briefly, to cultivate the "Sentire cum Ecclesia" by combatting the ever-increasing influence of the anti-clerical agencies and building up a barrier to their press. By its international service it seeks to maintain close contact and reciprocal interchange of thought among Catholics the world over, whatever be their nationality or their language.

ACIP seeks to attain its aim by a daily service of accurate information (absolutely free from all political and economic bias), distributed to the press on matters affecting the religious and social

movement of the Catholic world. It pays special attention to the words and counsels of the Holy See; it deals with the difficulties the Catholic Church has to encounter, and sets forth the activity of the enemies of the Church. Furthermore ACIP supplies documentary material for contemporary ecclesiastical history, and places at the disposal of Catholic newspapers leading articles on faith, current events, and the requirements of the present day as seen by the light of faith; also articles of general interest in the domain of theology, philosophy, ecclesiastical law, history, liturgy, music, Christian art and archaeology, religious customs, etc., in order to make accessible to the Catholic public the storehouse of Catholic knowledge, and to draw closer the bonds of union between the learned and the unlearned. The dissemination of the above mentioned information is made by the daily issue of a News Sheet, except on Sundays and holydays of obligation. This work has been carried on for three years and a half.

ACIP is exclusively devoted to the Catholic Church, and entirely free from all political and economic considerations. On no account will it become a money-making concern. The profits, after deducting a sum for the Peter's Pence, are devoted to the maintenance and development of the work and to the support of Catholic newspapers.

The members and patrons of the ACIP are associated with the work of St. Francis of Sales, which grants spiritual favors to the supporters of the good press, a work warmly supported by the Popes and the episcopate.

The Parables of the Old Testament

In "Les Symboles de l'Ancien Testament" (Paris: Gabalda) the French exegete D. Buzy, already well known as the author of an interesting work on the Parables of the Gospel, proceeding from the fact that the symbols or acted parables of the Old Testament bear a close analogy to the parables of the New, applies to them the same principles of interpretation. In a preliminary chapter he lays down certain general principles. How are we to know whether we are dealing with a vision of the prophet or with some act actually performed? Why in some cases is the teaching conveyed by vision, in others by some act performed by the prophet? As regards interpretation practically the same principles apply as in the case of a parable, and the neglect of one or other of these rules is to blame for the extraordinary differences which are to be found in the interpretation of these "symbols" by different commentators.

The main part of the work is but the application of the rules of exegesis to the series of acted parables to be found in Osee, Isaias, Jeremias, Ezechiel, Daniel, Joel, and Zachary. The discussion of the opening chapters of Osee affords a good example of his method and of its results. Nowhere, perhaps, in the whole Old Testament is there such variety of interpretation. Is the story of Osee's marriage true history or an allegory? Was Gomer a woman of loose life before marriage or unfaithful after marriage? Is the wife of the second marriage identical with Gomer? The meaning of the whole section is changed

according as we accept one or other of these various alternatives, and each can claim some of the ablest critics as its supporters. Buzy gives us an interpretation which is in many respects original. We must distinguish three symbols: Osee's marriage with Gomer, the names of his children, and his second marriage. Each of these must be interpreted by itself without reference to the others and without reference to the discourse which forms the subject of the second chapter. The solution given seems to get over all the difficulties, and impresses one more favorably than any hitherto proposed. It has the advantage of demanding no change of text, or inversion of the present order, and it follows the principles which are found to apply in all other cases.

In the interpretations of the visions of Daniel the writer identifies the four kingdoms with those of Nabuchodonosor, Medo-Persians, Alexander and that of the Seleucids and Ptolemies. This view is approved by Dr. E. J. Kissane, who says (*Irish Theol. Quarterly*, Vol. XVII, No. 69) that modern critics cannot, without doing violence to the text and destroying the symbolism, distinguish the Kingdom of the Medes from that of the Persians.

Young Satan

(On a Statue of the Fallen Angel in the Cathedral of Liège.)

By CHARLES J. QUIRK, S.J.

Carven in beauty, he is seated there,
So wondrous, matchless, glorious, and fair,
Still o'er his form and face a lurid glare
Lingers, while all the silent marble cries:
"Despair!"

Tumulty

"Love Only World Tonic, As-
serts J. P. Tumulty"—thus a
New York headline over a dis-
patch from Atlantic City con-
taining an abstract of the address
of Woodrow Wilson's former sec-
retary before the Kiwanis Club.
Here are some extracts from his
remarks: "Application of the
principles of Jesus Christ and the
Ten Commandments is the anti-
dote for the ills of the world. Sta-
tistics and bureaus will never do
it. Hatred and its attendant
crimes will only aggravate it.
Love is the only tonic." Well,
well! Truly, "while the lamp
holds out to burn, the vilest sin-
ner may return." So this is the
present-day view of the man who
was so eager with his official chief
to shoot goodness and virtue and
Christianity into the Germans,
Austrians, Hungarians, and Rus-
sians, and filled the hearts of
Americans with hatred for mil-
lions of their fellow-men! We
hope it means a change of heart in
Mr. Tumulty. We have, as a mat-
ter of fact, hoped for his regen-
eration ever since we read that
his daughter was saved from
death by the almost miraculous
skill of some "Hun" doctors.
That seemed to us heaping coals
of fire upon the devoted Mr. Tum-
ulty's head. Now we do not see,
after this Atlantic City speech,
why we should not enrol Mr. Wil-
son's *fidus Achates* among the
ranks and the thick-and-thin all-
time pacifists. But we are frankly
afraid to. We should always fear
that he would again sin against
the eternal truth he has rediscovered
when the bands begin to play
and the troop-ship's on the tide,
my boys, the troop-ship's on he
tide.—*The Nation*, No. 3022.

Musket-Worship

A stranger, reading in one of
our newspapers the accounts of the
Memorial Day, Flag Day, and
Fourth of July exercises, might be
pardoned for setting us down as
a martial nation. This impression
would be strengthened if he turned
to the calendar and found that
most of our national holidays
commemorate victorious wars.
Lincoln's Birthday, Washington's
Birthday, Memorial Day, the
Fourth of July, and Armistice Day
are successive occasions for the
glorification of military prowess.
Even Thanksgiving is more or less
associated with triumph over the
Indians; and thus to Labor Day
and Christmas is left the burden
of praising the ways of peace.

The growth of what Emerson
called musket-worship is reflected
in the numerous patriotic societies
which grow with each fresh occa-
sion, and perform the rites ap-
propriate to the worship of Mars.
The list is a long one, made up of
such organizations as the Sons
and Daughters of the American
Revolution, Veterans of the Civil
War (blue and grey), Veterans of
the Spanish War, Veterans of
Foreign Wars, the American Le-
gion, the Red Cross and the Navy
League, Sons of Veterans, Boy
Scouts and Gold Star Mothers;
besides Knights and Shriners in-
numerable, and the flag-decked
churches of all denominations.
When we add the high-school bat-
talions, the officers' training corps
of the colleges, the State troops
and the professional forces of the
army and navy, we are well as-
sured of the identity of the god
in whom we trust.—*The Freeman*,
No. 171.

The Problem of Materialization

Fr. Herbert Thurston, S. J., concludes his series of *Month* articles on "The Problem of Materialization" as follows (No. 706, p. 343 sq.):

By way of conclusion . . . I can only regret my inability to say anything that is positive. The observations available are too uncertain, too extraordinary, too far removed from normal experience, to supply grounds for forming a confident judgment. Moreover, it seems very doubtful whether psychic researchers a century hence will be in any better position to solve the momentous problems entailed, seeing that so little real progress has been made in the past seventy years. None the less, in my opinion, the facts which I have endeavored to outline do point strongly to the existence of certain supranormal phenomena and to the intervention of outside forces, acting with purpose, but freakishly, and sometimes almost as if they were disposed to mock man's helplessness. Seeing that the same fitful caprice is characteristic of the alleged spirit communications, so often strangely veridical and at other times maliciously deceptive, I am inclined to refer both classes of phenomena to the operation of discarnate intelligence, possibly human, or possibly alien to earth. Father Schmöger, C.S.S.R., in a work, pronounced by his Ordinary, the Bishop of Limburg, to contain "nothing contrary to the teaching of the Catholic Church," tells us on the authority of Sister Anne Catherine Emmerich, that there are "souls neither in Heaven, Purgatory or hell, but wandering the earth in terrible anguish," and also "planetary spirits, who are very

different from devils and who have yet to be judged and condemned." I pronounce no judgment upon this matter, but there has evidently been in the past some latitude of opinion among theologians as to the eschatological problems here involved. [See Schmöger, 'Life of Anne Catherine Emmerich' (English Trans.), Vol. II, pp. 204 and 207].

The idea of materialization is not unfamiliar to Catholic theology. The *incubi* and the *succubi* of the writers on demonology have long been the scorn of agnostics and materialists. The medieval theologian, no doubt, was inclined to refer everything abnormal to Satanic agency, but while it is highly probable that the powers of evil have much to do with the manifestations which so often end in the moral ruin of the unwary medium, I see no reason why the discarnate spirits of the unbaptized may not also make their power felt in this world in ways which we cannot explain, or possibly even understand.



The bright child doesn't have to be burned continually. The wise man or woman learns his or her lesson quickly and goes on. "Don't worry when you stumble—remember a worm is about the only thing that can't fall down."

== THE ==

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CLERGYMEN'S MANUSCRIPT

A New Party

Dr. S. P. Delany recently suggested in the *North American Review* that a new "Liberal Christian party" be established which would appeal equally to Catholics and Protestants. Commenting on this suggestion, the Central Bureau says that while such a party is impossible, it might be possible "to unite all those who still accept the moral principles of the Gospel not alone as the standard of their conduct and aspiration, but also as the foundation for the conduct of governments and nations, on a programme similar to the one the [German] Centre Party has observed for fifty years. There is no doubt that there are in our country many hundred thousand men and women who consider the two dominant parties as having outlived their usefulness. They are obsolete, since the principles upon which they were founded, have become obsolete, and these principles were those of social and industrial Liberalism. Therefore, Dr. Delany's demand that we must advocate 'the combination of Republicans and Democrats into one Liberal Party' contains no real appeal, since too many are convinced that an entirely new departure is necessary. The world crisis has made too deep an impression on the more serious-minded men and women to permit of them placing any faith in a party whose chief aim would be merely to mitigate conditions in order to do away with Radicalism. A new party must come into the arena with a programme as clean-cut as that of the Christian Democrats of Austria, who were not afraid to proclaim as their slogan: 'Neither Capitalism nor Socialism, but a new order of

things based on Christian Solidarism.' "

More World War Confessions

Isidor J. Kresel, one of the three attorneys now defending in court the acts of the Wilson Administration in disposing of the German chemical patents, for the recovery of which the Government is suing, says:

"President Wilson was sufficiently far-seeing to realize that the war was not won simply because we beat Germany. This was a commercial war. It was won when the [Wilson] Administration saw to it that our country, our industries, were freed from the German slavery."

"A commercial war!" comments the *Nation* (No. 3024). "Was it not for saying this truth in war time that Eugene Debs and many another American was sent to prison? Was it not the Wilson Administration whose officials at the very beginning of the war announced that they would prosecute any man who declared that the war was an economic or a capitalistic one? Well, Mr. Kresel is consistent in his defense of Woodrow Wilson, for Mr. Wilson has himself admitted that it was a commercial war, as every sane student of the situation knew that it was at the time. Now that it is safe to do so, the Wilsonites who are seeking to defend themselves in court from the consequences of their incredibly unmoral if not criminal acts are actually citing the commercial character of the struggle as their defense!! Nothing more about our ideals, or saving America from the 'Hun', or making the world safe for democracy, or any of the rest of all that humbug and hypocrisy!"

Notes and Gleanings

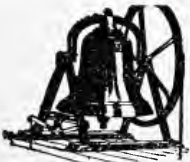
It is consoling to receive such encouragement as the following, contained in a letter from an esteemed Jesuit Father: "Do not think of giving up the FORTNIGHTLY REVIEW. It is needed in the field of American Catholic journalism. So very few editors in high places 'see things steadily and see them whole,' or if they do possess a sound and unbiased vision, have the strength of their convictions or the moral courage to tell the truth when it hurts. If only men had the humility and wisdom to follow Alexander Pope's advice in the Essay on Criticism: 'Trust not yourself; but your defects to know, Make use of every friend and every foe.' Unfortunately, most of us refuse to listen even to our best friends, and 'at every trifle take offense,'—a mode of procedure which, the poet assures us, 'always shows great pride or little sense.' Isn't it a pity that vanity and passion should be allowed to spoil so much good work that might be done for God and Church?"

How difficult it is in these days of high prices to maintain even a moderate-sized periodical review, may be seen from a circular letter addressed to the subscribers of the N. Y. *Nation* by its editor, Mr. Oswald Garrison Villard. He says that new thousands have taken the place of the subscribers his paper lost by standing up for the principles on which it was founded, but that the returns from the greatly increased circulation never caught up with the ever mounting costs, and a small group of men has carried the financial burden out of private means. He asks his friends to aid him in procuring new subscribers and adds: "I have less hesitancy in asking it [the help of the

subscribers] because I have never taken a cent for five years' intensive work as editor of the *Nation* and have contributed heavily in addition out of my private means to help pay the deficits." The *Nation* has some serious defects, but it is an honest journal and more deserving of the support of honest men than, perhaps, any other weekly review at present published in the United States. We hope it will become self-supporting soon. We also hope that its present predicament will be a warning to Catholics to support more liberally the few Catholic reviews that are serving the cause of the Church, lest she be left without adequate representation in the periodical press.

Archbishop Messmer, of Milwaukee, in a letter to the *Excelsior*, calls the attention of Catholic priests and laymen who intend to visit Rome to the fact that they can find agreeable quarters and a good table, at a moderate cost, in the St. Michael's Hospice, conducted by Franciscan Brothers from the Diocese of Treves at No. 40, Limpotevere Farnesina. This Hospice is housed in a modern building, situated on the banks of the Tiber, near the Palazzo Maggini, and American priests and laymen (women are not admitted), especially those of German descent, will find it a good place to stop. We reproduce the Archbishop's recommendation gratis, for the benefit of our readers.

It often happens that a book which has lost its reputation with the critics still circulates widely among the ill-informed public. Renan's *Life of Christ* is such a book. Fr. M. J. Lagrange, O.P., has therefore been well advised in meeting this year's Renan



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celebration with some criticism of that famous, or, more correctly, infamous work. The "Vie de Jésus" was originally published in 1863 and has gone through fifty-two editions in the original French, not counting those in other languages. Père Lagrange shows that Renan's position has long since been declared untenable by leading Rationalist critics. He quotes, among others, Prof. Schweitzer, who says that "a profound insincerity pervades the book from end to end." Fr. Lagrange's "La Vie de Jésus d'après Renan" (Paris: Lecoffre) will help the reader to see that such criticisms are well founded. The author has made his study of wider value by chapters on the person and mission of Jesus and on His miracles.

After antagonizing Fr. Jerome Ricard, S.J., the "Padre of the Rains," and his meteorological theories for a number of years, the U. S. Weather Bureau some time ago deputed Andrew H. Palmer to go to Santa Clara University, Cal., to study them. Mr. Palmer has done so thoroughly and was recently awarded a doctor's degree by that institution. His thesis fills one hundred pages with a highly scientific exposition of solar astronomy, including the mathematics by which sun spots are forecast and showing how by means of them the weather may be prophesied at least a month in advance for the whole United States. Fr. Ricard's associates and students at Santa Clara may point to Dr. Palmer's thesis as evidence that the Weather Bureau's attitude towards the sun spot theory has become "fair and warmer."

The *N. Y. Times* publishes an interesting report on the *Scientific American* \$5,000 prize test of Spiritist mediums. The test took place in the office of that publication under most exacting conditions. Among the observers was Houdini, the celebrated manipulator of handcuffs and other restraining devices. A system of electric light signals had been arranged so that whenever the medium rose from

his or her chair, a light flashed in an outer room. A dictaphone was also employed in the endeavor to detect fraud. The lights and the dictaphone did their work with scientific accuracy, and the net result was that the mysterious rappings and voices were proved to be "out and out fakes," to use Houdini's words. It would be an excellent thing to compel every medium to undergo a scientific test at the hands of expert observers. Many mediums are making a living by preying on their more unsuspecting brethren, and in the interests of honesty their tactics should be exposed.

St. Francis de Sales, who has been appointed patron of Catholic journalists, was not only a model of sanctity and gentleness, but also gave a fine example of persistent diligence in polishing his writings. The Abbé Vincent, professor of literature in the Catholic University of Angers, has lately made a careful study of the genesis and development of the Saint's "Introduction to a Devout Life," also known as "Philothea." By comparing the first edition with a later edition published by St. Francis shortly before his death, Abbé Vincent discovered more than one thousand corrections, which he has carefully analyzed. St. Francis de Sales is shown to have been "anxious to express himself more clearly, more precisely, more vigorously and with more imagery, at the same time striving to simplify and amend his text." In this, too, the gentle Bishop of Geneva is a splendid exemplar for Catholic writers.

The use of prepared, or "canned" editorials in newspapers was strongly opposed at the recent annual meeting of the Illinois Press Association, held at the University of Illinois, at which a plea was made for a better and more individualistic type of journalism. While the secular press is thus trying to get away from what Goethe called "tötliche Einerleiheit," we are sorry to see the Catholic press becoming more

drably uniform and uninteresting through the agency of the N. C. W. C., not only in its editorial, but likewise in its news sections. With its individuality, each paper naturally loses much of its attractiveness and influence, and thus the N. C. W. C., with the best intentions of the world, is ruining the Catholic press.

◆ ◆ ◆ ◆

The *Birth Control News* publishes an article which shows that the editors are alive to the fact that opposition to their nostrums is mainly Catholic. They have called in the services of our old friend, "A Roman Catholic." This gentleman has for many generations proved a most valiant advocate of many causes, some of which, through no fault of his, are now lost causes. His usefulness is chiefly to be seen in his extraordinary adaptability. "This spontaneous expression of the views of a working-class Roman Catholic would be of interest," think the editors of the *Birth Control News*. Why? Presumably because he is "a Roman Catholic," or rather, because he has not ceased to be "a Roman Catholic." But of what value is the opinion of an alleged Catholic who says "to all mothers:" "Forget the teaching of your Church when the future happiness of your lives is at stake?"

◆ ◆ ◆ ◆

At high noon, an airplane gyrates in the sky, describing marvelous circles and unimaginable parabolas. From it issues a narrow but thick line of white vapor that lingers against the blue and

writes its message across the summer sky. Man has conquered the air. Plato and Dante, Shakespeare and Goethe would have closed their eyes in awe before they dared lift them to learn what dread or splendid message that almost superhuman pilot was writing in great white letters upon the dome of eternity. They would have opened their eyes and read—and read—"Lucky Strike." "It's not a bad cigarette," comments *The Nation* (No. 3022). "We don't grudge the airplane artist the thousand-per that he gets for his difficult and dangerous job. But if anyone wants an illustration of the blending of real grandeur with indescribable meanness which our civilization affords, we commend him to this illustration. If anyone wants ammunition for the argument that if we don't look out the machine will kill the soul—here it is, too."

◆ ◆ ◆ ◆

It is well for one not to try to do too much each day. To do what one can with ease, and to let the rest go without qualms or misgivings of any type, will brighten many days in many lives.

◆ ◆ ◆ ◆

When a journal consecrates itself to the apostolate of truth and virtue, for the good of souls and for the greater glory of God and His Church, there is no blessing which it does not merit.—*Pope Pius XI.*

◆ ◆ ◆ ◆

It is temperament more than ideas that makes a man.

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BOOK REVIEWS

The Poor Souls in Purgatory

The list of English books on the Poor Souls which forms the appendix to Father Stephen Landolt's translation of Bishop von Keppler's "Die Armenseelenpredigt," just published by the B. Herder Book Co. under the title, "The Poor Souls in Purgatory: A Homiletic Treatise, with Some Specimen Sermons," furnishes sufficient evidence, if any were required, that a book like this was a desideratum in English. Thanks to the capable editorship of Mr. Arthur Preuss, the need has been competently filled. The book, which has long been regarded as a classic in German, has been rendered into excellent English and fitly divided into two parts: I. Preaching on the Poor Souls (pp. 1-159), and II. Specimen Sermons on the Poor Souls (pp. 160-196). The first part contains a lucid explanation of the dogma of Purgatory, with the proofs from Sacred Scripture and Tradition, a well worked out argument from reason, and an exposé of the ways and means by which the faithful who are still in the wayfaring state can assist the Poor Souls, and homiletic directions for priests, instructing them how to preach on this important subject with force and effect. The texts and sermon sketches presented in Ch. XVII and the illustrative material for sermons collected in Ch. XVIII are of special value.

Bishop von Keppler's treatment of the subject is particularly appealing for the reason that, instead of letting his imagination run riot, as many other writers do, in de-

scribing the pains of Purgatory, he skilfully counterbalances the sufferings and the joys of the Holy Souls, taking into account all the characteristic features of their state—the intermingling, the continual ebb and flow of joy and pain, torture and comfort. He is also very effective in showing the possibility and efficacy of, as well as in presenting the motives for, rendering assistance to the Poor Souls. The book can be cordially recommended to the reverend clergy and the educated laymen.—Th.

Literary Briefs

—The "Index Verborum C. Suetoni Tranquilli stilique eius proprietatum nonnullarum," by A. C. Howard and C. N. Jackson (Harvard University Press) contains a complete index to the words used by Suetonius.

—"Stations of the Cross for Children," by a Religious of the Cenacle, is a neat arrangement of these prayers for children. We hope Catholic schools will avail themselves of this booklet. (Paulist Press, New York).

—"The Anchoress' Window" is a collection of interestingly written short stories, which will appeal to both young and old. Some of these stories have previously appeared in Catholic magazines in this country. (B. Herder Book Co.)

—"The Boys' Book of Saints," by Louis Vincent (B. Herder Book Co.) is a pleasing and instructive volume. There are twelve chapters, as many lives, and each chapter has a very telling heading, such as "God's Monarch—St. Louis"; "God's Adventurer—St. Francis Xavier"; "God's Warrior—St. Ignatius Loyola," and "God's Pauper—St. Francis of Assisi."

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WRITE FOR CATALOGUE AND PROSPECTUS

—Julian of Toledo's "De Vitiis et Figuris," has been re-edited, for the first time critically, by Professor W. M. Lindsay (Milford). Julian, Bishop of Toledo, 680-690, was a grammarian; and his treatise deals with rhetorical faults and figures.

—Mother Mary Loyola has written another of her beautiful allegories, "The King of the Golden City," designed to enliven the religious imagination of children (P. J. Kenedy and Sons). Grown-ups will enjoy this allegory too—at least one of them did.

—"The Unending Sacrifice," by John C. Reville, S.J. (America Press, New York), is a neat pamphlet that should be distributed far and wide among our Catholic people. The Holy Sacrifice of the Mass is well explained in all its phases for the understanding of the laity.

—The checker collections of William T. Call and Melvin Brown, which were presented to the Brooklyn Public Library, have been catalogued and made available to the public. The library is now said to have the largest collection of checker literature of any public institution in the world.

—Three valuable pamphlets from the Paulist Press, New York, are: "I Wish I Could Believe," "Open-Mindedness," and the "Catholic Unity List of 2600 Books and Pamphlets." The latter is valuable for schools, rectories, libraries, and even for the ordinary Catholic home.

—"Meadowsweet and Thyme," by Enid Dinnis (B. Herder Book Co.) is a collection of dainty poems, most of them with a religious intonation. Among the most enjoyable are "Our Lady of the Way" and a "Ditty of St. Francis," though all will give pleasure to lovers of poetry.

—Admirers of O. Henry will not agree with Prof. Fared Pattee, who says in his "Development of the Short Story" that O. Henry "worked without truth, without moral consciousness and without a philosophy of life. He created no characters; he worked with puppets, lay figures without souls."

—Sister Mary Philip, of the Bar Convent, York, presents children with a pleasing little booklet on reflections, entitled "Jesus True God and True Man." They are splendidly adapted for visits to the Blessed Sacrament or for short periods of spiritual reading as set aside in Catholic academies and boarding schools.

—The "English-Esperanto Dictionary" by Fleming Fulcher and Bernard Long (London: Marlborough) opportunely appears at a moment when interest in Esperanto is on the increase "as exemplified by the manifesto in its favor presented by Lord Robert Cecil and nine other national delegates to the Assembly of the League of Nations last autumn."

—Over one hundred volumes are in view for a new historical series which Messrs. Kegan Paul, London, have in preparation, covering every aspect of social evolution under a general title, "The History of Civilization." The field has been carefully mapped out, both as regards subjects and periods, and the instalments will be published as they are ready.

—All students interested in industrial problems should avail themselves of Father Haas's "Shop Collective Bargaining," a study of wage determination in the men's garment industry. Father Haas has done this work in a scholarly and thorough manner, and this study is a valuable contribution to our social and economic literature. (Diedrich-Schaefer Co., Milwaukee, Wis.)

—"Monographs on Vocations" is a splendid little pamphlet, published by the Rev. Gerard Bridge, O.S.B., of St. Vincent College, Beatty, Pa. It is inspiring to see the increasing amount of literature on this subject of vocation, since the position of our country in world affairs demands that we assume a larger share of the task of home and foreign evangelization than we did before the war. The present pamphlet will help to increase vocations to the priesthood.

—The Rev. C. Plummer (Anglican) is following up his edition of Latin Lives of Irish Saints, issued by the Oxford University Press in two volumes in 1910, with an edition of some of the Irish lives of the same saints, hitherto unpublished, also in two volumes. The first volume will contain the Irish texts, with introduction, notes, indexes, and glossary, and the second the English translations. Both volumes are announced for early publication by the Oxford University Press.

—In view of the present state of public opinion regarding Catholic education, the N. C. W. C. has done a timely piece of work in the publication of a series of educational bulletins and a "Catechism of Catholic Education," all directed against the current attacks of the enemy. Pastors will find in these pamphlets splendid material for mass meetings and literature for distribution among the children of their flock. We advise that generous use be made of these publications.

—Father Edw. J. Garesché, S.J., has added a tenth of his series of books on the practice of the Christian virtues in the world. Some of the thoughts are rather thin, and some others should be culled out, especially those concerning politics, democracy, etc. On the whole, however, this series deserves to find a wide circle of readers among the laity, for whom they are intended, and whom they will greatly benefit if used as food for a few minutes' daily reflection. (Benziger Bros.)

—"The Early Friends of Christ" is a new book by the Rev. Father Conroy, S.J., which will make for him many friends, especially among priests who have to give retreats. Father Conroy's treatment of his subject is brilliant and carries with it the defects that are an inevitable accompaniment of brilliancy; but these are so secondary that we refrain from making them appear important. We recommend this book heartily and trust that it will find a wide field even beyond clerical confines. (Benziger Bros.)

—Margaret M. Kennedy has written an acceptable book for young and old alike, in her "Saints of Old" (B. Herder Book Co.). The first part is given over to the patron saints of Scotland, England, Wales, and Ireland. For the second part she has chosen those saints whose lives best portray the spiritual works of mercy, while in the third part the corporal works of mercy are portrayed in the same manner. The author's literary gifts serve to bring home these picturesque stories of the saints of old especially to children.

—"The Red Queen," by E. M. Wilmot Buxton, is an enjoyable historical romance. The Red Queen is, of course, Elizabeth of England, and the author (since deceased) lets us get intimate glimpses of this infamous woman through the eyes of one of her maids of honor. Here and there the sordid scene is relieved by the incidental introduction of a nobler character (such as, for instance, *Campion*) who comes in incidentally and shines for a moment through the murky atmosphere of decadent worldliness, and only makes the contrast greater. To disparage the book by comparing it with "Kenilworth" and "By What Authority," as some reviewers have done, is really to praise it. Miss Buxton has not reached the heights of Scott, but she has written a very readable story, which we can highly commend. (B. Herder Book Co.)

—The Volksvereins-Verlag flood continues unabated. "Von alltäglichen Dingen," which has particularly the working-man in mind, is a splendid booklet, which deserves a more lasting make-up. "Beim Kienspanlicht" is a collection of folk-tales, folk-lore, legends, anecdotes, etc., by reason of which the German Catholics will be spiritually richer. "Die Aufgaben der Vorstände und Vertrauensmänner in den Arbeitervereinen" is a pamphlet for the guidance of the Catholic labor unionist. Here in this country we lack not only such literature, but such organizations as well. "Ruhrländ, Heimkehrgedichte von Maria Kahle," is a beautiful collection of poetry. And how appropriate just now—Heimkehrgedichte!—Ruhrländ!—what poignant scenes these words evoke. One is constantly reminded in this collection of lyrics and sonnets of the late Mrs. Meynell. This

unending flood of literature is the best answer to the critics of German "Kultur." Whatever its faults—and what "Kultur" in the history of the world did not have excrescences?—the fact is that it flourishes vigorously under the greatest handicaps. That is more than can be said of American Catholic "Kultur"!—F.

New Books Received

Belief and Freedom. By Bernard Holland. v & 186 pp. 12mo. Benziger Bros.

Natural Justice and Private Property. By Rev. Daniel Merino, of Santiago, Chile. 125 pp. 8vo. B. Herder Book Co. \$1.25 net.

Social Catholicism in England. By Dr. Karl Waninger. Translated into English in 1914 by Charles Plater, S.J. 184 pp. 12mo.

Messages of Music. Mood-Stories of Great Masterpieces. With an Appendix of Explanatory Notes. By Henry Brenner, O.S.B. xviii & 424 pp. 8vo. Boston, Mass.: The Stratford Co. \$5.

The Benedictines. By Dom Bruno Destrée. Translated by a Benedictine of the Princethorpe Priory, Warwickshire. With a Preface by Dom Bede Camm, O.S.B. x & 175 pp. 12mo. Benziger Bros. \$1.75 net.

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Secret Societies and Revolution

In "World Revolution: The Plot against Civilization," Mrs. Nesta H. Webster continues the theme expounded in her study of the French Revolution. She follows up her theory that the great Revolution was really a plot against civilization engineered by a secret society, describes in detail the policy, methods and working of the society in that connexion, and then goes on to trace its continued influence in subsequent revolutions and attempted revolutions down to and including the international campaign of the Bolsheviks. She holds that they are all part of the same story, and that the main ideas have descended in unbroken sequence from Weishaupt's Illuminati through the various revolutionary groups and agencies that have taken up the task of destroying civilization during the last 140 years.

Upon this theme Mrs. Webster has brought to bear the same remarkable industry in collecting, and skill in presenting, evidence which distinguished her previous essay, and has produced an extremely interesting and in some respects a very informing book. If her capacity for weighing and judging evidence dispassionately were equal to her other gifts, it would be a deeply impressive book; but this is where she fails. It is not the summing up of a judge, but the speech of an ad-

vocate, a very clever and earnest advocate, making out a case. It presents one side, and is well worth hearing, because that side has previously been neglected, and is here presented with great force. Students of history and of current events should not fail to make themselves acquainted with it; but they should take it as a partial and particular interpretation, and should not be carried away by the eloquence of the advocate.

Mrs. Webster's case is that Western civilization—the civilization of our era, based on Christianity—is threatened by a secret conspiracy which aims at its total destruction; and her object is to rouse the Christian peoples to conscious resistance. We can all see, of course, that disruptive forces, which aim at a world-wide social revolution, are, and for many years have been, extremely active in every country. There is no secret about it. The Bolshevik oligarchy in Russia have openly proclaimed and persistently pursued this aim, and sundry sects in other countries have backed them. If this were all, Mrs. Webster would have nothing new to tell us; but her reading of events contains two special points. The first is that those overt revolutionary agencies are really directed by a secret conclave, whose tools they are, though they do not know it; and the second, which her book is

mainly devoted to proving, is that this secret spring of revolution has come down to us in unbroken succession from an organization which was formed 145 years ago and has been the true efficient cause of all the subsequent attempts to overturn society, beginning with the great French Revolution. She traces them all to the doctrine of Illuminism and the order founded by Weishaupt in 1776, and expounds with a profusion of documentary evidence the relation of Illuminism to Freemasonry, various secret societies, international Socialism, Anarchism, Fenianism, Judaism, and Bolshevism.

The truth is that for the last 145 years the fire of revolution has smoldered steadily beneath the ancient structure of civilization, and already at moments has burst out into flame, threatening to destroy to its very foundations that social edifice which eighteen centuries have been spent in constructing. The crisis of to-day is, then, no development of modern times, but a mere continuation of the immense movement that began in the middle of the eighteenth century. In a word, it is all one and the same revolution—the revolution that found its first expression in France, in 1789.

Mrs. Webster goes systematically to work in setting out the proofs of this theory. She devotes two chapters to the first French Revolution, with special reference to the conspiracy of Babeuf, and goes on to review the earlier phases of French Socialism, leading up to the Revolution of 1848. She then deals with the parts played by Marx and Bakunin in

connexion with Internationalism, describes the Paris Commune of 1871, the Anarchist plots of John Most and others, discusses Syndicalism and Sorel, Guild Socialism, the behavior of Socialists in the war, the revolution of 1919, the now exploded "Protocols of the Elders of Zion," and finally our modern Illuminati.

It is obviously impossible in a review to follow her in detail through this long range of important subjects; one must be content with some general remarks.

If, as we are asked to believe, all this revolutionary ferment is inspired and directed by a secret and supremely subtle head centre, which is the successor of the inner council of Weishaupt's Illuminism, and has maintained intact the principles he laid down, then we can only say they have made a mess of the job and are hopeless bunglers. They have never been able to keep their tools in hand or to impress their principles effectively upon their dupes. Look at the medley of organizations, theories, schemes, projects, agitations, risings, revolutions that strew the path of history in the last hundred years. They include every conceivable variation of thought and practice from Christian Socialism to absolute Anarchism. If it is said that they all add to the ferment and therefore promote the end, the answer is that the end is action, and for action unity is needed, division is fatal. It is impossible to believe that if the supposed secret directory could, it would not have controlled the spirits which, according to Mrs. Webster, it summoned from the vasty deep and would have drilled them into better order.

The theory rests, in truth, upon too small a foundation, and that not a very secure one. Its inadequacy becomes clear if we take a larger view and examine the general psychology of revolution. The grounds for the revolutionary agitation, which has taken so many forms, have always been essentially the same—namely, social inequality, which is twofold; the unequal distribution of wealth makes rich and poor, the unequal distribution of power makes oppressors and oppressed. These are the conditions that lie at the root of all social agitations, because they offend against the innate sense of equity that accompanies and sustains the development of the social instinct in man. They often go together, but are nevertheless distinct. When either becomes intolerable there is trouble; a demand arises for relief from misery or oppression or both and, if not at least partly satisfied, results in violence, which may be suppressed, but continues to smoulder underground.

Canon Dorlodot's Book on Evolution

Canon Dorlodot's book, "Le Darwinisme au Point de Vue de l'Orthodoxie Catholique" (see F. R., Vol. XXX, No. 1, pp. 33 sqq.; No. 2, pp. 53 sq.) has appeared in an English translation under the title "Darwinism and Catholic Thought" (Benziger Bros.) The *Catholic World* prints a notice of the work in a recent issue (No. 695). The critic (presumably Sir Bertram Windle) says that the book should have been entitled "Transformism and the Catholic Church" and that its main thesis, that evolution is quite certain, is

by no means accepted by all scientists. "The present writer," he says, "may claim to have devoted more than forty years to the active pursuit of biological science, during which time the Transformist problem has always been before him. He is, consequently, in a position to express an opinion on the matter, and his view is that whilst the evolutionary hypothesis is indeed—to him—far the best up to date, and to-day the only conceivable *method* of creation, he is far from claiming that it is definitely proved and 'necessary' in the meaning of Kant (and common sense) that 'necessary' means incapable of being conceived in any other way. We think, too, that [Canon Dorlodot] is unduly hard on the Successionists in connection with the first chapters of Genesis. Undoubtedly, that view has been too much stressed in the past, but, after all, (1) Genesis and science both teach that there was a succession, and (2) as Romanes once pointed out in *Nature*, the coincidence between the two successions is remarkable, and this is at least a point worthy of consideration, for one does not quite see why it should have occurred to Moses as it did. Also, we think that because we are not to *expect* the Bible to teach science—which is abundantly true—it is not quite the same thing as the assertion that it is impossible that it should contain any scientific facts. Lastly, we do not at all think that the author's view as to the fallaciousness of all but the Thomistic idea of the succession of souls in the human embryo is at all sustainable. The evidence of embryology alone is, to our mind, quite in the contrary direction."

Anti-Parochial School Legislation

The bigotry and intolerance manifested during the last few years is a blot on this country's fair escutcheon. Europeans flying from persecution in the Old World are unable to understand it, for they have been taught to look upon America as the land of religious freedom. The existence of this evil has been decried and attacked, not only by the founders of the Republic, but by great men whose patriotism and loyalty cannot be called into question. Theodore Roosevelt, one time president of the United States, said: "Any political movement directed against any body of our fellow-citizens because of their religious creed, is a grave offense against American principles and American institutions." Chief Justice Taft expressed his sentiment in these words: "There is nothing so despicable as a secret society that is based upon religious prejudice, and that will attempt to defeat a man because of his religious beliefs. Such a society is like a cockroach,—it thrives in the dark. So do those who combine for such an attack." President Harding pays his compliments to intolerance thus: "In the experience of a year in the presidency, there has come to me no other such unwelcome impression as the manifest religious intolerance which exists among many of our citizens. I hold it to be a menace to the very liberties we boast and cherish." Thus we see that the really noble, true and good among our fellow-citizens, the great men of America, regard intolerant legislation as an evil that "strikes at the very spirit and heart of America."

The Catholics of America then should arouse themselves to the danger that is involved in the different bills proposed in our State legislatures compelling their children to attend the public schools. Such legislation is wrong in principle, for the enemies of religious schools have no more right to compel Catholics and others to send their children to the public schools, than Catholics and friends of religious schools have to force non-Catholics to send their children to religious schools. Catholics have no quarrel with the public school system. They have taken upon themselves the added burden of their own schools because they realize that the public school does not train the whole man. Moral and secular education with us must go hand in hand, for they are inseparable. No sacrifice is too great for them in obeying the dictate of their conscience to give a religious education to their children. In the words of Bishop Hickey of Rochester: "The Catholic Church and Catholic people believe so sincerely in a system of education with religion, a system which is the basis of the best citizenship and of the highest standard of morality, that they are paying double taxes in this country in support of schools. They are paying first of all, the public school taxes, and then they are building and supporting their own private schools." Let our opposition to anti-parochial school legislation be as strenuous as our support of our schools is whole-hearted and generous.

F. J. K.

Teaching by Means of the Film

Teaching by means of the film is one of the many questions which are now agitating the minds of puzzled educationists. Conferences have been held, and serious men and women have spent many hours seeing films of all sorts with reference to their educational value for children. It is claimed that everything can be taught with satisfactory results by means of the "movies," from the alphabet down to modern languages. Because a certain head master of a deaf and dumb school in Paris found the cinema useful for illustrating actions, such as getting up in the morning, washing, breakfasting, etc., with sentences written above, which he later illustrated by lip reading, some go-ahead enthusiasts hold that *all* languages should be taught in this expensive way, instead of by the prosaic method of books and the explanations and voice of the teacher! Arithmetic, history, geography and science are also, we are told, admirably adapted for the cinema, which seems to remove all difficulties hitherto experienced by teacher and pupil — though Lord Montagu of Beaulieu, one of the great advocates of this innovation in England, did limit himself somewhat by saying that he did not suggest altogether scrapping reading and written work.

Even the drawback of having all a child's instruction given to him in darkness is said to be soon likely to be overcome, for an ingenious Frenchman has invented what is described as a satisfactory method of exhibiting films in daylight. There only remains, therefore, according to the edu-

cational optimist, the danger of fire, and that also is being considerably reduced.

Such is the case presented by those who would eliminate the teacher and the book, and give all instruction through the eye. But what is excellent for the deaf and dumb, may not necessarily be the best thing for those who are not deprived of speech and hearing. The throwing of rapid impressions upon a child's mind through the medium of his eyes will have far-reaching effects little realized or estimated by those who would give an almost undiluted diet of film education. New impressions and facts should be a slow process, a gradual building up — through the explanations of the teacher, *followed* by pictures, either hung on the walls or in books, the details of which can be pointed out by the teacher.

We are told that ninety per cent of some seven thousand children tested were constant attendants at "picture houses," yet it seems to be the general impression of the heads of schools at the present time that the intelligence of the children is at a very low ebb — worse than it was ten or fifteen years ago. Some of us are inclined to think that the constant changing of methods, the application of new theories every few months, the reduction of individual effort required from the pupil, may be the cause of this poor standard of intelligence. A return to the system which asked the teacher so to prepare the lesson that out of his own knowledge he was able to interest and explain (with the aid of such paltry things

as maps and illustrations in books) in a manner that his pupils understood and visualized mentally the subject put before them, might be a better solution of the educational difficulty than the introduction of a costly apparatus into every school for the benefit of film producers.

If the alphabet, arithmetic and languages are to be taught in so elaborate a way, we would suggest that a model railway should be erected in every school playground to illustrate actual movement. The truth seems to be that we are becoming so introspective in our educational methods, pondering the effect of everything on the child mind, that we are apt to forget that common sense is also a very necessary ingredient of any system.

Golden Jubilee or the B. Herder Book Company

It was fifty years on July 25, since Mr. Joseph Gummersbach established here in St. Louis what is now the B. Herder Book Company, at first a mere branch of the great German publishing house of B. Herder, Freiburg i. Br., now an independent concern,

As the Central Bureau of the Catholic Central Society points out in one of its press bulletins, the B. Herder Book Co. is to-day the largest American publishing house west of New York and during the last decade or so has issued more important Catholic books than any other Catholic publishing house in the English-speaking world. The Bureau instances the Pohle-Preuss Dogmatic Theology, in twelve volumes, now nearly all in their fourth edition; the Koch-Preuss

Handbook of Moral Theology, in five volumes, of which the fifth is in press; Fr. Augustine's monumental eight-volume Commentary on the New Code of Canon Law; to which might be added a long list of other important works, such as Dr. Schumacher's Handbook of Scripture Study, now in course of publication, the English edition of Tixeront's History of Dogmas, the American Catholic Who's Who, etc., etc.

The Editor of the FORTNIGHTLY REVIEW has been so long and so intimately associated with Mr. Gummersbach as author, "reader," and "literary adviser" of the B. Herder Book Co., that it would be unbecoming for him to join in the paeon of eulogies sounded by Mr. F. P. Kenkel, K.S.G., in the Central Bureau's bulletin, by the Rt. Rev. Msgr. F. G. Holweck in the *Amerika* (daily ed. of July 25), and others. Therefore he will limit himself to an expression of his profound admiration for the honesty, the kindness, the business acumen, and the unquenchable idealism of Mr. Gummersbach, and add the wish that the venerable yet hale and active octogenarian may be spared for many years more to the cause of Catholic literature, which he has rendered such invaluable services in the fifty years that have elapsed since his coming to America.

If we wish to possess that exquisite poise of character which outward things are unable to disturb, and which marks the true gentleman, the true Christian, we must labor to safeguard all that is sweet and beautiful in our life by maintaining constant serenity and self-control.

Revelations of a United States Senator

U. S. Senator R. F. Pettigrew's book ("Imperial Washington," Charles H. Kerr and Company) is a stirring human document, irresistible in many of its facts and in its fervor. If its generalizations are at times too sweeping, its deductions too inclusive, its conclusions occasionally awry, these shortcomings are unimportant in the unfolding of this epic of an American career.

Mr. Pettigrew is a principal, an insider. Twelve years as South Dakota's representative in the U. S. Senate gave him first-hand knowledge of politico-economic currents, of intrigues, "deals," steals, of the interplay of forces behind the scenes. He knew personally ten presidents. He speaks therefore with unexceptionable authority. Revelations from such a source are well-nigh unique.

"Like most American boys," writes the Senator, "I had been brought up to believe that the United States had a government of the people, by the people, for the people. My first real impressions to the contrary were obtained during my early experiences with Dakota politics. There I learned how the machinery of government is manipulated in the interest of those who are behind it." Then follows a history of personal encounters with the bosses, with the wire-pullers, the land-grabbers, the franchise purloiners, the legal charlatans, with the skilful and determined seekers of booty. Disillusioned he looks over his half century of public life and "can hardly realize that the America which I knew and believed in as a young man in the

twenties could have changed so completely in so short a time."

Even when he knew the reason for the change it was hard for him, he admits, to accept it as a reality. "I saw the government of the United States enter into a struggle with the trusts, the railroads, and the banks, and I watched while the business forces won the contest. I saw the forms of republican government decay through disuse, and I saw them betrayed by the very men who were sworn to preserve and uphold them. I saw the empire of business, with its innumerable ramifications, grow up around and above the structure of government." From these premises he derives his motive for writing. "The common people of the United States, as in every other country, mean well, but they are ill informed. Floundering about in their ignorance, they are tricked and robbed by those who have the inside information and therefore know how to take advantage of every turn in the wheel of fortune . . . It is my ambition to tell my fellow-countrymen what has happened during the half century that I have known public life. I want to do this because I believe that my country is in danger . . . that the liberties of the American people are already well-nigh destroyed, that we are moving forward to a crisis of immense significance to the future of the American people, and the ideas and ideals for which the United States has stood before the world. We are far along on the road to empire, and we are traveling faster toward that goal than any nation in history ever traveled."

Washing of the Feet and Extreme Unction

There are two ceremonies which hold a conspicuous place in the Bible narrative—yet, rightly or wrongly, they are omitted among Protestants: the washing of the feet and the anointing of the sick.

A perfectly impartial, unprejudiced reader, confining himself strictly to the New Testament, would select the "Washing of the Feet" as one of the principal rites of Christian observance. St. John records it in the most circumstantial detail. It is performed in a very striking and emphatic manner by Jesus Christ, on the very eve of His death. He seems to make it essential to fellowship with Himself. "If I wash thee not, thou shalt have no part with me" (Jno. xiii, 8). He seems to impose a formal precept of its repetition. "You ought also wash one another's feet, for I have given you an example, that as I have done to you, so you do also." He seems to insinuate some mysterious meaning or virtue in it beyond what lies on the surface. "What I do, thou knowest not now: but thou shalt know hereafter."

Why, then, is this apparent precept not fulfilled? Washing of the feet, it is said, was an Oriental custom, a token of hospitality and of kindness in Our Lord's time and country. His action must be taken as merely an Oriental mode of teaching charity and humility—it is symbolic. But surely such reasoning is rash in the extreme! Could not He have adopted a natural or Eastern rite, and have elevated it to a supernatural dignity, and made it of universal obligation? Was not a supper on bread and wine a natural repast

before Our Lord's institution of Holy Communion? Was not Baptism an Eastern usage, raised by Christ to a new meaning and dignity, and promulgated for all nations?

Or are Protestants here illogically, and against their own principles, following *tradition*? Catholic tradition tells us this is no Sacrament, no obligatory rite. The words of Our Lord: "What I do thou knowest not now, but thou shalt know hereafter," point to a subsequent and supplemental information which was to be the key to what is recorded by St. John. That key was given by the Apostles to the Church by tradition. By that we know that the washing of the feet is not an eighth Sacrament.

Let us turn now to the anointing of oil mentioned by St. James. "Is any man sick among you? Let him bring in the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man; and the Lord shall raise him up, and if he be in sins, they shall be forgiven him" (Jas. v, 14 sq.).

The Catholic Church, and the Oriental millions separated from the Church for fourteen centuries, account this ceremony a Sacrament instituted by Our Lord to confer grace on the sick till the end of time. Protestants hold it to be a miraculous and merely temporary rite. Our repetition of it is called by the Anglicans "a corrupt following of the Apostles." Yet what warrant of Scripture have they that their own neglect of it is not a corrupt disobedience of the Apostles? They

rely solely on their own critical conjectures. And these conjectures, at their best, are very dubious. The Apostle seems to give a universal rule, "Is *any* sick?"; whereas the grace of healing could be only exercised on certain occasions. He speaks of calling in the priests, whereas the power of healing was not granted to all of them or to them exclusively. He speaks of forgiveness of sins, which certainly seems to belong to an interior benefit conferred on all ages, rather than to an external grace belonging to a certain epoch. And the Church throughout the world has so understood it. Is the Protestant so sure of his ground, so sure that he and the small sect to which he belongs is right in their interpretation, and all the rest of Christendom is wrong—that he is quite prepared to go before his Judge 'unhousel'd, disappointed, unanel'd?' Then his rashness is appalling indeed. (F. H. Prime, C.S.S.R., "Catholic Ritual and Tradition," pp. 89 sqq.)

The Pioneer Benedictine Historian of the U. S.

The *Records of the American Catholic Historical Society* (Philadelphia, Vol. XXXIV, No. 1) contain a biographical sketch of Fr. Oswald Moosmueller, O. S. B., "the pioneer Benedictine historian of the U. S."

Father Oswald was a native of Bavaria, who came to America in 1852, entered the Benedictine Order soon afterward, at St. Vincent's, Pennsylvania, and was ordained to the priesthood in 1856. After many labors as a pastor and teacher, in 1892, he founded a new monastery at Wetaug, in southern

Illinois, which he named Cluny, and where he died in 1901.

His literary activity began in 1867. In 1871 he published a history of St. Vincent's Abbey, Pennsylvania. His book, "Europäer in Amerika vor Columbus," 1889, is a valuable contribution to the Church history of Iceland, Greenland, and Vinland. In 1882 he founded a historical magazine, *Der Geschichtsfreund*, which, however, lasted only two years. In 1889 he published a biography of Archabbot Boniface Wimmer.

Fr. Oswald's last work was his famous *Legende*,—Lives of the Saints in the form of a monthly periodical. This work, which was planned on a gigantic scale (seven octavo volumes of 50 pages each give the saints from the 1st of January to the 7th of February) at first had 3,000 subscribers, but after seven years of heroic effort had to be suspended.

Fr. Oswald's published writings, with the exception of a "Manual of Good Manners" (1874), are all in the German language, though his biographer, Fr. Felix Fellner, O.S.B., notes that his extant letters to his superiors are nearly all in English. It is not generally known that he was proposed for a chair of history in the Catholic University of America, but declined the offer, as he had declined the office of abbot of Belmont, N. C., in 1883. The priory of Cluny had to be given up in 1903. The whole community emigrated to Saskatchewan, Canada, where it is now flourishing. Fr. Oswald's remains lie buried at Wetaug, Ill., under a marble tombstone donated by his former colored parishioners of Savannah, Ga. *R. i. p.!*

Life's Recompense

By FRANK FAIR

My days go on,
 And weeks succeed,
 And when these lengthen into years,
 A little laughter,
 Less of love,
 But never any stint of tears.

Is all life so,
 I'm wondering,
 Then wherefore should one live at all?
 Do leaves that bud
 In joyous spring,
 Grow weary waiting for the fall?

In not these words,
 But with this thought,
 I really have forgotten whose—
 A poet said:
 They cannot mourn,
 Who have not anything to lose.

So you and I
 Who've paid our debt,
 To life in bitter, bitter tears,
 With naught to hope,
 May placidly,
 Look forward to the coming years.

The Pascal Centenary

Blaise Pascal, whose 300th birthday the world has been keeping, is one of those fascinating but enigmatic figures about which our curiosity seems never satisfied. In many ways he attracts, and then he repels. He wrote the "Provincial Letters," an incomparable mixture of satire, sarcasm, and intense religious feeling, directed against the casuists; but it was a party pamphlet, and in too many of its allegations or inferences a libel on the Society of Jesus. He lived an austere life after his conversion from worldliness, but the Church will never canonize him, for he held firmly to the Jansenists of Port Royal, and he appealed from the possible condemnation of his "Letters" by Rome

to the judgment seat on high. He left behind him the fragments of a most original Defence of the Christian Faith, which, under the title of "Thoughts," remains to this day without a key, and has been quoted in their favor by sceptics and mystics with equal plausibility.

Canon Barry says of it and its author in No. 2912 of the *Catholic Times*:

"By careful winnowing a method may be deduced from its pages not unacceptable to us, and one which has always guided our teachers in making converts. Why, however, deny their proper force and value to the arguments employed by St. Thomas and the Fathers in demonstrating the existence of God, the truths of natural religion, and the power of the intellect to conquer scepticism? 'The heart has its reasons, which reason does not comprehend.' That is a fine saying, true and noble in its way. But I turn to Bishop Butler, who would not disparage reason, for what would man be without it? My conclusion is plain. By following the Catholic tradition we shall reconcile in a saving scheme the powers of reason and the claims of religion, whereas Pascal's methods lead to confusion and his melancholy temper will not lighten our burden on the way to Heaven. Sadness, far from being a Christian virtue, is a temptation and a snare. It has slain many in every age, but who can reckon its victims since Pascal led on to Hume, Hume to Kant, and all three to the agnostic impotence which robs religion of its right to a hearing, and leaves us forlorn in a godless universe?"

The Secret of La Salette

More than fifteen years ago (F. R., XIV, No. 20, pp. 613 sqq.) we expressed the opinion that the apparition of the Bl. Virgin Mary to Melanie Bergère was unreal and that her so-called "secret of La Salette" was "un monde de stupidité." We also called attention to the fact (Vol. XV, No. 1, p. 24) that this alleged "secret," in the form in which it was revealed by Melanie, was proscribed by the S. Congregation of the Index (s. v. Combe . . . "*augmentée de la brochure de Mélanie et autres pièces justificatives*, Decr. 7 iun. 1901") and quoted a distinguished member of the S. Congregation (who, we may now divulge, was Msgr. Esser) to the effect that this entry was made in order to be sure that not only the foolish book of Abbé Combe, but also the "secret" itself would be condemned.

In spite of all this the "secret of La Salette" continued to be bandied about in certain circles. Lately it was even reprinted in the original. We need not wonder, therefore, that the S. Congregation of the Holy Office, with which the Congregation of the Index is now incorporated, has just issued a decree (dated May 9, 1923, and promulgated in the *Acta Apostolicae Sedis* for June 1, Vol. XV, No. 6, pp. 287 sq.), in which it solemnly proscribes and condemns (Emi ac Rmi Domini Cardinales fidei et moribus tutandis præpositi proscripserunt atque damnauerunt) the book, "L'Apparition de la très Sainte Vierge sur la sainte montagne de la Salette le samedi 18 septembre 1845—Simple réimpression du texte intégral publié par Mélanie, etc."

Société Saint-Augustin, Paris-Rome-Bruges, 1922), adding: "mandantes ad quos spectat ut exemplaria damnati opuseuli e manibus fidelium retrahere curent."

It is to be hoped that this decree will put the final quietus on the "Secret of La Salette."

A Catholic Press Directory

The J. H. Meier Agency, which specializes in Catholic publications, has published, mainly for the convenience of advertisers, a "Catholic Press Directory," giving a list of Catholic papers and periodicals published in the United States. Contrary to a statement on the title page, this list is *not* complete, as it contains only three of the numerous Catholic college publications and not a single one of the several French dailies published by Catholics for Catholics in the New England States. The place of publication, date of establishment, and in most instances the circulation and advertising rate of each paper are given, together with some technical information regarding size of paper and width of column. On p. 49 a mistake in make-up has transferred *Father Flanagan's Boys' Home Journal*, which appears in St. Louis, to Omaha, Neb. On pp. 15 sqq. the Press Department of the N. C. W. C. receives undue praise. This organization is conducted by ex-Hearst journalists (on the nefarious influence of the Hearst press see F. R., Vol. XXX, No. 13, p. 264) and, in spite of a few good features, has done and is doing more to injure the Catholic press of the U. S. than to raise its standard.

For the rest, the information

given (with the exception of the circulation statements, which, of course, must be taken *cum grano salis!*) is reliable and the Directory will no doubt prove useful to those for whose convenience it was compiled. We hope a sufficient number of copies will be sold to justify the publication of a new and revised edition every year.

Correspondence

The Old Question

To the Editor:

In Nos. 12 and 13 of the F. R., is an article, "A Catholic's Onslaught on Capitalism," complaining that the Catholic social movement of to-day rests on liberal foundations and does only patchwork. Patchwork may be done because those who do it believe that it is impossible to do better. But patchwork should be done according to Christian principles.

The Christian church says that property rights are limited, because we are in this world to prepare for eternity. We are to use the means given us for this purpose according to the commandment: "Thou shalt love thy neighbor as thyself."

Liberalism says that property rights are unlimited, that every one shall make his life here as happy as he can, without regard to his neighbor. If property rights are unlimited, it follows that profits are unlimited, too.

The latter principle is in vogue to-day as it was in the days of ancient Rome. St. Paul argues against it and the Christian Church successfully combated it.

To-day it is an acknowledged fact that the Savior had a social mission. He preached poverty, He took poor men for apostles, though He could have had rich men.

The Savior came to save humanity. What is humanity? It consists of families. The family is the most neces-

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sary institution, the oldest state. Each family is a state in itself. It is and must be a communistic state because it has to care for the propagation of the race and to educate the following generation. The father must provide the necessities of life, and father and mother must educate their children. In this communistic society there are property rights, the children claim clothing but playthings as their own. But communism grows less as the children grow up.

To secure the family, the father must have property, consisting in land sufficient for the family, or the right to work, which right he cannot lose, because the existence of the family must be secured. In the Middle Ages the people formed a social order on these principles. Land was free, and the guilds secured to their members the right to work, which could not be taken away.

To-day many learned men are trying to re-introduce these conditions. Their foundations are limited,—property right and no profits. There are to-day a great many social economists who say that these fundamental conditions cannot be re-introduced.

Are we Christians or pagans? We are no true Christians if we profess the faith, but do not act according to it. The words of the Apostle: "He who will not work, neither let him eat," are clearly against gain without work. They embody the true Christian doctrine.

We can perhaps gain much if we try to reach the end by degrees. It is impossible to abolish profit with one stroke, because that would destroy our industrial and commercial life. It has been tried in Russia and created chaos. If the land question would be regulated so that the renter could not be ousted from the land as long as he paid his rent, and the rent were regulated so that it left him a surplus, then great progress could be made. The ideal condition is that no man shall own more land than he can work. But this cannot be attained at once.

The profit from all enterprises should be regulated by law. No unlimited profits should be tolerated. We can attain a true Christian condition only by supplanting pagan principles with Christian principles. C. M.

Notes and Gleanings

A venerable prelate, who has read the F. R. carefully for thirty years, writes to us from his sickbed: "I have in my life never dreamed of the dead as dead or permanently dead. Only once in my life, a few days after my mother died, I saw her as a corpse, but the corpse revived and looked at me, and I was very happy until my awakening spoiled the illusion. I have made probably hundreds of inquiries on this point, some in Europe, most of them in America, and never yet found any one claim that he had in a dream seen a deceased person as dead or permanently dead. This observation, if true, would go a good ways to prove that our mind, when acting spontaneously without the influence of the senses, considers human beings as immortal. You might print this and see what your readers think about it."

The *Eccelesiastical Review* (Vol. 49, No. 1) calls attention to a paper "De Concordantia Dictorum Thomae" in the current issue of the *Gregorianum* (Rome), by F. Pelster, S.J. This paper, says our esteemed contemporary, "is a noteworthy contribution to Thomistic literature. It establishes by creditable argument the genuine authorship of a work which, hitherto neglected as spurious, explains a number of seemingly contradictory statements in the Saint's Commentary on the 'Sentences' and the 'Summa.' The differences in these writings have hitherto caused endless polemics, in which two opposite schools of theologians claimed the authority of the Angelic Doctor with apparently equal plausibility. The 'Concordantia,' written toward the end of the Saint's life, aims at reconciling the

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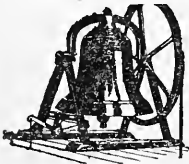
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divergencies, and thus serves to settle a number of disputed points in theological controversy."

◆ ◆ ◆ ◆

Mr. Paul W. Brown, editor and publisher of *America at Work*, has written to Col. Callahan: "I wish to thank you most heartily for the opportunity of reading your very interesting article on 'Protestantism of To-day' in the FORTNIGHTLY REVIEW of April 1st. It is characterized by the clearness of view and largeness of sympathy which those who know you have learned to respect. Believing, as I do, that the spirit that would attempt to set groups of Americans against each other is the worst legacy which the war has left to this country, I especially welcome such patriotic and large-minded efforts as this of yours."

◆ ◆ ◆ ◆

We cannot but regard as a return to sanity the decision of the people of Manitoba, by a considerable majority, that their province shall be "wet." For years it has been bonie-dry; but during that bleak, austere period a moderate temperance movement had sprung up, which had the courage to preach that prohibition was itself an intemperance and an interference with rational liberty. This movement increased to such an extent that some months ago it compelled the provincial government seriously to reconsider the liquor laws, and in the end it decided to test the real feeling of the people by submitting the issue to a referendum. The result is that they have definitely pronounced for the government control and sale of liquor, and have demanded legislation to that effect. A later referendum in favor of the sale of beer and wines in hotels was lost. Probably something like the Gothenburg system will ultimately prevail in Manitoba.

◆ ◆ ◆ ◆

A subscriber, who is a prominent Knight of Columbus, writes: "During the late war I was thrown much into the company of a Mason. One night he and I were discussing different organizations, and he said: 'The K. C.'s are

the foremost organization in your Church, and if they continue in the course they have been following, they will aid in bringing about a better feeling between the Church and non-Catholics; but if they are not careful they will be smashed or outside the Church within twenty years. The clergy will not tolerate any organization that will take from them any of the prestige or power they now have.' This prediction came back to me very forcibly when I read the sermon of the Bishop of Detroit in No. 13 of the F. R. I am not writing this to draw from you any comment; I am just passing it along. I am not expressing any opinion myself, but it does seem peculiar that this Freemason could look ahead and foresee trouble to the K. of C. from our clergy."

◆ ◆ ◆ ◆

Father L. McKenna, S.J., says in a recent paper in the *Irish Ecclesiastical Record* (No. 666, p. 617): "Profit-sharing and co-partnership, so often proposed as means of transforming the proletariat into a property-owning class, are being more and more clearly recognized as of little avail. The fatal objection to both is the smallness of the increase of wealth which a wage-earner can hope to get by his share in the dividends. His share in the profits of the business will always interest him less than the increasing of his wages. Both systems lie under the suspicion of being capitalist devices to keep down wages, enabling, as they do, the capitalist to say to his workers, 'A rise of wages will mean for you a lessening of your profits.' Both systems, too, especially co-partnership, are apt to lead to a paralysis of managing enterprise, owing to timidity, questioning, criticism, and interference on the part of the workers."

◆ ◆ ◆ ◆

"In the Middle Ages," says Newman, "society sustained the individual, raised him up, and supported him in his higher life. It is society now that drags the individual down."

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BOOK REVIEWS

Vol. IX of Pastor's "Geschichte der Päpste"

The ninth volume of Dr. Ludwig von Pastor's truly monumental "Geschichte der Päpste seit dem Ausgang des Mittelalters" comprises the pontificate of Gregory XIII, 1572 to 1585. Gregory showed at the very start that he meant to follow the path mapped out by his saintly predecessor, Pius V, and all through the thirteen years of his pontificate labored methodically and zealously for the execution of the Tridentine decrees. In this he was advised and supported by St. Charles Borromeo, St. Teresa, and St. Philip Neri, to each of whom the author devotes one of his classical thumb-nail sketches. He was not only a man of action, but likewise an eminent scholar. He established a number of important colleges and placed the Collegium Romanum of the Jesuits on a solid basis. He published a new edition of the "Corpus Iuris Canonici" and was the author of the Gregorian Calendar, which is now at last conquering the Orient. Much new and important documentary evidence is adduced by Dr. Pastor in describing the massacre of St. Bartholomew's night in France (August 24, 1572), and we believe no saner writer will hereafter challenge his conclusion that this crime was not inspired by religious, but by purely personal and political motives, that it was entirely the work of Catherine of Medici, who had little faith and less character; that Gregory XIII had no share in the plot, and that the *Te Deum* which he ordered to be sung in Rome on Sept. 8, 1572, had no reference to the massacre, but to the expected liberation of the French Catholics from their deadly enemies. It is safe to say that after the publication of this solid and splendidly documented volume, the pontificate of Gregory XIII will no longer be underestimated, as has been the custom hitherto. Let us hope that this whole invaluable work of Dr. Pastor's will soon be available in English. (B. Herder Book Co., Freiburg i. B. and St. Louis, Mo.)

Literary Briefs

—Georg Brandes has written an article on Xenophon in which he contends that Xenophon, somewhat unwittingly, makes the Persians seem more highly developed, more cultured, more intellectual than the Greeks, however much he may refer to the Persians as "barbarians." Brandes asserts that the term "barbarian" had the same meaning in

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Xenophon's day that "heathen" has at present in Palestine, "where every non-Israelite is referred to in this uncomplimentary way." Brandes regards Xenophon's "Cyropaedia" as nothing more than "romantic rhetoric."

—Allen and Unwin (London) have in preparation an English translation of Spengler's work on the decline of Western civilization, "Der Untergang des Abendlandes."

—J. Bidez has reported to the Royal Belgian Academy on the papyrus finds made at Benesch, about 120 miles south of Cairo, Egypt. They are said to reveal the existence of a hitherto unknown tragedy by Sophocles and a number of the lost works of Pindar.

—To celebrate the tercentenary of the death of Cervantes, the Spanish government commissioned a special edition in four volumes of "Don Quixote." The edition, limited to 125 copies, is illustrated by about two hundred drawings made by Señor Don Ricardo Marin, the well-known Spanish artist.

—A reviewer in the *Catholic World* (No. 698) calls attention to the fact that Mrs. Fisher in her translation of Papini's "Life of Christ" omits the "Prayer to Christ" at the end, perhaps the most beautiful passage in the entire book and which contains Papini's profession of faith in Jesus Christ and His Church.

—In "Edgar A. Poe: A Psychopathic Study," by Dr. John W. Robertson, a specialist on mental disorders (Putnam), the author does not attempt to restore Poe's reputation to one of sobriety, but to prove, on the basis of scientific investigation, that he was not the habitual drunkard described by Griswold, and to interpret his works "in accordance with such medical consideration as was warranted by his inherited neurosis."

—The first (and so far only) adequate translation we have seen of the Holy Father's Encyclical on "Ubi arcano Dei," on the Peace of Christ in the Kingdom of Christ, is that published, side by side with the Latin text, by Herder & Co., of Freiburg, in their collection of "Rundschreiben unseres Heiligsten Vaters Pius XI." It can be had, in the form of a handy brochure, from the B. Herder Book Co., St. Louis, Mo., for 25 cents.

—A memoir of the late Dr. Adrian Fortescue is being prepared by his kinsman, the Hon. John Fortescue, LL.D., and his intimate friend, Dr. Vance, Vice-President of St. Edmund's Old Hall. Dr. Fortescue's important work on Boethius, to which he had devoted many years of close labor, was, at the time of his death, sufficiently advanced for its completion by another hand. The task has been taken over by Dr. George

Smith, of St. Edmund's, who will edit and complete the MS.

—Father Benedict Roth, O.S.B., of St. Leo Abbey, St. Leo, Fla., has favored us with a copy of Part One of a "Brief History of the Churches of the Diocese of Saint Augustine, Florida," in which he is collecting original and reprinted materials for the future historian of that venerable Southern see. The first installment consists of 24 octavo pages and is embellished with a portrait of the Rt. Rev. Augustine Verot, D.D., Florida's first bishop, who is well known to the student of general Church history through the rôle he played at the Vatican Council.

—Under the title, "Holiness of Life," Fr. Wilfrid, O.F.M., has edited an English translation of St. Bonaventure's treatise "De Perfectione Vitae ad Sorores," made by the late Fr. Laurence Costello, O.F.M. There is a Foreword by the Archbishop of Birmingham. The "Editor's Introduction" (which, by the way, should have been placed before St. Bonaventure's Preface) gives a biographical sketch of the Seraphic Doctor together with a brief account of his principal writings. "Holiness of Life" was written for nuns and shows the author's profound spiritual knowledge. It can be cordially recommended to our sisterhoods. (B. Herder Book Co.)

—In a little pamphlet reprinted from the *Catholic Historical Review* (N. S., Vol. II, pp. 191—197), Fr. Francis S. Betten, S.J., presents an English translation of "The Milan Decree of A. D. 313," with a few explanatory comments on its import and provisions. This brief document, which has been preserved by Lactantius and Eusebius, marks an important turning-point in the history not only of Christianity, but of religious liberty. Fr. Betten's translation is based on the reconstructed text of the Decree in the Vienna edition of Lactantius's "De Morte Persecutorum." It is a helpful little brochure, for which many a student will thank the reverend editor.

== THE ==

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New Books Received

Aethelburga. A Story of Anglo-Saxon Times. By Prof. William Schmidt. 291 pp. 8vo. St. Louis, Mo.: Louis Lange Pub. Co. \$2 postpaid.

Missouri Red Book, 1922, 1921. Industrial History of a Progressive Commonwealth. 42nd and 43rd Annual Reports of the Bureau of Labor Statistics of the State of Missouri. xv & 1049 pp. 8vo. Jefferson City, Mo.: Bureau of Labor Statistics.

Der heilige Bonifatius, Apostel der Deutschen. Von Joh. Jos. Laux, C.S.Sp. Mit 11 Bildern. xii & 307 pp. 12mo. B. Herder Book Co.

The Conventual Third Order of St. Dominic and its Development in England. By a Dominican of Stone. With a Preface by the V. Rev. Bede Jarrett, O.P. (Provincial) and Introductory Note by the Rev. John B. Reeves, O.P. xv & 77 pp. 16mo. Benziger Bros. \$1.25 net.

The Catholic Press Directory for 1923. A Complete List of Catholic Papers and Periodicals Published in the United States. Compiled and Published by Joseph H. Meier, 64 W. Randolph Str., Chicago, Ill. \$1.

A First Book in Ethics. By Henry Woods, S.J. vi & 295 pp. 12mo. New York: Jos. F. Wagner, Inc. \$2 net.

Encyclical Letter of His Holiness Pius XI . . . on the Third Centenary of the Death of St. Francis de Sales. 26 pp. 12mo. B. Herder Book Co. 10 cts. net. (Paper).

Up and Down Lourdes. By Edith Cowell. 108 pp. 12mo. Benziger Bros. \$1.25 net.

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The Fortnightly Review

VOL. XXX, NO. 16

ST. LOUIS, MISSOURI

August 15, 1923

The Trials of the Catholic Church in the Serb, Croat, and Slovene State

Recently the crisis of Catholicism in Jugoslavia has attracted the attention of French Catholics. Notable comment is to be found in long papers by Guy de Valois, *La question croate et le constitution du royaume des Serbes, Croates et Slovènes*, in *Le Correspondant* (November 25, 1921); the paper by Father Boubée, S.J., *Les catholiques croates et le gouvernement de Belgrade* (*ibid.*, July 25, 1922); the paper by Canon Beaupin, *Les Catholiques jougolaves et leurs présentes difficultés* (*ibid.*, Sept. 25, 1922); and a series of interesting papers appearing in *Les amitiés catholiques françaises*, a recently established Catholic review, the aim of which is to acquaint foreign Catholics with France, and to awaken among French Catholics an interest in the efforts and struggles of Catholics of other countries.

The Comité Catholique des Amitiés Françaises à l'étranger, under the presidency of Msgr. Baudrillart, of the French Academy, has sent to Jugoslavia a commission, headed by Canon Beaupin, to inquire into the conditions and needs of the Catholics there, and help them in their efforts to come into contact with French culture. The members of this commission have lifted their voices against the dangers to which the Jugoslav Catholics are exposed.

"The new Kingdom of Serbs, Croats, and Slovenes," writes Canon Beaupin, "is traversing a period of domestic crisis, altogether to its own peril. Its economic complications are undoubtedly serious, but they are not the worst. Perhaps, the greatest danger to Jugoslav stability lies in the political and religious conflicts, which for the last three years have been arousing Jugoslav Catholics against the government of Belgrade. They are growing daily more bitter, and appear to be far from any satisfaction."

The organic disease of Jugoslavia is the great variety of creeds and races that are scattered within its territorial limits. The East and West with their religious beliefs, their contrasts of civilizations, their different alphabets, their antagonistic traditions, are living and struggling with one another and hindering the normal course of life. Numerically, the preponderance in Jugoslavia belongs to the Orthodox, who are almost all Serbians. According to the latest available statistics, they number 5,360,000, or 42%. We find them in Serbia, Macedonia, Montenegro, and Vojvodina, this last country embracing territory long a part of the Hungarian monarchy. To be sure, there are Orthodox also in Bosnia-Herzegovina, Dalmatia, and Croatia, but in numbers less than the Catho-

lies. The Serbian-Orthodox church was consolidated by a statute of the Serbian government, dated May 13, 1919. It has 29 bishops, under the control of the Patriarch of Belgrade, who has assumed the title of Patriarch of the Serbs, Croats, and Slovenes. The moral influence of the Serbian Church is almost nil. In Belgrade the Orthodox churches are deserted on Sundays. Orthodoxy, however, is regarded as a "national institution," for it is recalled by the Serbians that during the centuries of Turkish oppression their church was the refuge and defender of nationality and patriotism.

The Catholics in the entire kingdom aggregate 4,975,000, or 38% of the population. They are chiefly in Croatia, Dalmatia, Bosnia-Herzegovina, and Slovenia. About 200,000 live in Voivodina, and are called Bunievci. Serbian ethnography claims that these Voivodine Slavs are of pure Serbian origin. Among the Catholics are to be included the United Ruthenians, who constitute the diocese of Krizevac. Their number is 30,000. Unfortunately they are persecuted by the present government of the kingdom.

Besides Catholic and Orthodox Christians, there are in Jugoslavia 1,400,000 Mohammedans. They live in Serbia, Macedonia, Montenegro, and Bosnia-Herzegovina. The last group speak the Serbian language as their mother tongue. They are purely Slavic, for they descend from the Bogomiles, a sect widely diffused in that region during the Middle Ages. In the fourteenth and fifteenth centuries they were forced to embrace the Mohammedan

faith; they preserved, however, much of the Christian tradition in their social and religious life. They also have weighty grievances against the Serbian government.

Protestants and Jews amount to about 130,000. The Jews are especially numerous in the city of Zagreb.

It is easy to understand that with such a vast difference in religious belief and in race (there are in Jugoslavia almost three million non-Slavs) it has been impossible to accomplish a fusion of the various elements of the population. The new kingdom would have reached a high degree of prosperity had it seen fit to preserve the autonomous regime of the chief component states formerly established by Austria. But the dominant factor of the Serbian government, the radicals under the leadership of Pasitch, have no other view than the preponderance of Serbism throughout all the provinces of Jugoslavia. Even the Catholics must be sacrificed to that political plan. The supremacy of Serbia was to be achieved through the introduction of the Cyrillic alphabet, the worship of Orthodox saints, and the suppression of regional autonomies. It is this ruthless political programme that threatens to dissolve the national units of the new kingdom, the much discussed Yugoslav unity, to which Croat and Slovene Catholics have contributed their best.

As a matter of fact, in all the provinces of Jugoslavia, the Catholics have been at the head of the cultural and literary movement. The so-called "Illyrianism," a literary theory at its inception, and only later a principle of the

political emancipation of the South Slavs, is a Catholic initiative. The best pioneer in this direction was the Slovene Canon Valentin Vodnik, born in 1758 at Ljubljana. In 1798, he became a professor of rhetoric in his native town. His life was devoted to the literary awakening of his people by the publication of the *Velika Pratika* (Great Almanac, 1795-1797), and *Lublanske Novize* (the news of Ljubljana) in 1797-1799. During the French occupation of Austria, Slovenia and Dalmatia, under Napoleon the Great (1809-1814), Vodnik took an important part in the revival of the national idea of the South Slavs and in the literary training of his countrymen. He wrote several handbooks for the new schools organized according to the French programme, and in one of them inserted his famous hymn *Ilirja ozhivlena* (Illyria awakened), which was then considered a national anthem of Yugoslavia. He died January 8, 1819, his name passing on to posterity as that of the first poet of the Slovenian people. From a national and literary point of view, Yugoslavia is greatly indebted to Rt. Rev. Anton Martin Slomsek (1800-1862), bishop of Maribor, who fostered poetry by his popular songs, edited the annual *Drobtinice*, and founded the Society of Saint Hermagora with the object of distributing Catholic books. The Society had before the war 100,000 members (now 50,000) and since its foundation has distributed more than 600,000 copies of apologetical or pious books. Its influence upon the popular culture has been considerable. To the same Bishop is due the credit for taking the initiative in founding

the Sodality of SS. Cyril and Methodius, with the purpose of realizing the religious unity among Slavs. It numbers nearly 40,000 members.

In the ranks of the best Slovene poets are Simon Gregorcic (1844-1906), a priest whose collection of songs, called by Slovenes *Zlata Knjiga* (The Golden Book), is really a treasure of lyrical inspiration and pious feeling, which attains the highest pitch of religious aspiration in the poem *Pri Jezu* (Near Unto Jesus); and also Anton Askerc (1856-1912), another priest, to whom the three collections of *Ballads*, *Lyrical and Epic Songs*, and *New Poems*, published respectively in 1890, 1896 and 1900, gave everlasting glory among his fellow countrymen.¹

What Msgr. Joseph Strossmayer has done for the rebirth of Croatia needs little emphasis. The foundation of the Yugoslav Academy, of the university and museum of Zagreb, of the cathedral of Diakovo, have made of him the herald and the apostle of the national idea of Southern Slavs, an idea that found its earliest champion in the Croat priest Iurij Krizanic, who lived in the seventeenth century.

(To be continued)

Cooking

By IRMA R. FRANKENSTEIN

Whether I write or not,
The world cares not a jot,
As merrily it spins and reels;
But I think it would stand stock still
And my family would fare but ill
If nobody cooked the meals.

¹ J. Grafenauer, *Kratka zgodovina slovenskega slovstva* (A short history of Slovene literature), Ljubljana, 1919, pp. 101-111.

Doings of the Noble Order of Alhambra

The "Order of Alhambra" is an organization consisting solely of third and fourth degree Knights of Columbus. The F. R. gave its readers an idea of the doings of these Mohammedan knights on a number of occasions; see Vol. XV (1908), Nos. 5 and 13; Vol. XX (1913), No. 15. Meanwhile, in spite of repeated semi-official disavowals by the Order of the K. of C., the Alhambra has not only not ceased operations, but extended them to the West, and in some of its manifestations offends not only against the *sensus catholicus*, but likewise against good taste. The other day we received the subjoined communication from a pastor in Kentucky:

"The enclosed 'masterpiece' was distributed by the Alhambra clique of Louisville Council No. 390, Knights of Columbus. The 'distinguished' author is one Thomas D. Clines, who once achieved notoriety by signing his name as District Deputy of the K. of C. (using the initials D. D.) to a pardon request for a thief. For this act he was reprimanded in the press. Posing as a martyr, Mr. Clines was last year elected State Deputy of the K. of C. over Col. P. H. Callahan. The Louisville Council of the K. of C. refused to censure Clines for the degrading circular which I am sending you. However, not enough decent members were at the meeting. These are facts, not hearsay. If you can make use of this circular in the F. R., you are free to do so. For the present, however, do not use my name, unless absolutely necessary. I know I am revealing 'secrets of the Order,' but how can a council expect respect for pledges when it prostitutes its honor? The circular reached me in the mail from a man who is now a member of the Alhambra. A fight was made on the floor to wring an apology from Mr. Clines and to for-

bid future meetings of the Alhambra in the K. of C. hall, but all to no avail."

The circular, which is entirely characteristic of the tendencies of the noble (?) Order of Alhambra, is printed on pink paper and reads literally as follows:

Al Sirat Caravan, Order of Alhambra
Thursday, July 12th—K. C. Home

Oh—Glorious son of Alhambra prepare thyself for a gathering of the clan. Ye who have laid dormant during the cold winter blasts, shake the snow off your mustache toss fifteen cents to a descendant of Ancient Sparta and have your boots slicked, seek out a tonsorial artist of ability who can do justice to the face of an Alhambrian, include in your instructions to him a request to pinch your cheeks and have your fingers properly cutexed. Adhere strictly to the above and you will be properly fitted to take part in the DEGREE OF THE CENTURY, you will be in the proper shape to greet the hordes of Neophytes who seek admission to our Alcazar.

NEOPHYTES, AT-TEN-SHUN!

Ah, 'tis with a firm feeling of shame that we of the faithful, we who are of the cologned blue blood should humble ourselves to the extent of trying to convey to you the error of your ways. BUT we being so perfect and having all the necessary qualifications that go to make us so, and one of these is our broadmindedness. We have the SLIGHTEST idea that we can convince you. We know that we have the very best method and should we fail it certainly will not be our fault. We are tempted to believe by your signing of the application that you have good in you somewhere that only needs developing. You almost forced us to smile benevolently when you attached a five spot to your intentions. We began to warm toward you. We desired to see you; in fact we will consent. WE WILL TOLERATE YOUR APPEARANCE, at seven chirps of the Cuckoo in the brilliant evening.

THIS IS, OH NEOPHYTE, A CONFESSION; but we must be convinced. PREPARE—Come to the gate of the Alcasa walking slowly and with due respect, enter humming the sacred strains of Casey Jones, have your right hand in your pocket and at the slightest jesture from the Scribe of the Exchequer, pull out your hand and have clutched therein Fifteen Shekles in the coin of the realm (Don't clutch it too tightly). After that we will see that you receive full value for your contribution.

LISTEN.

You will make a journey the like of which you never dreamed; starting from the inner mosque you will be conveyed by the Worthy Camels of Alsiert Caravan across the scorching sands to the *halloved places* of Mecca. There is now coming from the cool Ohio seventeen car loads of specially

reated and treated sand, every molecule of which must be returned in the condition it left Sand Island. We will not tolerate the possible embarrassment of our Nobles by allowing our Camel Neophytes to soil the sand. We therefore admonish you to WEAR WHITE SOCKS. Again let me warn you that this is no jest. Beside our care of the sand, this is a SACRED TRIP and when you reach Mecca you must be PURE, at least in the feet. You are indeed privileged to be allowed to enter the sacred portals of this marvelous city where pillows take the place of cobblestones, smellful perfumes and spices sprayed from the Mosque tops, Red Starred Blue Throated Wabblers promenade the highways escorted on either side by gorgeous peacocks and birds of Paradise. Dancing girls flitter around playing lutes and cymbals, their cheese cloth garments blowing gently in the breeze, and at the end of it there is an oasis where if you persevere you may quaff oogles of delightful beverages.

Remember above all other things, obedience to orders is essential for the proper completion of this journey. Listen carefully to instructions and carry them out to the best of your ability. In other words do not miss a trick.

The degree will be over at 9 P.M. and if you qualify you may park your dogs under a table in the.....Room and replenish your lost energy. There will be no extra charge for this to the new Sir Nobles.

Get your Neophyte signed up and send to V. K. Ecker—NOW.

The Sands of the Desert are quite dry due to the continued hot spell, so we must travel fast with the Neophytes if we wish to reach the Oasis. The Master of the Oasis has prepared well for this Mid-Summer Night's fest. We enclose the names of the Unbelievers, so you can bring your friend and see him over the hot sands. This is our last time out for the Season.

ALL SALAAM,

Thomas D. Clines, Grand Commander.

F—I—S—H

(Follows a list of 41 names.)

Classical Persiflage

In the London *Times Literary Supplement* Mr. G. H. Hallam prints some scattered bits of classical persiflage which, he says, "have floated down through the years *incerto auctore*." The real author appears to be J. D. Lester.

The first of the ditties relates to Homer:—

Poluphloisboisterous Homer of old
Dropped all his augments into the sea,
Though he often politely but firmly was told
Perfect imperfects begin with an e.

The Bard replied with a menacing air,
'What the Digamma does anyone care!'
And he sat and he sang by the wine-dark sea
A book or two more of his *Odyssee*.

The letter Digamma has long been the cause of much tearing of hair among schoolboys reading Homer, but it remained for this poet to make it into an oath on its own account.

Other verses relate to another plague of studious youth, the grandfather of all historians:—

Herodotus! Herodotus!
You could not spell, you ancient cuss.
The priests of Egypt gammoned you:
It was not very hard to do,
I do not think you'll gammon us,
Herodotus! Herodotus!

and still another to his most distinguished follower:—

Thucydides, 't is not with ease
We Anglicise your *mens* and *des*,
And scan your crabbed histories.
O, had that Alexandrine fire
Consumed your suggraphies entire,
I think we should have bless'd that pyre,
Thucydides, M.A., Esquire.

The author, Joseph Dunn Lester, was a schoolboy with Mr. Hallam at Shrewsbury School, from which he went to Oxford, where he became a scholar of Jesus College. In 1865, he joined the staff of Wellington College, where he died ten years later. A colleague there describes him thus: "He was a little Welshman with a round face, in the midst of which was planted a little peaky nose, which alwas supported a pair of spectacles. He was known to us as 'Jimmy,' was a fellow of infinite jest, and beyond that a poet"—just the kind of man to write verses like these!

If we do not live by the Ten Commandments, we shall, without any shadow of doubt, die by the seven deadly sins.

Lying in War Time

The recent statement of Admiral Sims that German submarine commanders generally acted in a humane manner in carrying out their orders during the war, has led to considerable discussion in the British press; and the whole sorry business of atrocities, real and imaginary, has had a salutary airing. In reply to a question by Mr. Morel, the Financial Secretary of the Admiralty gave the American Admiral's conclusion a cautious affirmation. "Many German submarine officers," he asserted, "behaved with as much humanity as was possible, subject to their general orders to sink merchant vessels indiscriminately and without warning." Mr. Morel points out that such orders are of the essence of submarine warfare, and in any future war "in which Great Britain found herself in conflict with a Continental power or powers, the indiscriminate sinking of our merchant vessels would be resorted to." This merely bears out what leading naval authorities have already stated, particularly the late Lord Fisher, former head of the British Admiralty, in his message to Admiral Tirpitz after the close of the war.

"In war-time we all have to do a good deal of lying," concludes the *Manchester Guardian*, somewhat lamely. The worst atrocities in the late war were those practiced by the various governments on the minds of their respective peoples. "Through a fortunate dispensation," says the *Freeman* (No. 173), "the Russian people experienced a recovery in the midst of the conflict, and those who were doing the fighting sen-

sibly turned about and went home. In the end, the fates meted out disillusionment to the German people also. In the Allied countries and the United States, however, the proportion of the populations still suffering from the mental mutilations inflicted by the governments during the war, is considerable. The hospitals crowded with the physical wreckage of the war are pitiable sights; but far more appalling is the greater number of those whose intellectual processes were permanently disabled by the heavy bombardment of official lies. 'Wars,' wrote Mr. Lloyd George in one of his recent newspaper articles, 'are precipitated by motives which the statesmen responsible for them dare not assert. A public discussion would drag these motives in the nudity into the open, where they would die of exposure to the withering contempt of humanity.'" Mr Lloyd George has an unusual range of ignorance, even for a politician, but on mendacity he is undoubtedly one of the foremost authorities in the world; and these intimate words of his might well be nailed on the door of every school house.

We must lose everything rather than courage, confidence, and good will.

There was a time when men believed that only a few persons, the supermen of that day, were capable of managing political government. That belief no longer survives. Its counterpart in the world of industry, the theory that the functions of owning and directing economic institutions must be performed by a few supermen, is equally false and equally doomed to disappear.—Dr. J. A. Ryan.

Catholics and the Social Question

We are for ever telling the world that we have the real principles through which alone its salvation is to come. We speak of the encyclicals of Leo XIII, and the position of the working man, which those encyclicals determine. We say—and no doubt rightly—that the Catholic Church has the social remedies within the store-cupboard of her moral teaching. But at the moment of a strike or lock-out, where do Catholics appear? I mean not the prelates but the laity, who sit among employers and employed. . . . Do they behave any differently from their fellows? The answer may be given that a Catholic's views on disputes in trade are his own, and do not come under the judgment of the Church. Then what is the use of our talking about the Catholic Church as containing in her teaching the cure of the world's ills if in the moment of need individual Catholics do nothing to enlighten, modify, or inspire the schemes of their group or party? Either we have principles that are unique or not. If we have, then our lives and policies should be unique; if we have not, then what is the use or where is the honesty of all our talk?

Nor is it wise to wait for other people to move, or to wait for [the country] to become Catholic before attempting to set society upon its true basis; if our faith be divine, our teachings real and true, we must be the first ourselves to begin and now at once to make all our policies conform to the Gospel teaching. The employer must consider his duty to his men: he cannot wait for his fellow-employers to act, he must do what he thinks best.

The same is true of the Catholic landlord; of Catholic labor. Each of us in our professional position must try in grave matters to stand outside our party claims; in the world, though not of it. We must judge, act, rebuke more fearlessly than others, because we ought to see more clearly where our moral duty points the way. Nor are such acts disloyal to our party or our side; on the contrary they are—if our faith be divine—the truest and noblest loyalty.

Have we not all of us, priest or layman, to confess that we have far too often allowed prejudice to blind us? that we have followed our party and not the teaching of Christ? followed and not led? To act otherwise would mean that we should perhaps have to suffer from unpopularity, but we should at least have done something to save the people.

If instead of devoting our time and attention to the wearisome task of controversy, we endeavored to make plain the ideals of the faith by speech and action, we should, perhaps, succeed the more quickly in our work of converting the country and of holding our own body to the Church. (Fr. Bede Jarrett, O.P., in *Blackfriars*, No. 33).

Leading a busy life is keeping the door shut in the face of the devil.

Unless it be for purposes of reverence with a useful end, we should confine ourselves here below to reading the masterpieces of the great; we have no time for the rest. Still less should we spare time for those writings which are, as it were, the public sewers of the human mind, and which, notwithstanding their flowers, contain nothing but frightful corruption.—Lacordaire.

That Peace Prize

According to a story, it was the canny Harry Lauder who offered a fund of \$10,000 for the widow of the unknown soldier; and now our own Edward W. Bok has carried this altruistic principle a bit farther by submitting a prize of \$100,000 for some practical Yankee device or formula whereby, through a co-operation of governments, war will be snuffed out for ever. The term "practical" has not yet been clearly defined; but it is specified that plans submitted shall be tested and passed upon by a committee of prominent personages, and it is further stated that a satisfactory proof of practicality for any plan would be found in its acceptance by the U.S. Senate.

In response to Mr. Bok's alluring offer, many conjurers are dipping into their hats and lifting therefrom doves of peace. One pacifist organization pins its faith to a law denying Congress the power to vote military or naval appropriations. A hopeful citizen suggests that we bribe European governments to take the pledge to abstain from warfare. Various schemes have bobbed up for attaining peace by resolutions or legislative enactment, and there are plans for the establishment of an international constabulary to preserve law and order among the nations.

Doubtless Mr. Bok's committee will accumulate enough schemes such as these to stock a good-sized warehouse. Possibly, in due course, one of them, of a not too obviously sentimental or romantic inspiration, will receive the award, and perhaps, if Mr. Bok's plans have been dramatized by suitable

publicity, the Senate, and possibly the League of Nations, if it still survives, will set their seals on some pious resolution—and the wicked old world will go wagging on as before. It is inconceivable that any simple recipe for peace can be found as long as our old friends Privilege and Monopoly find war a handy instrument for getting something for nothing, or, more correctly, for getting it at the expense of "the enemy" and the underlying population. In the opinion of the *Freeman* (No. 175), Mr. Bok would have done his fellow-citizens a better service if he had established his prize for the best analysis of the *causes* of war; but somehow, that is the kind of thing that is never done by these peace-loving brethren. Is it not a remarkable fact that the "liberal," the "uplifter" and the "forward looker" invariably turn a blind eye to the causes of war?



The Editor of the F. R., who was on terms of friendship with the late Father Pietro Bandini a quarter of a century ago, and followed the establishment of his Italian colony in Arkansas with genuine sympathy, was pleased to receive the following note a few days since from the present pastor of Tontitown, Ark., the Rev. B. H. Fuerst: "This year Tontitown, a purely Italian colony, celebrated the 25th anniversary of its existence. The thought that Father Bandini had when he founded this colony, was most praiseworthy: To draw the Italians away from the big cities and give them back to the occupation which most of them followed in their native land. This ideal was too little appreciated, as Italian agriculturists are not in proportion to the total number of immigrants from that country. The colony here was entirely successful. The settlers are all good farmers." *Floreat!*

Joliet or Marquette?

Father Spalding in his latest contribution to the *Queen's Work* on Joliet and Marquette, does not refer to Fr. F. B. Steck's article in the July 1st issue of the FORTNIGHTLY REVIEW, but anyone who will take the trouble to weigh the arguments on both sides will readily see who scored the most points in the controversy.

It is not true that the French government got "by far the greater part of the information in regard to the Mississippi," and that "none of this information came from Joliet." What about Nicolet, Radisson, and Groseilliers, and all the trappers and fur-traders who had penetrated into the Mississippi region long before Marquette came to America? Why, already Champlain had heard from the Indians that there was a great river in the West. It would be interesting to hear how Father Spalding reconciles these two statements of his: "He [Joliet] was sent by Talon [in 1668] to search for the copper mines of Lake Superior," and, in the 1673 expedition, "he was to make use of the information furnished by the missionaries." Joliet must have traveled during those four years (1668—1672) in the Great Lakes region with eyes and ears shut.

In the second place: Why all this fuss about the information and its sources? Even granted that the French government got every bit of its information from the missionaries, we fail to see what that has to do in deciding the question as to who was leader of the 1673 expedition. If that should stand as the deciding factor, then the leader of the Spanish expedi-

tion of 1540 into New Mexico was not Coronado, but Marcos de Niza, a thing that no historian will venture to assert, despite the fact that the Spanish government got absolutely all its definite information regarding the Pueblo region from Marcos de Niza, who was there in 1539. The question is not, who furnished the information, but who was appointed by the government to lead the expedition; and Fr. Steck maintains, we think justly, that in both cases, in the Mississippi and in the New Mexico expedition, it was the layman and not the missionary; and, further, that in the latter case historians have answered the question correctly, while in the former wilful prejudice has distorted the facts and put some one to the front who does not belong there.



In a pamphlet recently issued by the Paulist Press, 120 W. 60th Str., New York, "The Catholic Evidence Movement," Fr. Bertrand L. Conway, C.S.P., gives a summary of "The Catholic Evidence Movement," a book recently published by the Rev. Henry Browne, S.J. The Catholic Evidence Guild of England was founded in 1887 and now has 70,000 members, many of whom are active lay apostles of the faith. Outgrowths of the Guild are the Ransomers, the Barrow Brigade, and the Catholic Missionary Society, whose organ is the *Catholic Gazette*, which we now and then quote in this journal. The work of the Catholic Evidence Guild is now being carried on in London every day of the week, in 21 different "pitches." Fr. Conway hopes that the Catholic Unity League, established five years ago in New York, "may one day send forth its lay apostles with episcopal approval to preach the Gospel in the highways and byways of the large cities of the U. S. and Canada."

A Diplomatist's Memoirs

The memoirs of Mr. Henry Morgenthau, President Wilson's ambassador to Turkey, which have recently been published under the title, "All in a Life-Time," provide some interesting reading matter on the World War and the peace treaties.

Though an ardent advocate of the League of Nations, Mr. Morgenthau has no faith in the permanency of the present peace. He created something of a stir during his visit to the American troops at Coblenz when he told them that another war impended. Leading citizens of Coblenz had complained to him that France wanted to turn them into galley-slaves: "She has put us into the hold of a ship; the hatches are battened down, and on them are sitting a lot of politicians from Paris to make sure that we never get out." That was in May, 1919, and a few days later Mr. Morgenthau spoke to the American soldiers in the following terms:—

"Please don't go home and tell the people that this war is over. We have got to prepare for a greater conflict, a greater sacrifice, a greater responsibility. The young men of America will have again to fight. The manifold and conflicting demands of all nations at the Peace Conference are impossible of fulfilment. . . . I believe that within fifteen years America will be called upon really to save the world."

The views expressed were not based entirely upon the author's own observations. American officers of high rank held similar opinions. General Bliss, the military member of the United States Peace Commission, declared his

belief more than once that we had ended only the first seven years of another Thirty Years' War, beginning with the Balkan conflict of 1912. "Was he right?" asks Mr. Morgenthau. "The answer lies hidden in the years immediately ahead of us."



Latin As An International Language

Msgr. F. C. Kelley writes in the *Extension Magazine* (Chicago, Vol. XVIII, No. 3, p. 4): "The FORTNIGHTLY REVIEW of St. Louis had an interesting line on the subject of an international language a few weeks ago [Vol. XXX, No. 12, p. 242] and gave out a specimen of 'Latino Sine Flexione,' the invention of Professor Peano of Milan, Italy. His invention is Latin simplified by confining it as much as possible to the words without changes in their terminations. Any one who has studied Latin in college can read ninety percent of it at once. Any Italian, Spaniard or Portuguese can do the same. Mr. Preuss, an authority, by the way, thinks it better for an auxiliary international language than either Volapük or Esperanto. It is not so simple to others as to those mentioned above; but it has the advantage of really teaching the student Latin, for while he does not learn to speak or write good Latin, all he does learn is Latin. Father Phillips of Buffalo had the same idea and even taught it to children. He urged its use on foreign missionaries as a means to a useful end. Professor Peano has developed his plan a bit farther than Father Phillips. The adoption of Interlingua, or 'Latino Sine Flexione,' would be a useful step toward making Latin itself once more a universal tongue."

The Farmer's Plight

The Federation of American Farm Bureaus seems about as ingenious in its plans to stabilize farming as are those expert economists in Congress who are forever trying to stabilize industry through legislation. The Federation has conceived the brilliant notion of lifting the price of wheat from its present depth and pegging it at \$1.50 a bushel, by persuading farmers to hold some 200 million bushels of this year's crop off the market. This measure, it seems, is to be financed through the new intermediate credit banks; and the surplus it would threaten in next year's supply is to be avoided through a judicious reduction of acreage.

This ingenious plan might possibly work if it could be carried out; but in order to carry it out effectively, American farmers would have to be much better organized than they are at present. Such a scheme, moreover, offers no hope whatever of real improvement in the situation of American farmers, since it contemplates no interference with the conditions which make farming an unprofitable occupation.

What these conditions are, the *Freeman* (No. 176) points out thus: Farm-land in the United States bears a monopoly-value; with any rise in crop-values, this monopoly-value rises accordingly; it increases as population increases. In the State of Iowa, the producer of heavy crops was obliged to pay on the capital value of his land an amount which totalled one-half of his entire cost of production. The case of Iowa is typical. When one considers, furthermore, that the farmer must

pay, both on his farm-equipment and on his product, the monopoly rates exacted by our precious railway-system through the benevolent agency of the Interstate Commerce Commission; that he must pay the prices of tariff-protected manufacturers on nine-tenths of the supplies he purchases; that the very tariffs which add to his expenses as a consumer, operate, through shutting off imports, to cut down his chances to export his product profitably—when one considers these indirect subsidies which the American farmer must pay to monopoly, there seems small cause for wonder in the fact that the only farmer who is making any profit in these times is the one who happens to be at the same time a dealer in real estate.

Baroness Enrica v. Handel-Mazzetti is the leading Catholic novelist of German-speaking Europe. We, therefore, consider it an honor that she has drawn the background of her latest story, "Ritas Vermächtnis" (Hochdorf, Switzerland: Verlagsanstalt Anton Gander) from our book, "A Study in American Freemasonry." The way she brings Satan—Dr. Stana—into the story as *summus opifex* of the lodges, is quite remarkable. The motive of "Ritas Vermächtnis" is similar to that of the author's former great novel, "Stephana Schwertner," *viz.*, the victory of virginal innocence over the powers of darkness, embodied in this case in Freemasonry. What we particularly admire in all of the Baroness' novels is the way in which she works out the Catholic world-view, applies it to the situation in hand, and makes it come out victoriously. The Baroness von Handel-Mazzetti resides at Linz in Upper Austria, and we are indebted to her personally for an inscribed copy of "Ritas Vermächtnis" and a very kind letter accompanying the book.

Notes and Gleanings

Even the official organ of the Holy See, the *Acta Apostolicæ Sedis*, is not immune against the wiles of the printer's devil. In Vol. XV, no. 6, of that august periodical (p. 295) appears, in very small type, this correction: "In præcedenti fasciculo, pag. 238, lin. 8, pro eo quod est *Societatis Iesu*, legatur: *Societatis Sanctissimi Sacramenti*." On the whole, however, we must say, the *Acta* is singularly free from typographical and other errors, which is all the more surprising in view of the inaccuracy of most magazines and books that come from Italy.

"*Quandoque dormitat . . .*" See "A Catholic Press Directory," in the F. R. Vol. XXX, No. 15, p. 303. Mr. Meier was right in assigning *Father Flanagan's Boys' Home Journal* to Omaha. The publication with a similar name which we had in mind is *Father Dunne's Newsboys' Journal*, which should have been mentioned under St. Louis, Mo. Since writing our notice we have made a closer examination of the "Catholic Press Directory" and found that it is, if not complete, quite reliable as far as it goes. Copies can be purchased from the J. H. Meier Agency, 64 W. Randolph Str., Chicago, Ill., at one dollar a piece.

In Japan, as in the United States, jingoes are attempting to use the higher institutions of learning as centers for military training. Here the students usually acquiesce, but we hear other news from Japan. The *Nation* (No. 3027) prints the story of a protest made by the students of Waseda University. Doubtless the manners of these students were bad, but we wish the news of their bad manners could travel far and wide in these United States, for, as our contemporary observes, "we have here a popular superstition that every American is peace loving and every Japanese a hereditary militarist, and it would do some of us a great deal of good to read of the howls of

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derision with which the Japanese students greeted a speaker who attempted to satisfy them that militarism and military training were unrelated by citing our example."

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Fr. L. Batley, S.J., has a very interesting article on "The Origin of the Parish" in No. 667 of the *Irish Ecclesiastical Record*. He shows that parishes outside cathedral cities, both in the East and West, were set up at least by the 4th century, while within cathedral cities (and most large towns in the early days were cathedral cities) parishes were not introduced before the beginning of the 11th century,—with the exception of Rome and Alexandria, where a different practice seems to have prevailed.

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The most striking article in the April number of the *Journal of Theological Studies* is the Bibliography of the late Msgr. Louis Duchesne, compiled and commented on by Abbot Cabrol. It runs to 164 items, great and small, of the most varied nature, ranging over a wealth of historical erudition truly prodigious. His earliest great undertaking, the edition of the "Liber Pontificalis," is rightly regarded by Abbot Cabrol as Msgr. Duchesne's finest contribution to history. The bibliography is of great interest, and a fitting record of this great Catholic scholar.

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Fr. Edwin Auweiler, O.F.M., D.D., of the Cincinnati Province, has been called by the Mt. Rev. General to the Collegio S. Bonaventura in Quaracchi, Italy, where he is to join the "Patres Editores" as the first American representative. No doubt he will take an active part in the projected critical edition of the *opera omnia* of Duns Scotus. This is a field of labor for which Fr. Edwin is particularly well equipped, and considering the international character of the Franciscan Order, it is eminently proper that an American member should share in the labor of re-editing the writings of its acutest theologian.

According to the *Osservatore Romano* (July 5) the Holy Office has declared that there is no evidence of the supernatural character of the works attributed to Fr. Pius, the stigmatized Capuchin friar of Foggia (cfr. F. R., XXVII, 15, 19; XXIX, 18; XXX, 13) and exhorted the faithful to be guided by this declaration. This statement does not imply, as some papers suggest, that Fr. Pius is a fraud and that the alleged miracles are mere tricks to swell the monastic coffers. The Holy Office makes no reference to the virtues of Fr. Pius, but confines itself to a definite statement of fact, *vis.*, that the evidence submitted does not furnish sufficient proof that the deeds attributed to Fr. Pius are supernatural.

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Fr. Francis Borgia Steck, O.F.M., the well-known historian, whom we are proud to number among our occasional contributors, is preparing a History of the Franciscan Order, primarily intended for use as a class-room text by the clerics of that Order. The work will be an adaptation of Fr. Heribert Holzappel's famous work, but Fr. Steck is wisely planning to divide Father Holzappel's First Part into twelve chapters, each describing not only the inner development, but also the contemporaneous external activity of the Order, thus preventing the unwary reader from getting a wrong impression of the Order,—forgetting that while the fussing over the Rule was going on between the various factions, the Franciscans were doing great work in every field of human endeavor. Needless to add, Fr. Steck's work will be brought up to the latest discoveries, as published in the *Archivum Franciscanum Historicum* since 1909.

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The *Catholic Transcript*, the official organ of the diocese of Providence, in which the Knights of Columbus have their headquarters, commenting on Bp. Gallagher's recent sermon (F. R., July 1), calls attention to the significant fact that the late Bishop McMahan was "slow to set his approval upon" the

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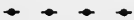
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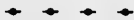
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Order when it was launched. Msgr. McMahon, says our contemporary (Vol. XXVI, No. 5), "foresaw a time when future members, eager for the plums of office, would, for the sake of personal aggrandizement, place themselves and their following in opposition to ecclesiastical authority. That view might have seemed retrogressive at the time. If Bishop Gallagher's arraignment is true, Bishop McMahon was in prophetic spirit when he hesitated before giving episcopal approval to the nascent society of the Knights of Columbus. He knew the history of the Knights of old. . . . The story of the ancient 'warriors' is neither inspiring nor reassuring. It is to be hoped that there is Catholicity and unambition enough in the Knights of Columbus to save them from the pitfalls which marked the inglorious ending of the Catholic lay orders of history."

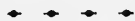


The hint which Pius XI gave in his first encyclical letter, that the Vatican Council might be reassembled, has apparently reached a more positive stage. There is a seemingly well-founded report that His Holiness intends to reconvoke the Vatican Council in the winter of 1925, and that some 2,000 bishops and prelates will be summoned from all parts of the world. It is also stated that the Holy Father either has submitted, or has the intention of submitting, a questionnaire regarding the forthcoming council to the universal episcopate.



In the June number of *Studies*, Fr. Edmond Power, S. J., professor of Biblical Archaeology at the Biblical Institute, Rome, in the seventh of a series of illuminating papers on "Palestinian Customs as Illustrating the Bible," shows from the case of David's dancing before the ark, that in Scriptural usage one wearing the inner garment alone is described as "naked." This he considers to be the meaning in John xxi, 7. "The Apostle," he observes, "was really wearing an under-

garment, consisting probably of a cloth fastened round the waist and reaching to the knees, for such is the garb of modern Palestinians in summer-time when they are engaged in fishing, sawing timber, treading clay for the potter, and similar laborious occupations." It may seem to some that it was strange that a coat or outer-garment should have been added to this by St. Peter before leaping into the water and swimming ashore. But even apart from notions of decorum, there was a practical reason for taking this course, where the water, as is the case in those inland seas, is very cold. For the water which soaks through the garment is warmed by the heat of the body.



We have been shown a letter from the publishers of the *Kölnische Volkszeitung*, positively denying that the control of that famous Catholic daily has passed into the hands of a Jew. The letter says that some years ago, when the firm of J. P. Bachem found itself unequal to the task of continuing the *Volkszeitung*, Justizrät Mönnig, chairman of the Rhenish division of the Centre Party, with two other Catholic gentlemen, who were afterwards joined by two more, formed a corporation, which purchased the paper and is now publishing it. The stockholders of this corporation are: the Duke of Croy; Fritz Bollig, Henry Maus, Hugo Mönnig, of Cologne, and Felix Schwarz, of Bocholt. All five are Catholics. Among the capitalists backing the Duke of Croy is the firm of Otto Wolff, which has a Jewish partner, Privy Councillor Strauss. He is the Jew who is supposed to be directing the paper's policy. In reality Mr. Strauss has never made the slightest attempt to influence the editorial staff, and if he did, and the Duke of Croy supported him, we are assured that he would be outvoted by the other four stockholders. Under these conditions there is no reason to fear that the *Volkszeitung* will depart from its Catholic programme.

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BOOK REVIEWS

Christ's Command to Baptise

"The Lord's Command to Baptise," a historico-critical investigation of Mt. XXVIII, 19, with special reference to the works of Eusebius of Caesarea, by the Rev. Bernard Henry Cunco, O.F.M., is another excellent monograph in the "New Testament Studies" of the Catholic University of America, edited by the Rev. Dr. H. Schumacher. The first part of the dissertation presents the difficulties which the text in question has occasioned to scholars of both the conservative and the radical school, while the second refutes the arguments advanced against the authenticity of the text by the radical school. The author proves that the authenticity of Mt. XXVIII, 19, cannot reasonably be questioned. Fr. Cunco has done his work thoroughly, and we hope he will enlarge his splendid doctoral dissertation so as to make it embrace a serious consideration of the difficulties presented by the negative school of Higher Criticism and of the perplexing problems connected with the interpretation of the text, in view of the seemingly conflicting statements in the Book of Acts and the Epistles of St. Paul. (Washington, D.C.: The Catholic University of America).

Literary Briefs

—"Reardon Rah!" by Robert E. Holland, S.J., is the story of a boy in his early teens, who loves athletics and despises study, who is proud, selfish, thoughtless, yet comes out all right in the end. Fr. Francis J. Finn, S.J., no mean authority in this field, says: "'Reardon Rah' will appeal to real boys throughout the land. It is the first book I have yet to come upon which gives an account—thrilling at that—of a basket-ball game." (Benziger Bros.).

—Miss Enid Dimmis' "The Anchorhold: A Divine Comedy" (Sands and B. Herder Book Co.) is an example of a truly Catholic art. The *Month* justly describes it as "a solid book full of the courage of joy" and adds: "Here is romance unapologetic for not wearing sackcloth! Here is the childish wisdom of the Kingdom of Heaven!" The book is a delightful and delicious interweaving of love affairs and prayers and soldiery and sacrifices, history and mystery and mysticism. The standard is truly Catholic.

—Some London newspapers, apparently hard put to it for serious news, have been scurrying around in English literature trying to find the novel that had the shortest chapter. They concluded that the prize went to Bulwer-Lytton, in whose "What Will He

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Do With It?" the chapter headed "Denouement" consists of only one word: "Poodle." An English critic, however, who manifestly views this sort of thing as extremely important, has hastened to announce that the shortest chapters in existence are in Laurence Sterne's "Tristram Shandy," for in Eighteen and Nineteen Sterne put nothing but dashes.

—One reviewer at least (in the *Boston Monitor*) welcomes the new practice of the George H. Doran Company to send out each review copy in a plain wrapper, bearing only the title of the book, the name of its author, the date of publication and the price,—thus leaving the reviewer free to form his own judgment of the contents. This critic was frequently annoyed by the excessive claims of the publishers' "blurbs" to a point where he was ready to condemn the books in any case. Doran's is an interesting experiment, as well as a decidedly clever piece of advertising.

—"The Early Syriac Lectionary System," by F. C. Burkitt (Milford) contains a translation of an early Syriac lectionary (B. M. Add. 14528), the interest of which is that it tells us how the Bible was read in the churches of the Euphrates Valley "before the time of Jacob Burd'ana, in fact, before Severus became Patriarch of Antioch." It provided regularly "for a dozen or more Old Testament Lessons, in addition to the Epistle and Gospel, and very often a Lesson from the Acts as well." The text is illustrated by a reproduction of one of the folios of the original.

—Mr. Whiting Williams, who gave an account of his experiences while working as a laborer in England in his book entitled "Full and Fed Up," has since repeated his experience in France, where he worked in the principal French industries with the object of studying the French working classes at first hand. The result is a new volume published by Allen and Unwin under the title "Horny Hands and Hampered Elbows: The Workers' Mind in Western Europe." Chapters are included on the author's experiences in the Saar region, where French and German laborers come together.

—Father Ernest R. Hull, S.J., the brilliant editor of the *Bombay Examiner*, has published a new, enlarged edition of his pamphlet, "Thirteen Articles on Freemasonry," which has now grown to the dimensions of a book of 144 16mo pages and brings the subject right up to 1923. This little book should be placed in the hands of all those Catholics—unfortunately their number seems on the increase, at least in this country—who, weak in the faith and lukewarm in their zeal for religion, enter the ranks of Freemasonry because of the advantages it offers its members, and then try to justify

the step by pointing to the "harmless and innocent character" of the Craft in English-speaking countries. Fr. Hull's book will disabuse any fair-minded Catholic of average intelligence of this erroneous and pernicious notion.

—In his brochure on "Psychoanalysis," the Rev. Charles Bruehl, Ph.D., gives a good analysis of the Freud theory, which has become a fashion and a cult. He admits that psycho-analytic research has some merits, but emphasizes its defects and utters a solemn warning against its use, especially in education. He says that psycho-analysis (we prefer to use the hyphen) affects the child unfavorably by raising questions and making suggestions which filter down into the mind and become the seeds of morbidness and perversity. The popularity of psycho-analysis is "largely owing to the blatant advertising of its champions and the prurient appeal of its literature." As protective and curative remedies Dr. Bruehl recommends the Catholic practices of asceticism and confession. The former banishes evil thoughts, anticipates the formation of hidden complexes, and thus safeguards against mental disturbances; the latter keeps the mind clean and free from perilous stuff that might lead to morbid psychic conditions. (The Paulist Press).

—To those who practise or take interest in the embroiderer's art, "Samples and Stitches," by Mrs. Archibald Christie (London: Batsford) will be a delight. It is a comprehensive work, going fully into details of stitch, fabric, and design. It is attractively illustrated, some of the reproductions of samplers being particularly pleasing, and there are a great many diagrams of the different stitches with practical instructions for their working. Books on needlework other than mere catalogues or advertising pamphlets are few enough to make the appearance of any serious work on the subject welcome. Mrs. Christie's would make a charming present for women (are there any left?) who like to enrich their homes with patient and elaborate needlework.

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The Fortnightly Review

VOL. XXX, NO. 17

ST. LOUIS, MISSOURI

September 1, 1923

Echoes from the K. of C. Convention

The recent K. of C. convention at Montreal re-elected the "Old Guard." The reconstruction programme presented by the Detroit Council and designed to "revive the ideas and principles which prompted the founding of the Order" provoked an animated controversy. The sessions of the supreme convention are not open to the public, nor are press representatives admitted, but Vincent Fitzpatrick, managing editor of the *Baltimore Catholic Review*, presumably a delegate to the convention, publishes the following information concerning the effort to depose the Flaherty administration:

"The insurgent forces came here determined to wage a fight against the old régime. . . . The insurgents on Tuesday loomed up more formidably than even their most enthusiastic followers had expected. It is no secret that the administration forces were quite anxious and awaited nervously the election of Wednesday. The meeting Tuesday was so important and so critical a one in the history of the Order that it was not adjourned until 2:30 o'clock Wednesday morning, when the delegates were so tired they could not keep their eyes open. A serious situation confronted the administration officers at that meeting. A question affecting, not only their own interests in the Order, but the peace of

the Order as a whole, was brought up. . . . At the end of the Tuesday night meeting the reconstructionists confessed that there was little chance of victory. They entered the meeting hall Wednesday rather half-heartedly and with the hand-writing on the wall plainly visible to them."

Mr. Fitzpatrick states that all the old officers were "swept into office by the landslide that carried the Supreme Knight on to triumph."

* * *

Despite their defeat, the reconstructionists are not disheartened. One of them writes:

"Having the elections this year simultaneously with our programme of reconstruction, worked to our disadvantage, as standing-by or displacing the old guard was the real issue that overshadowed everything else, and after this was settled, about one-third of the delegates lost interest in the remaining proceedings. But we came within a few votes of winning some of the leading issues and would have won if our delegates had stayed on the job. . . .

"It was astonishing to observe the changed attitude of the administration, and that they were so willing to give consideration to our ideas, and especially that there was none of the spirit of resentment that we might have expected from past experience.

“Of course, we are not disappointed in the least in not getting the offices, and the larger questions are in such shape that they are still live issues, to be considered by councils any place and at any time and will come up again for consideration at the State councils next-year. We are all engaged in working for principles and no great war is won by a single battle, but we have for the first time an organized minority, and next year these principles will overwhelm all opposition. Then again, we have established a system of selecting candidates in strong contrast to the autocratic plan in vogue so long, which can not be ignored in the future. . . .

“We ought to have a minority organization to keep us in contact with the doings of the Order in all parts of the country. The most useful influence the administration possesses is that fifteen members of the Board of Directors from different parts of the country are able to advise the Supreme Officers at meetings four or five times a year as to what is going on in the different jurisdictions, and especially as to who-will-be-who next year. The following have been suggested as a tentative committee to look after the minority interests:

J. Ernest Abell, Pueblo, Colo.; Rupert Barry, Beaumont, Tex.; John J. Blake, Richmond, Va.; P. H. Callahan, Louisville, Ky.; LaVega Clements, Owensboro, Ky.; Dr. John G. Coyle, New York, N. Y.; Dr. Joseph Coyne, Los Angeles, Cal.; James E. Day, Toronto, Ont., Can.; Isidore B. Dockweiler, Los Angeles, Cal.; E. G. Dunn, Iowa; Dr. Chas. I. Griffith, Washington, D. C.; LeRoy Hackett, Chicago, Ill.; F. Clyde Keefe, Dover, N. H.; James E. King, St. Louis, Mo.; T. J. McCarty, Montgomery, Ala.; Jos. A. Moynihan, Detroit, Mich.; Wm. J. Mulligan, Hartford, Conn.; Eduardo M. Rowley, Tampico, Mex.; Lewis R. Smith, Cincinnati, Ohio.

The *Western Watchman* (Sunday ed., Vol. 36, No. 21) says:

“It is probably the war record of the Knights of Columbus that has enabled the same group of general officers to remain in control of the Order. There is grave doubt entertained in many quarters as to the wisdom of such a policy, and it is to be hoped that those who were re-elected at the recent convention will not regard their success as an evidence that there is no need of improvement. President Coolidge’s commendation of the Order’s patriotism is a very excellent tribute, but along with it there is need of a testimonial to the sterling Catholicity and Christian manhood of those to whom the Order’s welfare and guidance are entrusted. The old régime is on trial among the Knights, and it is for them to prove their worthiness to direct the destinies of the organization in which so many of the best Catholic men in the land have found membership.”

* * *

As regards the telegram from Mr. Coolidge, which was read at the Montreal meeting and so cleverly utilized by the Flaherty “administration” for its purposes, it was not written by Mr. Coolidge as President of the U. S., for this occasion, but several years ago, when he was governor of Massachusetts. The President was displeased by the publication, and compelled Mr. W. C. Prout, Massachusetts State Deputy of the K. of C., to set matters right, which he did in a public statement published by the Associated Press on Aug. 20 (see the *St. Louis Globe-Democrat*, and *Post-Dispatch*, 20 Aug.; *Star*, 22 Aug.).

The Trials of the Catholic Church in the Serb, Croat, and Slovene State

II.

Orthodox Serbians like to recall the services rendered to the national consciousness by Serbian monks. It is, however, an act of injustice to permit to pass unrecorded what the Franciscans have done to preserve the Catholic faith and Slavic culture among the faithful of Bosnia-Herzegovina, Dalmatia, and Voivodina. In Bosnia they were already established as the watchmen of the Catholic Church in the thirteenth century, and soon became the staunch defenders of their flock against Turkish barbarism. They wrote in their own blood, as it were, the history of their Order in those provinces,—so great a number of martyrs did they furnish for the defense of the Catholic faith. Even Serbian Orthodox historians concede that in Voivodina the Serbians were able to hold on to their language and traditions only because of the heroism of the Franciscan friars. It was they who laid the foundations of Croatian literature, for the first books in that tongue were written by the Franciscan Mathias Divkovic (1563-1631), and the popular songs of the nation were gathered by another friar, Andrew Kacic Miosic.

But, considering now only present problems, the United Kingdom of Yugoslavia could not have been set on foot without the strong patriotism of the Slovene and Croatian clergy. Among the Slovenes, Msgr. Jeglic, bishop of Ljubljana since 1898, the idol of his people, in spite of all the dangers threatening his liberty

and even his life, consented to become a member of the Yugoslav Club, which championed emancipation from the political yoke of Austria. The same attachment to his nationality was demonstrated by Msgr. Mahnic (1850-1921), bishop of Veglia, a jealous defender of Glagoliticism (the ancient Slavic liturgy), the founder of two Catholic Croatian reviews. He protested against the turning over of his diocese to Italy.

The formation of the Yugoslav Club was preëminently the work of the clergy. To it belonged thirty-seven deputies, among them four Croatian and four Slovene priests. Their president was Dr. Korosec, an energetic priest, now at the head of the Catholic Yugoslav party in the Parliament of Belgrade. It was in the month of May, 1917, that Fr. Korosec proclaimed, "in the name of the national principle and of the constitutional right of Croatia, the political union of all the lands of the Austro-Hungarian monarchy, in which Slovenes, Croats, and Serbs live, in order to form one single independent State, free from all foreign domination and resting on democratic foundations." If their aspirations were satisfied, this group was ready to remain with the empire, and under the sceptre of the Hapsburg dynasty. A like protest, in even stronger language, was made on January 31, 1918, when, under the leadership of the clergy, the Yugoslavs of Austria made known their will to independence by a national *referendum*. On March 24, 1918, at Ljubljana, seven volumes contain-

ing 200,000 signatures were presented to Korosec. On October 17, at Zagreb, there was organized the National Council of Serbs, Croats, and Slovenes. In November, Msgr. Korosec negotiated with Pasic, the Serbian minister of foreign affairs, concerning the formation of a common government of the South Slav nation. At the end of that month, the Yugoslav bishops, meeting at Zagreb, declared that they recognized the authority of the new State, and expressed the desire of living with their Orthodox brethren on terms of Christian cordiality and love. On December 1, a delegation of Croats and Slovenes, at Belgrade, asked officially for union with Serbia, and on December 21st, in the ministry that was formed under the presidency of Protic, Msgr. Korosec was elected vice-president.

It follows that the Catholics of Jugoslavia have fulfilled all obligations they might have had towards their race. They were the first to develop the idea of national unity; they fostered the culture of their people; they suffered to achieve their political emancipation. They have united with Serbia, not by their submission to a revived Eastern despotism, but as brother joining brother. They have the right to be put on a footing of equality, and even to be held in higher consideration as being more cultured.

Unfortunately, the statesmen of Serbia have gone astray, and aim at making Jugoslavia not a united nation, but a Serbian tribe. The excesses of their policy have caused internal weakness to threaten the very compactness of the new monarchy, while they have naturally brought about great dis-

content on the part of the Catholics.

The ideal of the present Serbian government is centralization at Belgrade. Catholicism, which has shaped the social life of Croatia and Slovenia, nay, saturated their entire history, must, from the Serbian point of view, be ruled like the Orthodox Church. From the very beginning, the Catholic deputies, above all the priests, were invited to repudiate their obedience to Rome. They were told: "You might institute a Catholic patriarchate independent of Rome, and then all the Orthodox would be with you, and the reunion of churches become an accomplished fact." Serbian statesmen tried to excite and to irritate their patriotism by saying that the Catholic Church is an Italian institution; that the Croats and Slovenes have no cardinal of their own, and no influence in the Roman Curia; that in the political feud between Italy and Jugoslavia the Vatican gives its support to Italian interests. They suggested to the Slovene and Croatian clergy that the latter translate the Missal into the Old-Slavonic tongue, and abandon Latin as the liturgical language. By this action they accomplished just the contrary of what they sought; for the Catholics of Jugoslavia know well that contempt for Latin on the part of those who for centuries were educated in the Latin rite is nothing else than a first break with Rome.

The Serbian government claimed the right of electing the bishops. At this time there are seven vacant dioceses, for the Serbian government has proposed for them only priests of Serbian birth who do not offer all the require-

ments for the episcopal dignity, intimating that the other Catholic bishops, who were the spiritual leaders of their flocks during the most trying period of the Great War, are no longer up to the requirements of the day.

All these pretensions have embittered the Catholics, who had dreamt of a fruitful friendship with their Orthodox brethren, of a closer relation between Catholicism and Orthodoxy. To the hostility towards Catholicism the Russian refugees, who have come to Serbia, bishops, priests, and laymen, have contributed notably. They have brought into Jugoslavia the aspirations of Panslavism, and the Russian hatred for the Catholic Church. They are grouped in Carlowitz and Belgrade, and hold important places in the Yugoslav universities and seminaries. They have revived the old polemic against the Catholic faith, and in spite of the internal chaos of the Orthodox Church in Russia, pretend to teach the Pope how to rule the united army of the Catholic world.¹ According to their views, Serbia is destined to become the centre of Slavism. After the decline of Bolshevism, a Serbian prince will rise to the dignity of Russian Tsar, and all the Slavs from the Pacific to the Adriatic will melt into one people and one church. The rupture with Rome is thus made to seem the primary condition preliminary to the triumph of the Panslavic ideal, and war on Catholicism becomes a vital necessity of Slavism. (*To be continued*)

Alice Meynell

By CHARLES J. QUIRK, S.J.

A fair, chaste fragile cup,
Her song was lifted up,
Brimmed o'er with passionate delight
Of love rayed with angelic light.

Marie Antoinette

One of the greatest authorities of our time speaks of Marie Antoinette as having beyond all women in European history, excepting one, charmed and saddened mankind. She has, therefore, naturally enough, become the subject of a very extensive literature. The end perhaps is not yet, for there was much controversy over Marie Antoinette's letters, and her character was injured more than the worst of her enemies could hope for, by the infamous libels which appeared in the days of the Revolution. Whatever her faults, too, she had the hard fate of not always agreeing with her Royalist and Emigré friends. But, though the historian may question her wisdom and the moralist occasionally shake his puzzled head, the plain man will always regard her as a woman of truly royal courage and a worthy daughter of her great mother.

Mr. Gerald Tate, in his recently published book, "The Captivity and Trial of Marie Antoinette" (Methuen), gives an interesting account of the last few months of the Queen's life and of the inhuman cruelty with which she was treated. He deals satisfactorily with matters which have occupied much attention in France of late years, and he does not allow the immense mass of material which must have been before him in the shape of books like those of Gaulot, Funck-Brentano, La Faye, and others to disturb his sense of proportion.

¹ Cf. V. Janic, *De Unitate Ecclesiae: razgovor sa papom Benediktom XV* (Colloquy with Pope Benedict XV), Belgrade, 1922 (in Serbian). J. Giorgievic, *Quo Vadis Vaticanum: Khristianski Zhivoti*, Karlowitz, 1922. Vol. I, pp. 385-391.

The Unmarried Mother and Her Babe

Writing on this subject in the *Homiletic and Pastoral Review* (Vol. XXIII, No. 10), the Rev. Dr. Charles Bruehl says, *inter alia*:

Beyond question, to keep the mother and the baby together appears the ideal solution. But the ideal is not always feasible. We must reckon with certain psychological conditions that strongly militate against this desirable solution. Happily, the abhorrence of illegitimacy in our own days is still very great. That in practice makes it very difficult to insist upon the mother keeping and bringing up an illegitimate child. Those outside the Church who advocate this practice uniformly try to blur the sharp line of demarcation that exists between legitimate and illegitimate parenthood.

Sir Joseph Glynn is very much against separation. These are his words: "The only advantage which this system affords, and that advantage is very questionable, is that it enables the mother to seek work at once and hides her shame from the public. The disadvantages are many and obvious, the principal being: injury to the child's health by being deprived of the mother's nursing; the non-development of the maternal instinct in the mother which leads to neglect of the child; and the non-realization by the mother of her responsibility and of her sin, not only against the moral law, but against the natural law, in bringing a child into the world which will bear a brand on it all its life. When her baby is born, mother and child must be kept to-

gether for a year if possible, so that the maternal instinct may be fully developed, and the responsibilities of motherhood fully realized. The mother will then be willing to make sacrifices to rear her child, and her love for the child will be a powerful deterrent to further wrong-doing." (*Irish Ecclesiastical Record*, Nov., 1921).

To this another writer replies: "Sir Joseph Glynn takes his stand on the principle that a girl should be always compelled to keep and support her illegitimate child, and condemns, on that ground, the present system of individual treatment. The principle, however, is too general. Very often a girl cannot be compelled to support the child of her fall. It may mean the loss of her reputation and she will often not face such a loss. If her name be saved from disgrace she will hardly ever fall again. Such is the general experience in cases where circumstances render imperative the separation of mother and child, and, where consequently, according to abstract theory, the fallen girl, escaping very cheaply, should be expected to relapse." (*Irish Ecclesiastical Record*, Aug., 1922).

The Rev. M. H. MacInerny, O. P., argues along the same lines: "Experience shows that most of the girls in trouble are fairly respectable girls from the country, or perhaps from the city or suburbs, who are filled with a wild terror lest their sin should be detected and talked about. They will go anywhere to hide their shame, and to prevent their misfortune from becoming known to their relatives and neighbors. . . .

The disgrace of the family is the overwhelming thought that is uppermost in the victim's mind, and in the minds of the relatives, when they happen to become aware of her guilty secret. These girls, then, come to the city on some pretext or other—to stay a while with a friend, to undergo hospital treatment, to take up a position. If they can escape detection, and return home in three or four months, all is well; their good name is saved. If their sin is discovered, they are irretrievably ruined. Those who talk so lightly of the need of compelling these girls to realize the heinousness of their sin, can have little insight into the psychology of the unhappy victims." (*Irish Ecclesiastical Record*, March, 1922).

That is facing the situation squarely. Unless the psychology of the individual and the general attitude of society in this matter change very radically, things will remain the same way for some time to come.



The Catholic Ground in Education

Msgr. F. C. Kelley, in his admirable "Epistles of Father Timothy" now running in the *Extension Magazine* (Vol. XVIII, No. 3, p. 12) exhorts Catholic parents to give serious consideration to the intellectual atmosphere of the school or college to which they entrust their children. "The secular school," he says, "seldom is favorable to the growth of Catholic culture. At the present time, for example, we see the opening of a struggle, destined to become very bitter, between two schools of thought in Protestantism, that of the Liberals and that of the Fundamentalists. It is the schools

and colleges that are the battle-fields of greatest importance in this fight; and the 'Liberal' element has already occupied the strategic positions. Catholics in such schools will find themselves almost pushed into taking sides. They cannot be without interest in a battle going on all around them. Now their tendency will be to side with those who show the greater spirit of tolerance, and these are never the Fundamentalists. Almost unconsciously the Catholic will acquire sympathy for the side that has the least logic to back up its pretensions. Modern Liberalism is modern gullibility. It is sentiment clouding reason. It takes as facts things that are not facts, accepts theories as truths because they are approved of by the crowd. The habit of 'liberal thinking' is to-day the habit of not thinking at all. The other camp is usually bigoted and intolerant. Catholics instinctively move away from it, and wisely. In a secular school there is no place to go but one occupied by an error. The middle ground, not to be found in secular schools, is the Catholic ground, where we 'hold fast to that which is true.'"

There is in the secular schools of this day a marked letting down of discipline which is a prime necessity in education. On this point, too, Msgr. Kelley offers some wholesome reflections, which our readers are advised to look up in the August number of *Extension*, and to ponder carefully at this season, when the choice of a high school or college imposes itself on many a conscientious parent.



Little said is soonest mended.

Why Are Fifty Per Cent of Our Catholic Children Not in Catholic Schools ?

Bishop McDevitt, of Harrisburg, in a valuable paper on "Catholic Children in Catholic Schools in the United States," in the August number of the *Ecclesiastical Review*, comments on the notorious fact that something like one-half of the Catholic children in this country are not receiving the benefit of a Catholic education in Catholic schools. He makes an analysis of the reasons that underlie this alarming phenomenon. They are briefly as follows: (1) Unfavorable geographical conditions (many Catholics live in districts where it is practically impossible to organize a Catholic school); (2) The inconvenience of reaching the Catholic school, even in cities; (3) Indifference or hostility arising from mixed marriages; (4) Economic conditions which forbid the opening of a parish school; (5) The difficulty of securing teachers; the supply of religious teachers is inadequate, and lay teachers are out of the question on account of the inevitable expense; (6) Lack of confidence in the parish school on the part of many parents, mainly such as are eager for social recognition and advancement; (7) The fact that many Catholics, especially immigrants, send their children to work as soon as the legal age is reached; (8) The fact that conditions which render the public schools inefficient in rural districts often make Catholic schools altogether impossible; (9) Inadequate accommodations in the parish schools, owing to limited financial resources; (10) The fact that pastors in communities where the

environment is Catholic and the teachers are Catholic, do not feel the need of a parochial school, or if they do, have not the courage to erect a school which would deplete the public schools and deprive Catholic women of the parish of their position; (11) The indifference of a portion of the clergy to Catholic education; (12) The lack of facilities for Catholic secondary education which causes Catholic boys and girls to be sent to secular high schools; (13) The desire of Catholic girls—and in less degree, boys—to teach in the public schools and their belief that the best preparation for this sort of work can be had by attending the public elementary and high schools.

These conditions, as Msgr. McDevitt points out, are largely inevitable in a church that is "in the making," as the Catholic Church in America clearly is. The Bishop thinks that, "with the story of the past 40 years before us, we seem warranted in looking forward confidently and hopefully to the time as not far distant when every Catholic child in the United States may enjoy his true heritage, a Catholic education." The future, he hopefully believes, "will witness the passing away of the struggles and trials inevitably associated with a pioneer period, and Catholic schools, colleges, and universities will cover the land to carry out completely and logically the principles of Catholic teaching."

It is well to entertain this hope, but it is even better, and far more important, to attack this difficult

problem under all its aspects and strive for a solution; for while some of the conditions that keep 50 per cent of our children out of the Catholic schools will no doubt correct themselves as the country emerges from the pioneer period, others, such as the indifference of some of the clergy and of a much greater percentage of the laity, especially the constantly growing number of those who entertain social and political ambitions, will have to be combatted courageously and incessantly if they are not, in combination with the steadily growing opposition from without, to work the ultimate destruction of our schools. We hope the problem will be taken up point for point along the lines laid down by the Bishop of Harrisburg, carefully studied and discussed with candor and a firm purpose of amending the unfortunate and alarming situation to which he has called attention.

Religious Aspects of the Negro Problem

Our Colored Missions (Vol. IX, No. 5) gives some interesting figures on the progress of the Negro race in America. We summarize: Fifty-eight years ago four million Negroes were freed—turned loose to live their own lives in this country, uneducated, untaught, helpless and groping. The 4 millions are now 11 millions, who own 650,000 homes, operate 1 million farms, conduct 60,000 businesses, and hold wealth to the amount of \$1,500,000,000. 500 colleges and normal schools have been established, there are 44,000 Negro teachers and 2,000,000 students. The annual expenditure for Negro education amounts to \$28,000,000.

Of this amount \$2,000,000 is raised by Negroes. 58 years ago, 90 per cent. of the Negroes were illiterate; to-day only 20 per cent. are illiterate. 58 years ago there had been little religious training—the slave owners feared the spread of Christian teaching. To-day there are 45 thousand churches, 6 million communicants, and church property valued at \$90,000,000.

Clearly, the Negro has "made good" as an American citizen. What of the Catholic Church and the Negro? "In Louisiana and Maryland," says our contemporary, "the slave owners were for the most part Catholics, and in consequence also their slaves. At the time of the emancipation, the Negro Catholics in these States numbered about 200,000, according to reliable statistics. But lack of priests, slighting Negroes at the divine services, lack of instruction, and an incredible indifference of a great part of the Catholic laity, and even of some of the clergy, in regard to the Negro missions, drove thousands of Negro Catholics into the various Protestant churches. The Protestant churches started soon after the Civil War to instruct the Negro. The Catholic Church started later. The Protestants have nearly 6 million Negroes, while the Catholics have only 250 thousand. We have barely scratched the surface. There is much yet to be done. Over 5 million Negroes are unbaptized and affiliated with no church—we must win them. 6 million are divided up amongs contradictory sects—we must convert them. Over 1 million Negro children attend no school. The harvest indeed is great, but the laborers are few."

The New Testament and the Greek Papyri

In "Here and There among the Papyri" (London: Hodder and Stoughton) a well-known and highly esteemed authority, Prof. Geo. Milligan, has sought to bring together in an attractive way the chief points of most up-to-date information on the form and the contents (literary, theological, scriptural, liturgical) of the Greek papyri. Dr. Milligan enumerates the chief papyri publications and the more important works that deal with them. He discusses the material on which the texts were written, and the manner in which they have been preserved. He indicates, further, the chief linguistic peculiarities of the texts, and their points of contact with the language of the New Testament. He estimates the value of the papyri for the fuller understanding of the New Testament, and gives illuminating illustrations of his points. In a peculiarly suggestive chapter he discusses at length the texts as documents of the faith, theological learning, and liturgy of the Early Church. The book is brought to a close with a useful series of notes giving the sources for all important statements made, and with convenient indices of authors, and subjects, and of New Testament references and Greek words.

Dr. Boylan, reviewing the book in the *Irish Ecclesiastical Record* (No. 664), says on the subject in general:

"The value for students of the New Testament of the Greek Papyri which have been coming to light in Egypt during the past half century is now universally admitted. Dealing largely with the

everyday affairs of ordinary people in Hellenistic Egypt, and written in the vulgar Greek which was an almost universal language in the N. Testament period, the papyri texts of Egypt bring before us with great vividness types of individuals closely similar to those of the heathen world to whom St. Paul preached the message of Christ. There is no good reason for thinking that the common people of Egypt who are brought before us in the papyri differed much from men of a similar social standing in other parts of the Hellenistic world. Thus the papyri, though chiefly Egyptian in origin, are of importance as indicating generally the character of the soil on which the seed of the Word was strewn by the first apostles of the Gentiles. It is now well known that the Egyptian papyri show very striking similarities of language with the less formal texts of the New Testament—such as many of the Pauline letters and the discourse-material of the Gospels, and that from the papyri texts new depths of meaning and suggestiveness have, in many cases, come to be recognized as belonging to New Testament words and phrases."

There are many devout Catholics who would be grateful to God for a vocation to the holy priesthood in their own families. Next, however, to a priest in the family, is a priest by adoption. Why not adopt a missionary by becoming responsible for the upkeep of himself and his mission? Only a few hundred dollars a year would be required for an adoption; and the Catholic Extension Society would be glad to designate some poor missionary as the beneficiary of your charity and your zeal for religion.—*Cardinal Dougherty.*

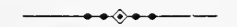
How Far Does Science Approximate the Truth?

The average layman is inclined to regard the "truths" of physical science as absolute and proved. The scientific worker realizes that they are for the most part only probabilities, of a higher degree doubtless than most statements swallowed as gospel in daily life, but unproved, and perhaps incapable of rigorous proof.

The head of an institution for biological research lately told an audience that, for his practical purposes, 30 per cent of probability was an acceptable measure of truth. The chemist and physicist would claim for their truths a higher percentage. Professor Karl Pearson had provided formulae for estimating the approximation to absolute verity of particular laws. It is from this point of view that Mr. R. A. Houstoun in an article in *Science Progress*, an English "quarterly review of scientific thought, work, and affairs" (Vol. XVI, No. 63), relates the history of the law of refraction of light, and concludes that its present form represents a conformity between observation and theory of 53 per cent. Lest the layman should infer from this that the odds in favor of science are only about even, we hasten to add that in this case the differences can be detected only by the most refined observations.

When we turn to the far more complicated problems presented by the relation of soil to crops, as explained in an article by Mr. E. A. Fisher in the same number of *Science Progress*, we shall admire those who can attain even the above quoted 30 per cent. Soils are called acid or sour—but why?

What is the acid? If it is really there, why does it not redden litmus? The answers to these questions will probably be reached by a study of the colloids in soils, for these act as buffers or regulators of chemical action, and so tend to maintain the concentration of hydrogenions at a constant level.



Correspondence

The Clergy and the K. of C.

To the Editor:—

In your issue of August 1st, one of your subscribers, "who is a prominent Knight of Columbus," cites the prediction of a Freemason, namely, that if they (the K. of C.) are not careful they will be smashed, or outside the Church, within twenty years, for the clergy will not tolerate any organization that will take from them any of the prestige or power they now have. That such a prediction (based on the reasons given) should "seem peculiar" to a "prominent Knight of Columbus," is quite paradoxical.

Whatever prestige the clergy, as such, enjoy, is derived from their office as duly ordained ministers of Christ, the most exalted office that is given to man. Their power consists in the God-given power to "bind and to loose," in effecting the Holy Sacrifice of the Mass, and in the administration of the other Sacraments. Their zeal, sacrifice, and loyalty in the cause of Christ for nearly two thousand years need no defense; their devotion to their "flocks" has indeed won for them a high place in the affection of the people. Therefore, what loss of prestige or of power have they to fear? These co-exist with their office; and any attempt on the part of any organization to take these from the clergy would be not only in vain, but would be anti-clerical. Such an attempt would necessarily place an organization outside the Church. In a word, the "prediction" of the Mason was merely a logical and correct conclusion following from his premises—

a conclusion indeed that no "prominent Knight of Columbus" should deem "peculiar." What is the matter with some of our prominent K. of C.?

R. T. H.

Dreams

To the Editor:

Apropos of the clergyman's dreams about the dead (F. R., No. 15, p. 305), I can report like experiences in dreaming of departed relatives. It was either the lid of the eye, the finger of a hand, or the lips that moved. The dreams never were sad, but rather of a consoling nature, giving the assurance that the "dead" were not dead.

Another peculiar experience: When dreaming of money, I have never been able to count it or to note the denomination. As a friend and somewhat of an observer of animals, I have noticed that only the dog gives outward signs of dreams. Frequently the limbs move. Dogs, when dreaming, and they seem to be great dreamers, often whine. Why?

Sleep, after all, is a mystery. It is said that it is the greatest torture to keep people from sleeping. Again, there is nothing as restful as sound sleep; it is a complete relaxation of mind and body. Animals sleep much like humans; the horse sleeps standing or lying; birds tuck their heads under their wings; the approach of man instinctively awakens them.

Dreams afford interesting matter for experiment. Sometimes incidents can be recalled in dreams by the use of perfumes. Use a handkerchief, strongly perfumed with a certain odor, on a particular occasion, and, after some time put some of the same perfume on your pillow;—you will almost invariably dream of the incident. The odor seems to work on our senses while we are asleep, and subconsciously to recall the incident. S.

Catholics and the Non-Catholic Dead
To the Editor:

Lately an Indiana priest, over 50 years in the ministry, preached the fun-

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eral sermon over the remains of a Protestant physician in a Methodist church. Priest and physician had been life-long friends, and the physician had often asked that the priest preach his funeral sermon, again in his last sickness during which the priest visited him every day. The physician was no church member, his wife was a Methodist, and sometimes the Doctor went with her to church. The old priest was flanked by preachers on both left and right during the sermon. After the sermon he withdrew on the plea of being very weak and having come only to keep his promise to his dead friend.

Does not this incident show that we are drifting from our Catholic moorings?

Another question, if you please! If consecrated church bells are tolled at the death of a public official, and "Memorial Services" are held for him in Catholic churches, do we not abandon good Catholic custom? I know that we may—yes, that we ought to ask God to have mercy on the souls of our departed non-Catholic friends, as they may be in Purgatory. It is not for us to judge whether or not they died outside the faith without which no one can be saved. I remember very well how the priest in my home explained to us children, some 53 years ago, that those who were baptized with the baptism of water or of desire, and who, without their own grievous fault, were not visibly in union with the Catholic Church, were in reality Catholics and at death were able to go to Heaven if they had not committed a mortal sin or had made an act of perfect contrition for their sins. He also told us that the Church prays for such of them in the Memento for the dead in every Mass, and especially on All Soul's Day. But it seems to me that this tolling of our church bells and holding memorial services is an official, public declaration that there is no difference between a good Catholic and a good Protestant or Jew. The services of the Church—of course *officially*—are only for those who die in the visible church, as I un-

derstand it; privately I may and ought to pray for all those who may be in Purgatory, even for those who did not recognize the Catholic Church in life, because I do not know that it was their own sinful fault. M.

How to Ensure World Peace

To the Editor:

In reply to a request for the most practical plan by which the United States may cooperate with other nations to achieve and preserve peace, a subscriber of the F. R. has submitted the following to the American Peace Award, 342 Madison Ave., New York City:

America is at this time one of the greatest nations of the world. Almost every nation, large or small, has to look to the United States for some supplies, and most of the large nations are indebted to the United States. The world knows it, so do we. For this reason, it not only lies within the power of the United States to achieve and preserve peace between ourselves and other nations, but we can also compel other nations to be peaceful. The following resolution, if adopted and enacted into a law, would do the work:

"Resolved, by the Congress and the Senate of the United States in regular session assembled, that henceforth no aid in men, money, ammunition, or food stuffs of any description, including leather, textile goods, or goods manufactured therefrom, shall be sold, given, or rendered to any foreign nation or power in conflict with the United States, or with other foreign nations. Be it further resolved that the United States, positively refuses to be entangled with any or all foreign powers in a World Court, or a League of Nations; that the United States shall keep out of any quarrels or wars which foreign nations may have among themselves, and that all nations indebted to the United States, be compelled to pay what they owe.

If this resolution were adopted and put in force, no nation, large or small, would dare to break the peace, or if it did, it would soon find means and

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ways to straighten out its controversies, or whatever you may call it, without a fight. It would further establish the fact that the United States of America does *not approve* the almost everywhere accepted principle that "*Might is Right.*"

F. W.

Notes and Gleanings

That Mr. Coolidge is not the thirtieth President of the United States, but the twenty-ninth, must be apparent to anyone who will count the number of men who have preceded him in that office. Who originated the idea of reckoning Mr. Cleveland twice, just because his administrations did not happen to follow one directly after the other, matters not at all. The fact which should be remembered is that, as the twenty-ninth individual to occupy the presidential chair in the United States, Mr. Coolidge is filling out the thirty-fourth period of four years since 1789.

According to the *Fellowship Forum* (Vol. III, No. 2), a Masonic lodge, under the jurisdiction of the Grand Lodge of England, will shortly be formed in Jerusalem. Sir Gilbert Clayton, chief secretary of Palestine and district grand warden of Egypt and the Sudan, is slated to be the first master. At one time it was the intention of the Lodge of King Solomon's Temple, No. 3464, Chester, England, to migrate to Jerusalem, but that intention was abandoned. The new lodge will, in all probability, adopt that name when it is established. It is also proposed, if permission can be obtained, to form a Royal Arch chapter, a Mark lodge, and a Research Circle in the Holy City.

The plan of a "dictatorship of the mortgagees" is working out nicely in Austria, and apparently Hungary is the next country on the list. Lord Curzon recently pointed out that Hungary is in a perilous situation and pleaded eloquently for the League to apply the financial pulmotor. There is no reason why, in due time, the system of dic-

tatorship under the League should not be extended over Central Europe generally, and to the Balkans. Germany would appear to be almost ripe for the mortgaging process. Poland is well along the road at the end of which the patient gentlemen with credits to sell sit waiting. Thus, observes the *N. Y. Freeman* (No. 178), in a manner scarcely foreseen by Mr. Woodrow Wilson, the League may serve as an instrument for binding the nations together, at least until such a time as the underlying populations refuse to play the game any longer.

A service aeroplane of the Instone Line, carrying a full complement of passengers, left the Croydon aerodrome, near London, the other day, at 10.16 a.m. and arrived at Cologne, Germany, at 12.41 p.m., thus taking only two hours and twenty-five minutes to cover a distance of 325 miles. A pilgrimage to Rome in the Middle Ages would have been shorn of all its toilsome terrors if this means of locomotion had been known to our Catholic forefathers. As it is, in all seriousness, the aeroplane represents in modern times so unexpectedly wonderful a revolution in travel facilities that at the present swift rate of development an aerial voyage may before long have almost literally the effect of the Magic Carpet.

State and municipal bonds being tax-exempt, there is a ready market for them among investors who wish to dodge the income-tax. Further, the more of them are issued, the more money there is for politicians to waste and steal. Thus there is great pressure for their issuance from both classes. Thus, too, the income tax law turns out to be a joke. It was foisted on the public as a measure of equity and justice, to "make the rich pay their share"—and now look at the blamed thing! Not only is the income tax paid by those who can least afford to pay it, but it turns out to be a demoralizing incentive to large-scale extravagance and debauchery on the part of those who have

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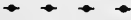
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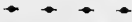
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Admiral Consett's notable book, "The Triumph of Unarmed Forces," has met with scant notice in the press. The British government has ignored the charges contained in the book. It did not think it necessary to afford an explanation or to grant an inquiry, but merely showed regret that such a book had been published. (Cfr. London *Saturday Review*, No. 3533). Admiral Consett's revelations came as a great shock to the majority of British citizens. The Admiral speaks without ambiguity: A regiment of British profiteers made millions by supplying to the foe vast quantities of food, and of almost every article of commerce, including munitions, coal, and even cement for the German "pill-boxes," which the British government did not stop, and when the navy seized the laden ships, the government released them. And thus the war was prolonged at the cost of thousands of lives and millions of treasure. If the charge is untrue, why is it not refuted?



Philosophers, we know, draw fine distinctions, but the emphasis on the "I-ness" of the "I," the "Hic-et-Nuncity" of the "Here and Now," has perhaps been excessive. But when the author of "The Unutterable Message," recently published by Routledge (London), says: "In 'That-ness,' in any belief in 'That-ness,' is dis-ease. In order that misunderstanding may be swallowed up of understanding, in 'That-ness' we must see beyond 'That-ness'—'That-ness' must be swallowed up of 'This-ness.' Only in 'This-ness'—only in instinctive understanding that 'This is I,' that 'He is I,' that 'This thou art'—can the bee of the heart be entirely immersed and desire no other joy," we are entitled to protest with the old gentleman who had been misquoted, "that that 'that' that gentleman used was not that 'that' that I meant." Besides, That-ness cannot be swallowed up in This-ness: they are antitheses, which can only be reconciled in the

synthesis of Thus-ness (after Hegel). "Why this Thusness?" therefore becomes a question of profound philosophical importance.

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BOOK REVIEWS

Dogma and Sacred Scripture

Fortunate is the young student of theology who realizes early in his course that the Sacred Scriptures are, in the truest sense, the source of sacred science. The "proof from Scripture" is too often nothing but a memory lesson, and the Bible, if read at all, is read without reference to its bearing on dogma. The student who reads and re-reads longer portions of the New Testament from different angles, as different theses are taken up in the dogma class, makes his theology truly his own and acquires a familiarity with the Scriptures that will be valuable for future studies, for preaching, and for contact with earnest non-Catholics—not to mention the value for his own spiritual life. Father H. Diekmann, S. J., in a little book, "*Die Verfassung der Urkirche, dargestellt auf Grund der Paulusbriefe und der Apostelgeschichte*," (Berlin: Verlag der Germania), shows students of the treatise "De Ecclesia" and all educated readers how the Scriptures should be used in theology. The little work has not a trace of school-room dryness, still it is scholarly throughout, especially in its hints on the necessary critical and historical erudition which make it possible for the young reader of the Scriptures to read with intelligent discrimination. L. F. M.

Literary Briefs

—"Germany's Capacity to Pay" is a thorough and unbiased study of the reparations problem, made under the auspices of the Carnegie Institute of Economics by H. G. Moulton and C. E. McGuire. The authors have made as complete a diagnosis as possible of Germany's economic condition and of her ability to continue making reparation payments. The study is based on official figures, which bear out the conclusion that if the Allies hope to get paid, they must facilitate the recovery of German import and export trade and require the delivery of whatever excess of exports may be developed. They must furthermore leave Germany alone and give her ample time to recover her international economic equilibrium. The book is beautifully gotten up and has several valuable appendices as well as a useful alphabetical index. (McGraw-Hill Book Co., Inc., 370 Seventh Ave., New York City).

—*Die Katholischen Missionen, illustrierte Monatsschrift des Vereins der Glaubensverbreitung*, recently celebrated its golden jubilee. The "Festnummer" published on this occasion (Heft 10) is full of interesting reading-matter. The *Missionen*, from which

we have often had occasion to quote, was established by Fr. Rudolf Cornely, the well-known exegete, in July, 1873. It was edited successively by Frs. Baumgartner, Spillmann, Huonder, and Arens. The present editor is Fr. Alphonse Vâth. For many years the magazine was published by the firm of B. Herder, of Freiburg, to whom the editor pays a well-deserved tribute on pp. 142 sq. Lately the Xaverius Verein has assumed the burden. The agency for the U. S. still remains with the B. Herder Book Co., of St. Louis. Let us hope that the *Kath. Missionen*, which has suffered from the Great War, will soon recover the 19,000 subscribers it had in 1913, and greatly exceed that number in the near future.

—"The Great Crusader," by the Rev. G. Schurhammer, S.J., a pictorial life of St. Francis Xavier, the Apostle of the Indies and Japan, translated from the German, marks a new departure in hagiography, in that the story is told strictly in accordance with historical criticism and the pictures are as accurate as it is possible to make them. St. Francis Xavier is portrayed as the Great Crusader, whose aim was to restore the whole world to Christ. The booklet was written more particularly for the purpose of rousing interest in the foreign missions. It is well adapted for this purpose. Single copies sell at 30 cts., while in quantities the work can be had much more cheaply. (Chicago: Loyola University Press).

—We are somewhat late in noticing M. Henri Bourassa's brochure, "L'Occupation de la Ruhr et ses Suites Possibles,"—so late in fact that these "suites" are already making themselves felt, and the author is shown to be a true prophet. M. Bourassa, whose thoroughly Catholic attitude during the World War will be recalled by our readers, was fully aware of the fact, when he wrote this brochure at the beginning of 1923, that "the occupation of the Ruhr [by France] is but one of the factors of a formidable political and economic problem, the conflict of races and interests which caused the Great War and which the peace treaties (pacts of a false and fragile peace) have merely

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sharpened." He fears for French Canada if England should decide to go to war with France over the Ruhr controversy. (Montreal, Canada: *Le Devoir*).

—In No. 10 of the *Kath. Missionen*, Fr. Antony Huonder, S.J., reviews the first two volumes of Fr. M. Cuevas's "Historia de la Iglesia en Mexico" (Mexico: Imprenta del Asilo Patricio Sanz; Vol. I, 1921; Vol. II, 1922). He says the work is accurate and impartial. The myth of the pre-Columbian conversion of a part of the indigenous population is rejected. Fr. Cuevas draws a new picture, far less attractive than the one we are accustomed to, of Las Casas. We hope the work will be translated into English.

—Fr. A. Brou, S.J., has published a second edition of his monumental two-volume biography, "Saint François Xavier" (Paris: G. Beauchesne), which first saw the light in 1912 and has since dominated the entire literature on the subject. Reviewing the new edition in the *Kath. Missionen* (1923, No. 10), Fr. G. Schurhammer, S.J., himself the author of a short life of St. Xavier, says that, apart from a number of references to the second volume of the "Monumenta Xaveriana," the second edition of P. Brou's work is a mere reprint of the first, which is regrettable because there is much source material that has not yet been edited and without the study of which a number of important problems in connection with the life of the Saint cannot be satisfactorily solved.

New Books Received

The City of the Grail and Other Verses. By Henry E. G. Rope, M.A. With a Foreword by Arnel O'Connor. viii & 64 pp. 16mo. Benziger Bros. \$1.25.

Germany's Capacity to Pay. A Study of the Reparations Problem by Harold G. Moulton and Constantine E. McGuire, with the Aid of the Council and Staff of the Institute of Economics. xii & 384 pp. 12mo. New York: McGraw-Hill Book Co., Inc.

A Concordance of the Proper Names in the Holy Scriptures. By Thomas D. Williams. iv & 1056 pp. large 8vo. B. Herder Book Co. \$6 net.

The Office of the Most Holy Sacrament. With the Mass of the Most Holy Sacrament. (Latin and English). 104 pp. 16mo. Benziger Bros. \$1.

The Great Crusader. A Pictorial Life of St. Francis Xavier, the Apostle of the Indies and Japan. By G. Schurhammer, S.J. American Edition. 61 pp. 12mo. Illustrated. Chicago, Ill.: Loyola University Press. 30 cts.; 10 copies, \$2.50; 100 copies, \$20. (Wrapper).

The Missions and Missionaries of California. New Series. Local History. *Santa Barbara Mission.* By Rev. Zephyrin Engelhardt, O.F.M. xviii & 470 pp. 8vo. With maps and illustrations. San Francisco, Cal.: The James M. Barry Co. (For sale by the author at Santa Barbara, Cal.)

The Roman Martyrology. In Accordance with the Reforms of Pope Pius X. In Which Are to be Found the Eulogies of the Saints and Blessed Approved by the S. Congr. of Rites up to the Present Time. With Supplements for the Carmelite, Franciscan, and Servite Orders, and for the Society of Jesus. An English Translation. xvi & 516 pp. 12mo. Benziger Bros. \$3.75 net.

A Sociologist in Mexico. By the Rt. Rev. Francis C. Kelley, D. D., LL. D. 23 pp. 16mo. New York: The Paulist Press. 5 cts.; \$3.50 per 100, carriage extra. (Wrapper).

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The Fortnightly Review

By
ARTHUR PREUSS

Vol. XXX, No. 18

September 15, 1923

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The Fortnightly Review

VOL. XXX, NO. 18

ST. LOUIS, MISSOURI

September 15, 1923

The Church and Birth Control

Parallel with the tremendous evil of divorce runs the equal if not greater evil of birth control. The two, though seemingly altogether separate, are in fact intimately connected; and both spring out of the same root, namely, a total perversion of ideas as to the place which the sex-principle ought to play in the human economy. The first chapter of Genesis here bursts brilliantly on our gaze as the Magna Charta of the whole subject. Fr. E. R. Hull, S. J., in the *Examiner* (Vol. 74, No. 24) strings a few passages together with a comment thrown between as follows:

(1) "Male and female He created them" and "Increase and multiply" are not distinct facts, but two aspects of the same fact.

(2) "Therefore a man shall leave his father and mother and cleave to his wife, and they shall be one flesh." Here we have only another facet of the same fact.

(3) The Gospel supplies us with one corollary: "Those whom God hath joined together let no man put asunder."

(4) Rational philosophy furnishes us with another corollary: "Faculties are to be used for the purpose for which they are created, and in such a way that the purpose of the faculty shall not be thwarted or rendered vain."

(5) Out of this nucleus the Church derives its practical principle governing the subject: "Ex-

ercising a function for the pleasure of exercise, and at the same time defeating the end and object of that function, is essentially and gravely sinful."

(6) By a further evolution of thought the Church justifies its absolute law: "All and any indulgence in the pleasure of that function, whether by thought, word or deed, except in the manner and circumstances under which it was intended by God to be exercised, is a mortal sin; and no exception can be admitted to this rule."

The pleasure-loving instinct of human nature stands arrayed in full strength against this doctrine; with the accompanying tendency to run to every kind of laxity. The self-control required to keep the rule borders on the heroic; and there are few souls who are heroic by nature, and few souls who will become heroic under compulsion. "Human nature is too strong; it is irresistible; the law is too exacting; therefore the law is unreasonable. Hence it must be taken with reservation and allowances." But every allowance increases the difficulty, and calls for further allowance, till by degrees the whole idea of self-restraint disappears, and human instinct reigns supreme.

Fr. Hull then shows how a very peculiar series of causes has been at work to help this relaxation. He says:

(1) Society in general has

hedged the whole subject round with a barrier of reserve, and covered it up with a veil of secrecy. Out of this fact has grown up the idea that all sorts of things can go on so long as they are kept secret—the only real offence is to be found out.

(2) When things are found out, the world has been extremely severe on the woman and quite lenient with the man. Hence has grown up the idea that if the woman can keep her secret as the man can keep his, she also will be immune from shame.

(3) Science has come to the rescue of the woman by showing her how to keep her secret by the policy of thwart. Thus the greatest deterrent to indulgence has been removed.

(4) But as being found out has come to be regarded as the sole crime, it only requires a little care and cleverness, and every desire can be satisfied with impunity.

(5) A further consequence is that marriage has ceased to be a necessity; everything that can be secured by marriage can be secured without it.

(6) As regards marriage, there have arisen circumstances (chiefly economic and social) which have turned the divine precept "Increase and multiply" into an incubus. Science has already come to the rescue in case of the unmarried, and the same conveniences are equally available for the married. All that makes for enjoyment is now possible, freed from all that makes for inconvenience.

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philosophy and those who adhere to the sound old principle. The first, by the nature of the case, will dwindle; the second by the nature of the case will increase. In course of time the former class will become extinct, and the second class will continue to replenish the earth. Leave France to run down its present gradient, and before a century is passed it will have shrivelled to the dimensions of Switzerland; and in another century after that will have dwindled down to the dimensions of the Place Vendôme. Other nations are following suit, and running down the same gradient to the same abyss.

It is quite certain that the thing will spread. How near it will approach the universal depends solely on the question how far the sound old principle holds its own. There were in Elijah's time still ten thousand men in Israel who had not bowed the knee to Baal. In the different nations of the West there are still a large number who have not bowed their knee to the pessary. How long they will escape the contagion God alone knows. It is pitiable to see governments offering small prizes to fruitful mothers for every additional child in the family. Make it thousands of dollars, and it will not be much better. Make it a fortune per child and people might be bribed; but short of that, such piffing expedients only reveal the helplessness to which men have been reduced.

There is only one remedy, and that is to reinstate the teaching of the Catholic Church. But there is only one power on earth that can reinstate it, and that is the Catholic Church herself; and even

her power is strictly limited by the autonomy of the human will. We hear from various quarters that this worse than bubonic plague is beginning to insinuate itself among Catholics also. No one can be surprised, for nothing is more infectious; but it is lamentable beyond the power of language to declare. It does not seem to have got very far yet; but it will require a tremendous effort on the part of the Church to stay its progress once begun, and we have not yet found any signs of such an effort being made. Whatever may be done is done unseen in the privacy of spiritual direction.

Growing Old

"You are growing old," they tell us,
Every year;

"You are more alone," they tell us,
Every year;

You can win no new affection,
You have only recollection,
Deeper sorrows and dejection,
Every year.

There come new cares and sorrows,
Every year;

Darker days and darker morrows,
Every year;

The ghosts of dear love haunt us,
The ghosts of changed friends taunt us,
And disappointment daunt us
Every year.

Too true! Life's shores are shifting
Every year;

And we are seaward drifting,
Every year;

Old places changing fret us,
The living more forget us,
There are fewer to regret us,
Every year.

But the truer life draws nigher
Every year;

And the Morning Star climbs higher
Every year;

Earth's hold on us grows slighter,
And the heavy burden lighter,
And the Dawn immortal brighter,
Every year.

The Central Bureau's Annual Report

It is with admiration that one reads the annual report of the Central Bureau of the Catholic Central Society for 1922-23, detailing the various activities of that excellent institution, from its social work to its succoring of the needy in Europe; but it is with regret that one notes, on page 19, that the Bureau is not being properly supported by the federation of Catholic societies whose instrument of action and chief *raison d'être* it is. As against the requested support of approximately \$10,000, the Bureau received only \$5,356 during the fiscal year 1922-23, and, in consequence, the Director, Mr. F. P. Kenkel, K. S. G., has been obliged to reduce his staff and curtail the Bureau's activities, and wistfully declares (*ibid.*) that "the Bureau has passed through the most unpropitious year in its entire experience, as far as this support is concerned."

No doubt the collections for the endowment fund have interfered with the usual contributions for the support of the Central Bureau. This fund, on June 30, 1923, had reached \$66,320. The goal aimed at is, we believe, \$200,000. Let us hope that that goal will be attained in the course of the present fiscal year. It would be little less than a calamity, and an irreparable loss to the Catholic cause, if this efficient "centre of teaching, propaganda, and social organization" (Pius X) had to be discontinued for lack of support.

The lap of luxury does not seem to afford the elemental iron for the up-bringing of strong and enduring life. Hardness hardens; antagonism solidifies; trials inure and confirm.

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Side-Lights on the Montreal K. of C. Convention

In connection with the most important matter discussed at the Montreal K. of C. Convention (see F. R., No. 17), namely, Bishop Gallagher's famous sermon to the K. of C. (text in F. R., No. 13), we now have the following first-hand account:

"It was the programme for each one of the Supreme Directors and Supreme Officers, some twenty in all, to get up in turn, by seniority, and give their own story of what occurred at the meeting in Washington, when the Bishop's Chancellor was present, for the purpose of showing that the Bishop was not insulted, and that they were all good Catholics. Though almost everyone concerned was a lawyer, it never occurred to anyone to separate the witnesses, so the story told by Supreme Knight Flaherty was adhered to very closely all the way through, except in the case of Carmody, who, coming from the Bishop's own State, had to go into more detail. All of the witnesses had exactly the same story, especially the preamble in telling what good Catholics they were and how much they loved their Church, and that they got their religion at their mother's knee. One of the delegates attending the convention, remarked to me the next day that the meeting had the effect of clearing up for him what were the requirements to be a Supreme Officer, to wit: 1st, One must himself be a Catholic; 2nd, That he must have had a mother; 3rd, That the mother must have had knees.

"But joke about it as much as we pleased, they handled the matter in such a way that they made a number of votes, for half of the

delegates to these conventions are there for the first time and look upon these 'Supremes' with awe, as if they were part and parcel of the hierarchy of the Church. Under the circumstances, and especially as there is still on hand a big stack of the War Fund money, we (the reconstructionist group of the delegates) did very well getting 110 out of 320 votes."

* * *

On two other incidents of the Montreal meeting we learn the following:

"If you could have only seen Supreme Grand Knight Flaherty perform when delivering his annual address, and all the strained efforts made to bring the war down to to-day, and interweave and intertwine the war activities into the 1922-23 record of the Order—hospitalization, night schools, and education by mail free for our returned soldiers, whom we *must* 'see through', etc. It seems that like the poor, the war will be with us always.

"But former Supreme Grand Knight Hearn took the palm. On the evening of the same day he related, at times in a dramatic fashion and at other times in an attempt at being sublime, what he was doing for the Pope in the city of Rome, and especially of his very frequent *tête-a-tête's* with His Holiness; which drew a remark from one of the Cardinals who was waiting for Mr. Hearn to come out: 'Well, it is you who has had the Pope so long to yourself.' The climax, however, was Mr. Hearn's report that the Holy Father told him not to worry about criticism from any of the

bishops, but to come to him and deal right with him on all matters pertaining to the K. of C. work in Rome. Some first-time delegate made the request that Hearn's address be printed and distributed, but he was informed that the stenographer had failed to take notes of the address, and therefore this could not be done."

* * *

In connection with Hearn's report and the work that is being done by the Knights of Columbus in Rome, we have heard a little story which, "*si non è vero, e ben trovato.*" When the Supreme Officers called on the new Papal Delegate during their April meeting in Washington, a few days after his arrival, Msgr. Fumasoni-Biondi, after the formalities were over, told them that he was well acquainted with the good work they were doing in Rome, because in the city of Rome there had always been a large number of bad boys, or rather boys with not much to take up their time, who got into the habit of throwing stones and breaking windows in the Vatican, but since Mr. Hearn had gotten his work started within sight of the Vatican, the conduct of the boys had improved considerably and there had not been so many windows broken in the Vatican as formerly. Further than the saving in window-glass, there was nothing said by the Papal Delegate as to what the K. of C. were doing over there.

—•••—

One sometimes wonders how much of the betting and gambling which we lament among our fellow-Catholics is caused by the emphatic way in which we preach the doctrine that "gambling in itself is no sin." That doctrine, of

course, is perfectly sound, theoretically, and as against certain Puritanical Protestants, needs often to be emphasized. But looking at the mentality of laymen in general, our teaching is likely to prove rather "strong meat." Argue as you may about "essences," there lurks in betting and gambling a subtle something which so naturally and so easily tends to excess that, when once the taste for it is acquired, it leads men almost inevitably to ruin.

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The Trials of the Catholic Church in the Serb, Croat, and Slovene State

III

The earliest open attacks on the Catholic Church go back to the ministry of Dandovic, in 1919. The governor of Bosnia-Herzegovina prohibited the pupils of the primary and secondary schools to belong to the Sodalities of Mary. On November 8, 1921, the governor of Croatia wrote to the director of the gymnasium (high school) of Otocac to the effect that the Sodalities were forbidden. In order to obtain permission for organizing them, it was stated, a petition would have to be sent to the Commissioner of Religious Matters at Zagreb. The latter would be vested with the right to authorize Sodalities, provided, however, that there was nothing contrary to law in their teaching. The pupils in the schools were to be subject to the immediate inspection of their directors, who were bound to attend meetings in which these pupils participated.

All the efforts of the Catholics to have these odious measures withdrawn have been futile. The official paper of the Archdiocese of Zagreb,—*Katolicki List*,—lately wrote on the subject: "The government of Belgrade is carrying on a Kulturkampf according to the familiar methods of Bismarck. The Sodalities of Mary at Gospic and Senj have been suppressed. A recent decree (of November 11, 1922) of the provincial government of Croatia makes further existence impossible for those associations in the high schools and academies. The enormity of the government's procedure is palpable. The Church in Croatia is in-

vested with the right of founding religious associations in entire independence of the wishes of the State. That right was recognized by Article XII of the new Constitution. It is quite unnecessary to prove that the Sodalities are entirely religious. As for the preposterous demand that the Sodalities be subjected to the inspection of the professors, who are often atheists, or hostile to the Catholic faith, it is indeed strange that religious meetings be directed by atheist laymen or men without religion! Besides, a religious sodality ought to be instituted in a church or chapel. Therefore, in spite of the pretences, the government is asking for the suppression of the Sodalities."

The *Katolicki List* quotes several associations that have not been declared subject to the inspection of the teachers, for instance, the Councils of Pupils, founded by the Communists in 1919; the Anti-Alcoholic Association for Young People, founded in February, 1921, by Freemasonry; the Association of Yugoslav Students, approved in November, 1919, with the purpose of propagating free thought. "The Sodalities of Mary have existed in Croatia for three centuries. They have contributed largely to the Christian education of children; they have formed a powerful bulwark for the preservation of virtue among the young; they are a source of inspiration with the happiest influence upon them. There is, therefore, no reason to suppress them, and to wrest the Catholic youth from the Church. Under

the foreign yoke they could live without disturbance, and now they are persecuted, where, as they say, freedom of conscience has been given. We Catholics form almost one-half of the Yugoslav population. Why then are we so insulted? We have protested to our government, we have asked for the respect of our most vital interests, we demand an end to this vexation. We know that our efforts are in vain. Even the protests of our bishops have not been answered. We are not accustomed to such treatment."¹

In order to understand the policy of the Serbian statesmen towards Catholics, we must consider an important document, issued at Zagreb, April 29, 1922. It is signed by Archbishop Bauer of Zagreb and by Bishop Mileta of Sebenico, speaking in the name of all the Yugoslav bishops.² They begin by saying that the Catholic Church claims no special privileges, but wishes merely freedom of life and action. "We bishops have never ceased calling the attention of the government to the offenses perpetrated against the Catholic Church, which are the chief reason for the dissatisfaction of Croats and Slovenes. We have frequently expressed our views on that matter, but they have been disregarded and mostly left unanswered."

(To be continued)

¹ "Nouvelle Violation des Droits de Conscience des Catholiques en Jugoslavie," *Katolicki List*, Zagreb, 29 Nov., 1922, n. 73. pp. 573-574.

² We quote from the Slovene text: *Spomencija Jugoslavanskikuskofov*, as printed by *Straza*, Maribor, 8 May, 1922, and summarized in the *Revue de Hongrie*, September 15, 1922, pp. 131-134.

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The Gloomy Dean at the Cross-Roads

The rather ominous title, "Catholicism at the Cross-roads," prompted a reading of the somewhat lengthy article by the Very Rev. Dean W. R. Inge (Anglican) in No. 476 of the English *Quarterly Review*. Beginning as a review of a recent work of Prof. Heiler, who "was driven out of the Roman communion by the disciplinary measures taken by the Vatican against the Modernists," the article refers at some length to various Modernist views and presently lays down the proposition: "Christianity, as Tyrrell said, is at the cross-roads. The arguments from miracle and prophecy are gone. The 'historical' articles in the Creeds are, for the Modernists, myth, not fact. The claims of the Roman Church are buttressed by fraud. And lastly, the official philosophy, that of St. Thomas Aquinas, is quite out of date, being based on preconceptions which modern philosophy has rejected. Either, then, Catholicism must be abandoned or it must justify itself by a new apologetic."

The substitution of Catholicism, or the Catholic Church, at the conclusion, for Christianity, or the Christian Churches, at the beginning of this statement is interesting. But more interesting still is the Dean's attitude. He finds that certain views held by Dr. Heiler "are precisely the arguments which led the Protestants to reject the Catholic position as untenable"; and then there is much disagreement. Thus, "Heiler's notion that Catholic philosophy lost faith and love in verbal disputations is quite untrue." "Far

from desiring to include heterogeneous and irreconcilable elements [Heiler's contention], the Church defined its position mainly to be the exclusion of errors, and endeavored from the first to leave no contradiction unsolved." "To the Protestants the severance of the Church from its roots in the Person of the Redeemer would be a blow from which faith could not recover." Heiler's teaching that faith is "irrational" calls forth rejoinders such as these: "It is difficult to understand how an earnest and candid mind can be content to leave the religious convictions entirely uncoordinated with human knowledge, a mere mass of emotions, nowhere in contact with external fact." "We naturally ask—while apologizing for the absurd form the question must necessarily take—what reason there is for believing the irrational?" "Never, even in the highest stages, does faith become irrational."

At the very outset the Dean had injected a kindly reference to "the many-sided attractiveness of that majestic institution [*i. e.*, the Catholic Church], which appeals to nearly all the religious emotions of human nature." And now we find the Dean practically vindicating the cause of the "Church of Rome." And the thesis? The thesis is that the Catholic Church is approaching a great crisis! But it has not been proved. It seems that the author noticed that he was on the wrong road, and so another earnest effort is made to prove his thesis. "We . . . have not disguised our conviction that Rome would have committed suicide by

admitting and sanctioning" Modernism. "Nevertheless, Tyrrell was right in saying that [not Christianity now, but] the Church of Rome stands at the crossroads." And the reasons? "It is encumbered by an immense amount of falsified history and antiquated history." Again: "We shall find the tragedy [of Catholicism] rather in the political evolution of the Western Church." Again: "Rome is to-day the only surviving autocracy." And: The religious wars of the 16th century "ended in a permanent cleavage on radical lines, and Rome became distinctively the Church of the Latins." And: "To suppose that they [the English, as also people of other nations] will ever submit themselves to an Italian priest is the dream of a few bigoted ecclesiastics.... Each country must develop on its own lines, in religion no less than in secular institutions."

This last is, perhaps, the most weighty among the arguments offered; and yet the author himself denies its validity. For on another page of his article we read: "It is certain that the Gospel of Christ levels all institutional [therefore, also national] barriers." And the Dean concludes: "The Christian view of the world... never supposes that we can make for ourselves the objects of our worship or the goal of our efforts. The God of Christianity is at once the *valor valorum* and the *ens realissimum*."

Dean Inge's article, as a whole, reveals a strange mixture of views. There is the customary Protestant characterization of things Catholic as "Roman." And at the same time sentiments are

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expressed which are greatly at variance with the doctrines of the "Reformers" and come dangerously near being "Roman." We have a suspicion that the good Dean has misinterpreted his vision, that it is not the Catholic Church, but he himself that is at the cross-roads, like so many others among his countrymen.

E. A. K.

St. Thomas and Our Age

In Vol. LXIX, No. 1, of the *Ecclesiastical Review*, a number devoted largely to the sixth centenary of the canonization of St. Thomas Aquinas, Bishop J. T. McNicholas, O.P., of Duluth, has a programmatic article on the importance of the Angelic Doctor and his teaching for our age. We cordially agree with the Bishop in his stricture of the philosophical courses in our higher institutions of learning. These courses are lamentably unsatisfactory, even for those students who are about to take up theology. A change in our methods of teaching philosophy is imperative. Not only is it necessary to give prospective theologians a better training in philosophy; we must also prepare Catholic laymen to attain eminence in philosophy, so that at least some of them may be able "to combat effectively by the spoken and written word the false philosophy which is giving our American youth a wrong outlook on life." What we need at the present time is a number of "laymen who will be outstanding figures in their professions and in the nation; men who will have a comprehensive and profound grasp of Christian philosophy and who will know its application to every-day

problems." We cannot accomplish the task assigned to us by Divine Providence by the use of "slogans," such as "Make America Catholic." As Bishop McNicholas wisely observes, such slogans "merely irritate and arouse bigotry, suggesting to our opponents that the gigantic organization of the Catholic Church is being put into operation to bring about Roman domination in America." We need "the constructive methods of St. Thomas—his thorough comprehension of his subject, his masterly synthesis and analysis of the errors of his time, his modesty and courtesy in dealing with an opponent, all of which commanded the respect of the learned world."

The various articles on St. Thomas published in the centenary number of the *Ecclesiastical Review*, from which we have quoted, form a splendid beginning in this direction.

English As the World Language

To the Editor:—

In the last few numbers of the FORTNIGHTLY REVIEW there was mention of Volapük, Esperanto, and Latino sine Flexione. Are you of the opinion that the world will adopt some artificial language for ideal and artistic, or even social, reasons. Is it not more probable that, if we ever have a world language, we shall get it as we get anything else, *viz.*, by one language practically asserting itself over all others?

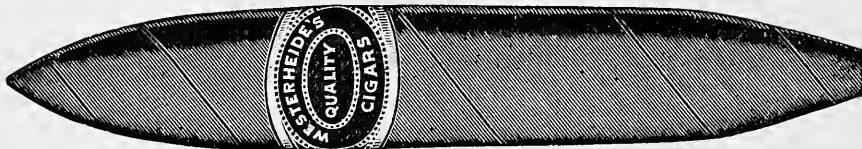
Whilst history may play pranks with a language, as it did with Greek, which was almost a world language in the days of Alexander the Great, nevertheless, at the present time, English seems to have a better chance of becoming a world-tongue than any of the synthetic languages.

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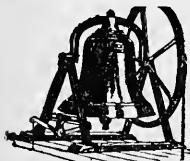
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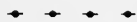
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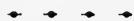
Notes and Gleanings

A sad testimony to the rapid increase of unbelief throughout the western world is the recent appearance of Mauthner's two-volume "Geschichte des Atheismus im Abendlande." Fr. Klimke, S.J., in the *Stimmen der Zeit* (Feb.) gives a lengthy criticism of this pernicious work. Mauthner's avowed purpose is to propagatate atheism rather than to give an unbiased historical account. He professes crass materialism. Fr. Klimke calls attention to some of his most prominent inaccuracies. Mauthner asserts, for example, that St. Anselm was the first to recognize the necessity of a philosophical argument for God's existence; and that Occam ranks highest among the Scholastics! However, as Fr. Klimke remarks in concluding his criticism, one advantage accruing from Mauthner's work is that it demonstrates how weak are the foundations on which atheism rests.



In an article on the "Riddle of Sex," in the London *Spectator* (Aug. 4) Dr. Lancelot Hogben tells us of the experimental work of Dr. Crew, the young and brilliant director of the new Animal Breeding Station at Edinburgh. Dr. Crew's investigations have gone far to upset the traditional doctrine that sex is decided in a haphazard manner as the result of prenatal incidents. But though it is now known that sex exists as "an already established thing from the very moment which initiates the life history of a new individual," the sex of guinea pigs, for example, has been entirely reversed by surgical operation. Dr. Crew has collected a remarkable number of sexually abnormal fowls, including one bird which, "having laid fertile eggs, not only assumed the aspect, behavior and voice of the cock, but successfully fertilized eggs of one of his own daughters with the production of fertile young." But the main point is that, if sex can be so altered, a discovery has been made which is of immense significance.

Fede e Ragione, a Catholic weekly review, published with the approbation of the ecclesiastical authorities, at Fiesole, Italy, in its Vol. IV, No. 28, comments at some length on the paper printed in No. 10 of the F. R. regarding "The Admission of Priests to the Order of the Knights of Columbus." Our contemporary finds it characteristic of the "Americanistic" spirit condemned by Leo XIII that such a question should arise in connection with an organization of Catholics. The whole controversy with regard to the admission of priests to the K. of C., it declares, smacks of "laicismo." Priests who join such an organization "have not the slightest sense of what the sacerdotal dignity demands," and act contrary to the directions given by Leo XIII in his letter to the bishops of France, forbidding the participation of the clergy in any organization that is not strictly religious. *Fede e Ragione* foresees nothing but trouble to the Church if the Knights of Columbus should gain ground in Europe.



The Anglican *Church Quarterly Review* in its No. 192 has a striking article by Miss Gertrude Leigh on "Links between Dante and Duns Scotus." She suggests that the unnamed figure hailed with reverent affection as the Fifth Light in the "Paradiso" is the great John Duns Scotus.



The *Freeman* (No. 180) took occasion recently to point out the inadequate and misleading manner in which several histories deal with the recent European war. The school histories under discussion are superficial and evasive with regard to the causes of the war, and equally so with regard to its results. Apparently it is held sufficient to portray a war as a sort of spontaneous heroic episode, rallying a people to ardent spiritual endeavor, and resulting, if fortune favor the brave, in well-earned material acquisitions. The mendacities, brutalities, and thieveries involved find no place in the history books. Are these writers merely

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The author's style is *pleasing*, not merely because he has introduced examples and applications, but also because of the introduction of related topics which belong properly to Sociology, thus giving the student some notion of this subject, and aiding him in the study of Ethics. Ethics is a practical subject and requires this practical treatment, if the student is to obtain a full measure of instruction.

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ignorant, or intellectually dishonest? In either case they would have no place in an educational system designed to promote the general intelligence. The pamphlet of the National Council for the Prevention of War, which exposes this historical buncombe, is a worthy educational venture, and we hope that the Council will place it in the hands of every school teacher in the United States.

◆ ◆ ◆ ◆

The schismatic Cezo-Slovak Church now has three dioceses, with about eighty churches, all of which belong rightfully to the Catholic Church, and 150 pastors, all apostate priests. In spite of the favor shown this sect by the government, it has not been able to gather into its fold more than 400,000 persons, about 6 per cent of the total population, and even of these, we see from the *Theologisch-praktische Quartalschrift* (Linz, 1923, 3. Heft, p. 477), many have penitently returned to the Mother Church, so that the number of schismatics at present is far below 400,000. The teaching of the schismatic church is embodied in a "catechism" recently published by Dr. Charles Farsky and Prof. Francis Kalous, which is soused in infidelity, though the sect officially pretends to stand on the teaching of the first seven ecumenical councils and on the Niceno-Constantinopolitan Creed. A detailed review of this catechism appears in the above-quoted magazine, Heft 3, pp. 468 to 477.

◆ ◆ ◆ ◆

In "Egypt and the Old Testament," (London: Hodder and Stoughton), Mr. T. Eric Peet, who is professor of Egyptology in the University of Liverpool, gives an account of "the bearing of the latest finds in Egypt on the narrative of the Old Testament." He first deals with the story of Abraham's descent into Egypt, on which the Egyptian records so far throw no light at all. Mr. Peet discusses the story and possible route of the Exodus with great skill, and shows that it "may well have left no trace in Egyptian history";

largely as it bulked in Hebrew tradition, it was not an event that Egyptian officials would be likely to write home about. In disposing of the claims of Merenptah to be the "Pharaoh of the Exodus," Mr. Peet does not seem to have noticed that the Biblical narrative nowhere explicitly asserts that the Pharaoh was actually drowned in the Red Sea; the exultation of Moses, indeed, seems to imply that Pharaoh himself had stayed discreetly at the back of the front.

◆ ◆ ◆ ◆

Archbishop A. Le Roy's "The Religion of the Primitives", which we cordially recommended at the time of its first appearance, is now available in an English translation (Burns, Oates and Washbourne). It will prove a splendid antidote to Frazer's "Golden Bough" and similar works. Archbishop Le Roy is no mere library theorist. For twenty years in equatorial Africa he labored among the tribes generically known as the Bantu. He is actually possessed of a veritable totem, and well versed in the many dialects of the Bantu speech. Over and above this he is a scholar, a philosopher, and a theologian, with all that methodical clearness of thought and diction which is the especial "totem" of the learned European; and thus is able to put before us facts as to the "religion of the primitives" which are far more wonderful than the fictions, or semi-fictions, of a Frazer or a Reville.

◆ ◆ ◆ ◆

Those who remember the late Francis Buchanan, O.S.B., a convert.

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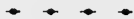
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CLERGYMEN'S MANUSCRIPT

who left the Catholic Church in the '80ties of the last century, will be interested in "Francis de Sales Buchanan, Missionary in New Guinea. A Memoir" by Gilbert White (London: S. P. C. K.) Buchanan was born about 1849 in the Southern States of America, as grandson of a president of the United States. His family was Presbyterian. He joined the Catholic Church at the age of nineteen or twenty, and entered the Benedictine Order about ten years later. After some years as an oblate in Monte Casino, he was sent to Sydney, Australia, where dissensions with his superiors drove him out of the fold. He was eventually received into the Anglican Communion, and after some years' work in Queensland, with the author of this book, now Anglican Bishop of Willochra, he went to New Guinea in 1899, at the age of fifty, as a missionary. The rest of this little book is concerned with his missionary work, which was terminated in 1921 by death from influenza.



It is difficult to think soberly and constructively about one's country, and to apply to its problems a dispassionate intelligence and imagination. It is easier to indulge oneself in the various exercises of patriotic fetish worship, and to make a virtue of prejudice and the respectable habit of looking for the future in the past. When we read an account of the proceedings of one of our super-patriotic societies we are reminded of the words of Mr. George M. Cohan when, on a festive occasion, he was asked to explain the secret of his notable success. "Many a bum show," said Mr. Cohan, "is saved by the American flag." Our ostentatious flag-wavers have much to learn from the quiet patriotism of thoughtful men.



The great Duke of Wellington said: "By teaching your children only the three R's, leaving out the big R of religion, you produce only a fourth R, rascaldom." The Duke was a shrewd soldier and knew men.

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BOOK REVIEWS

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"*Psallam Deo.*" Recueil de Cantiques Français et Latins par Georges Désierre. La Schola Cantorum, Montréal, Canada. Price, Manual, 40 cts., Accompaniment \$1.20.

Hymns in the vernacular or *cantiques en langue vulgaire* have not flourished in France or French Canada to any great extent within the past century or more. While there are still in use, here and there, texts and melodies dating from the XVth, XVIth, and XVIIth centuries, which grew out of the Gregorian Chant and are of a delightfully naïve, simple, and poetic character, they have in most places been superseded by *cantiques* which partake more of the character of the *chanson*, the *opretta*, or the military march.

Within the last forty or fifty years, efforts have been made in France to react against these unworthy productions by creating hymns in the Gregorian modes and manner. Dom Pothier, O.S.B., with his *Cantus Marianales* and other compositions, is easily the most prominent and successful in this field. Dom Lucien David, O.S.B., Secretary of the Pontifical Commission on Gregorian Chant, has introduced the practice of adapting texts in the vernacular to melodies taken from the various settings of the Ordinary of the Mass. In more recent years, a number of French and Belgian authors have put forth collections of hymns, all with the purpose of counteracting the *chanson-opretta*-military style and taste. It remains to be seen how many of the numbers contained in these volumes—composed in a more or less wholesale fashion—will survive and strike root in the popular imagination.

What holds good in France applies equally to French Canada, for here French taste prevails in matters musical as well as in other artistic activities. The author and the

publisher of "*Psallam Deo*" are doing real pioneer work by putting at the disposal of the French-speaking Catholics of Canada a collection of one hundred and ninety hymns in French and in Latin, the melodies of which have been gathered from many sources and have stood the test of many years of practical use—some of them being centuries old. The French texts have been edited and adapted with fine taste and care and the accompaniments testify to the distinguished musicianship of the author. While the book is primarily intended for French-speaking centres, it can be made to do excellent service in our own academies and high schools where French is taught. To sing in a foreign language in course of acquisition is an excellent means of perfecting the pronunciation of the learner.

JOSEPH OTTEN

Literary Briefs

—Msgr. Regis Canevin, in a recently published brochure, "Catholic Growth in the United States" (Pittsburgh, Pa.: Catholic Truth Society) re-iterates his well-known conviction that the losses of the Church in this country have not been as large as some of us believe. Perhaps they haven't, but Msgr. Canevin's interpretation of certain statistics is worth no more than that of other writers, who have arrived at an altogether different conclusion. In one point we agree with the author, namely, that, in counting the losses, we must consider that vast numbers who have come to America from supposedly Catholic countries have had no faith to lose when they landed on our shores, and their formal apostasy must not be debited to the American Church. As for the causes of the undoubtable "leakage" Msgr. Canevin mentions a few on pp. 18 to 21 of his brochure, but the list is by no means exhaustive. The subject has been so frequently and exhaustively discussed in the F. R. that we can content ourselves with this brief notice of the Archbishop of Pelu-

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sium's little pamphlet, which leaves the problem exactly where it was before. A few years ago we were told that a committee with Dr. P. Guilday at its head was going to investigate the "leakage" question thoroughly in all its bearings. Has nothing come of this important undertaking?

—The two latest free leaflets of the Central Bureau of the Catholic Central Society deal (No. XXV) with "Fidelity to Civic Duties," and (No. XXVI) with "State Supervision or Closed Schools?" The first is a reprint of an article from the *Messenger of the Sacred Heart*, written by Fr. Husslein, S.J., and stresses the obligation of Catholics to prepare for civic and social action. The second repels an attack of the *School Journal* (University of Chicago) on our parochial schools. It is a strong plea for liberty of education in America, the land of liberty. The author justly contends that the State should not antagonize private initiative in matters educational, but rather aid the efforts made in this direction. Both leaflets are well written and worth reading. Free copies can be had in any desired number from the Central Bureau, 3835 Westminster Place, St. Louis, Mo.

New Books Received

The Divinity of Christ. By Rev. James M. Gillis, C. S. P. 24 pp. 16mo. New York: The Paulist Press. 5 cts. (Paper).

The Starlight of the Hills. A Romance of the Kentucky Mountains. By Jason Rolfe Strong. 386 pp. 12mo. Fr. Pustet Co. Inc. \$1.25.

Catholic Growth in the United States. By Most Rev. J. F. Regis Canevin, D.D., Titular Archbishop of Pelusium. 21 pp. 8vo. Pittsburgh, Pa.: Catholic Truth Society. (Wrapper).

Die Muttersprache. Von Joh. Schultz, O.M.I. 64 pp. 8vo. St. Paul, Minn.: Wanderer Printing Co.

Manuale Theologicæ Moralis secundum Principia S. Thomæ Aquinatis. Auctore Dom. M. Prümmer, O.Pr. Second and Third Edition. Adapted to the New Code. Vol. I. xl & 444 pp. 8vo. \$2.90 net. — Vol. III. xi & 666 p. 8vo. \$3.90 net. B. Herder Book Co. (We have not yet received volume II of this new edition, but a note in Vol. III says that the work is "sold in complete sets only.")

Report on the Activities of the Central Bureau of the Central Verein for the Business Year, July 1, 1922, to June 30, 1923. 36 pp. 16mo. Also two new leaflets in the Bureau's "Free Leaflet" series: No. XXV, *Fidelity to Civic Duties*, by the Rev. Jós. Husslein, S.J., and No. XXVI: *State Supervision or Closed Schools?* — both with the Imprimatur of the Archbishop of St. Louis.

New Publications

A Concordance of the Proper Names in the Holy Scripture.

By *Thomas David Williams.* Cloth, Large 8vo., IV+1056 pages, net \$6.00

Statutes of the Diocese of Crookston.

Promulgated at the Diocesan Synod held September 20, 1921 by the Right Rev. Timothy Corbett, Bishop of Crookston, Minn. Cloth, large 8vo., VIII+192 pages, net \$1.50

Father Tim's Talks with People He Met.

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Milestones on the Way to Life.

By *William F. Robison, S. J., Ph. D.* Cloth, 8vo., XIII+243 pages net \$1.50

Thy Love and Thy Grace.

An Eight Days' Retreat. By *Culbert Latley, S. J.* Cloth, 8vo., XII+296 pages, with frontispiece, net \$2.00

The Poor Souls in Purgatory.

A Homiletic Treatise with some Specimen Sermons By *Rt. Rev. P. W. v. Keppeler, D. D.* Adapted into English by Rev. Stephen Landolt. Edited by Arthur Preuss. Cloth, 8vo., 206 pages, net \$1.50

Holiness of Life.

Being St. Bonaventure's Treatise "De Perfectione Vitæ ad Sorores." Englished by the late Laurence Costello, O. F. M., and Edited by Fr. Wilfrid, O. F. M. Cloth, 8vo., XXXII+102 pages, net 80 cts.

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The Fortnightly Review

By

ARTHUR PREUSS

Vol. XXX, No. 19

October 1, 1923

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VOL. XXX, NO. 19

ST. LOUIS, MISSOURI

October 1, 1923

Columbian Boomerangs

The *Catholic Observer*, of Pittsburgh, Pa., says (Vol. XXV, No. 11):

“This paper, together with practically every other Catholic newspaper in the country, and hundreds of dailies, has been humbugged twice within the past week by the national publicity director of the Knights of Columbus, John B. Kennedy by name, and with this announcement its columns are hereafter closed to any copy Mr. Kennedy may have. First, Mr. Kennedy’s office sent out a story purporting to be a wonderful indorsement of the Knights of Columbus from President Coolidge. It later developed, when the President’s attention was called to the message by the Ku Klux Klan, that the supposed telegram to ‘the Knights’ national convention in Montreal was a letter he had written to one of the Massachusetts delegates to a national convention several years ago, when he was Governor Coolidge of Massachusetts. We think that most of the Catholic editors of the country were willing to accept Mr. Kennedy’s explanation that he had ‘made a mistake’ in ‘unintentionally’ creating the impression that the letter had just been received in the form of a telegram from the Chief Executive. At any rate, the letter of several years ago expressed the new President’s sentiments regarding the Knights of Columbus, so there

was no great harm done. Next, however, came a hurry-up notice from *Columbia*, national organ of the Knights, and which is directed by Mr. Kennedy, saying that the leading article in its August number had been contributed by President Coolidge. Again practically every Catholic editor in the country fell in line and played up the President’s article. Once again it was found that the article in question had not been written for *Columbia* at all, nor for any other magazine, for that matter, but was the reprint of a speech President Coolidge had delivered before a woman suffrage convention in Buffalo last April. The editor of *Columbia* had simply seized upon it to ‘play up’ his paper, and had again taken advantage of the many Catholic editors who have always been generous in their contribution of space toward national activities of the Knights of Columbus. In the future any copy from national headquarters of the Knights of Columbus which gets space in this paper will have to be submitted by some person of unquestioned integrity.” . . .

“If some of the \$25,000-a-year national officers of the Order realized how difficult they are making the task of Catholic editors, they might possibly mend their ways, to a certain extent. Catholic papers are continually denouncing the methods practiced by anti-Catholic papers in distorting

statements made by high civic and church authorities, the distortion usually conveying an entirely different meaning than that intended by the speaker or writer. Then, all of a sudden, Catholic editors find themselves rightfully accused of the very same thing, because they were at least imposed upon by a party in high position thought to have been responsible. It cannot happen again, so far as this paper is concerned."

* * *

The Hartford (Conn.) *Catholic Transcript* (Vol. XXVI, No. 11) concludes a lengthy editorial on recent K. of C. publicity methods as follows:

"Thus it comes that twice within a fortnight, the master spirits of the Knights of Columbus have misrepresented the President of the United States. Those who read Mr. Kennedy's explanation may decide for themselves whether it is satisfactory or not. Those who think it worth while to consider the *Columbia* episode may be left to draw their own conclusions as to the wisdom and honesty of the methods followed in that publication. Catholics of fairly delicate susceptibilities will be pardoned if they blush somewhat for the cheapness of the propaganda, and the 'stupidity' of those who undertake to advance either themselves or the Knights of Columbus by such unworthy and debasing methods.

"The publicity division of the Knights of Columbus have given serious offense, not alone to the President of the United States, to whom such apologies as they can bungle forth are due, but also to the self-respecting Catholics of the United States, who have long ago become tired of their unblush-

ing braggadocio, and their inane appeals for the applause of the rabble."



"Daughters of Isabella" and "Catholic Daughters of America"

Like *Extension*, we thought that the society of Catholic women formerly called "Daughters of Isabella" had for some unknown reason changed its name to "Catholic Daughters of America." This seems to have been an error, for Mary E. Booth, who styles herself "National Regent of the National Circle, Daughters of Isabella, organized in the city of New Haven, May 14th, 1897," writes to our Chicago contemporary (July, p. 23): "A Catholic organization of women only was instituted in 1897. Five years later an organization with Catholic men as its incorporators organized what was known as the National Order Daughters of Isabella. The two Orders went to Court for the right of name, same [the suit, we presume] being appealed to the U. S. Court of Appeals in Washington, D. C. Their decision being final, they issued an injunction to the National Order Daughters of Isabella for the further use of that name. They therefore applied to the Secretary of State of New York, for the change of name to 'Catholic Daughters of America.' But the original order instituted in New Haven in 1897, that was granted the right of their name by the highest courts in the country, still are 'Daughters of Isabella'."

The Daughters of Isabella were a sort of female auxiliary to the Knights of Columbus. Do the Catholic Daughters of America also claim connection with the K. of C.?

Masses for the Dead

Though the potentialities of a single Mass are practically unlimited, still the fruits of Masses are applied to souls, not as it were mechanically, but only according to the will of God. Fr. E. R. Hull, S. J., explains this as follows: A single Mass offered by a poor man may do him more good than a thousand Masses offered by a rich man. Recall the story of the "widow's mite," and you will understand what I mean. Masses offered for the dead will benefit the dead in some degree; but we do not know *which* dead, and to *what* degree. The person they are offered for will certainly gain something; but it is entirely for God himself to determine what that something may be. Far greater fruits may go to other souls who need more help. This ought not to discourage people from offering Masses with the right intention, or applying them to particular souls. They are sure to have some great and good effect in the direction intended. But if anybody imagines that he can, by merely paying Mass stipends, buy results at it were at a price over the counter—thus turning religion into a sort of sublimated shop-keeping—he is sadly mistaken.

If God in his wisdom has judged that such and such a person ought to go through a certain amount of purgatory, his decision cannot be balked by offering Masses and prayers. That amount of purgatory he will go through, no matter what efforts may be made to reduce it. Just as it is wrong to conceive the effects of devotional acts mechanically or in terms of arithmetic, so it is equally wrong

to conceive purgatory mechanically or in terms of arithmetic. Purgatory is a far nobler and higher institution than a mere ordering of so many strokes of the "cat" for a given offence—which can be reduced in number by request of influential friends. Purgatory on the contrary is a *purification of the soul*, which involves a spiritual and psychological process. We may be quite sure that God has a perfectly clear insight into the exact kind and degree of purgation a given soul stands in need of, and will not allow that kind and degree of purgation to be got rid of by extrinsic means such as Masses and prayers. Masses and prayers will remit just that amount of purgatory which God sees can be dispensed with. He will not allow them to dispose of that degree and amount which is required for the rectification of the soul itself. You see that the matter is extremely complicated, and God has withheld the knowledge which would enable us to simplify the complication.

If we have wealth we can expend it in bequests of alms to the clergy for saying Masses. If we have none, it does not follow that we shall be allowed to suffer from not doing things we are incapable of doing. God will surely look after us in some other way. Thousands of Masses and prayers are offered by good people for the souls of purgatory in general. The souls of the poor who could not help themselves with Masses, will certainly share in these, and may get therefrom a far greater benefit than the rich man who made bequests.

In short, God is supreme master of the whole situation. He values the spiritual and the temporal at their true worth. He takes all circumstances into account. He will never lose sight of spiritual values, and never subordinate them to material, mechanical or commercial values. Hence except to satisfy curiosity, there is little profit in trying to answer such questions. God himself knows the solution, and the solution is sure to be wise and just and good. All we have to do is to use the means which He has placed before us, in purity of motive and intention, and God himself can be trusted to look after the rest.

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Bishop, with jurisdiction o'er a See
Set in the far-flung Fold of Christendom;
Doctor, high-gifted in Divinity
To preach the witness of the world to
come;

Saint . . . and we pilgrim-souls abased
must be

In thy fierce light of sanctity, and dumb.

And yet not only this triumvirate

Of titles waits on thee: thou art the guide,
Philosopher and friend of those who wait

On Christian Truth, and with a sinless
pride

Point with a pen towards the celestial gate
That stands unlocked behind the Crucified.

Then gain for us, strong Patron of the Pen,
A draught of souls like even wild Chab-
lais! . . .

Yet first invest us with the strength of ten,
That we may bear the burden of the
day . . .

And ere the night compel the souls of men
To fly to Christ from idols of the clay.

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Take the world as it is, not as it ought to be.

Democracy is more prone to passion than to reflection.

The Trials of the Catholic Church in the Serb, Croat, and Slovene State

(Conclusion)

According to the Memorandum of the Yugoslav bishops, "the cultural programme of the government aims to destroy the Christian character of public instruction."

In Voivodina (Bacska, Banat, Baranya) all the Catholic schools have been closed and their buildings confiscated, even the private schools have been taken by the State, and the Catholic Sisters who were in charge have been expelled. Priests were forbidden to enter the schools for the teaching of religion. The bishops protested against these violations of the freedom of conscience on May 4, and September 23, 1921. But the minister answered that he had applied the Serbian law of April 19, 1914. The Sisters who managed the schools of Velicki-Beckerek, frequented by 14,000 pupils, were not allowed to continue their work, but had to leave the school they had directed for forty-two years. The Jews, on the other hand, say the bishops, were allowed to open a private school attended by 1200 pupils. The Sisters of Notre Dame at Sombor were likewise expelled from their school.

Secondly, the bishops complain of a circular letter of the ministry, dated January 19, 1920, ordering that the teaching of gymnastics in the middle schools be given according to the spirit of the so-called *Sokol*. Sokols are sporting clubs founded in Bohemia, in 1862, to foster national culture and ideals, but soon became nurseries of religious indifference. Canon Beaupin quotes some extracts from the programme of these so-

cieties; for instance: "If we are wise men of the twentieth century, we must be against religion. The Catholic Church rests on religious ground, whereas our Sokol trusts to experience and free thought." In 1920, lecturers sent by the Sokols to Slovenia profaned Holy Scripture by calling it the mythology of the Jews, and defamed the Catholic Church as the great enemy of mankind for teaching the immortality of the soul.

Of course, the bishops could not allow Catholic young men to enrol in such associations, and in their pastoral letter of April 30, 1920, forbade affiliation with the Sokols. Under the ministry of Protic the protestations of the Yugoslav episcopate were heeded, and by a decree issued on October 4, the order of 10 Jan., 1920, was rescinded. It was, however, only a truce. The new ministry of Pasic revived the policy of Serbization *à outrance*. In two circular letters, dated June 20 and 25, teachers were invited to encourage the Sokols and to imbue children with the Sokol spirit. In vain the bishops protested; their letters were not even answered.

The bishops also deplore the fact that priests who have deserted the Catholic Church in Croatia are encouraged and helped by the civil authorities. The "national" church of Czechoslovakia has exerted a certain influence on Croatia. Twenty priests, or monks, have tried to form a national church allied with that of Czechoslovakia. They have found some support among the intellectual classes. They have declared for

the suppression of sacerdotal celibacy, independence from Rome, and the use of the national tongue in the liturgy. In Zagreb, they publish a weekly paper, called *Preporod* (Renaissance). They have been supported by the Serbian government, which, according to the bishops, is exploiting these schismatics so as to weaken the Catholic Church.

Another decree of the political administration at Zagreb aims at the introduction of "Orthodoxy" into the Catholic land of Croatia. A faculty of "Orthodox" theology, with twelve professors and a little handful of students, has been inaugurated, whilst the Catholic faculty, for lack of resources, cannot be as active as it would wish. Besides, it has been decided that all schools have to celebrate the feast of St. Savas, a schismatic monk, and the second days of the Orthodox feasts of Easter and Pentecost. The Catholic feast days have been cancelled, and Catholic pupils are obliged to attend school on All Souls, on the feast of the Presentation of the Blessed Virgin, and on that of St. Mark.

The injustice shown the Catholic Church is still more evident in financial matters. The Croatian clergy have been financially ruined by the war. Most of their resources had been absorbed by the Austrian war loans, now, of course, entirely lost. They possessed, however, large estates of land. The agrarian reform of 1921 has deprived them of a considerable portion of these estates, which have been distributed among peasants, subject to a ridiculous rental, which is not being paid. According to the bishops, the Orthodox (42% of the population) receive six times more than

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the Catholics (38%). "We have been robbed of our ecclesiastical endowments. The Catholic clergy live in poverty and privation. It seems that there are those who are trying to confirm our fears as expressed on January 26, 1922. Do not destroy our confidence that in the United Kingdom of Serbs, Croats, and Slovenes there is justice and equality for all citizens and for all churches."

The victim of the most crying injustice is the United Church of the Ruthenians in the diocese of Krizevac. The Serbian statesmen have applied to it the policy of Russian Tsarism towards the United Church of Ruthenia. The landed property of the diocese, at Sid, was the only resource for the support of the clergy of Zumborak, of the Uniate seminary at Zagreb, of an orphan asylum, and other ecclesiastical establishments. It has been confiscated and divided among the peasants. The clergy of the diocese have been literally reduced to starvation.

It is with a feeling of sorrow that we relate these episodes of an incipient conflict between Serbia and the Catholic Church. We say of Serbia, and not of the Serbian people, for a nation freed at the price of so much suffering cannot persecute the Slavic brothers of Croatia and Slovenia on the sole ground that they are Catholics. Yugoslavia was born of the sufferings of Catholic and Orthodox alike. It is a crime to introduce a division between them, and to consider the former as the pariahs of the new kingdom. By Croatia and Slovenia, the Serbian nation is linked to Western culture, and Serbia cannot apply, at this turning-point of her history, the meth-

ods once fashionable in Russia. By religious persecution Serbia will inevitably destroy the moral unity of her State and sow the seed of a national schism.

The chief result of her anti-Catholic Serbian policy is that of exciting the zeal and the energies of the Catholic clergy. It is in times of struggle against the powers of darkness that the Church reveals her internal strength and undaunted constancy. The Yugoslav episcopate, whose devotion to the nation cannot be questioned, has already shown an unflinching decision to defend the rights of the Church. The Catholic forces are organizing. The Catholic press is not afraid to lift its voice against the Serbian caricatures of Pobie-donostzez. We are witnessing a revival of the Catholic forces in Jugoslavia. Croats and Slovenes refuse to be Serbized in faith and tradition. They are bound first of all to be Catholic, and in their fidelity to the Catholic Church, they will be faithful also to the ideal of a Jugoslavia that is truly a land of progress, freedom and prosperity.

* * *

We have consulted for the question of the Sokols the important papers: "*Kulturno-vjerske prilike Katolika in Jugoslaviji*" (The cultural and religious conditions of Catholics in Jugoslavia), in *Nedjela*, Sarajevo, 1922, nn. 28, 29, 30, 41. For the national Croatian church, the sketch of Dr. Fr. Grivec, "*Hrvatski reformni pokret*," *Bogoslovni Vestnik*, Ljubljana, 1920, Vol. 1, pp. 99-102; also M. J. Denais, "*La Jugoslavie menacée de dissolution par l'action maçonnique et anticatholique*," *Libre Parole*, 6 avril, 1921; Guy de Valous, "*La question croate et la constitution du royaume des Serbes, Croates et Slovènes*," *Correspondant*, 25 Novembre, 1921; M. A. Gabriac, *Le mouvement national jugoslave et le clergé*," *Revue du clergé français*, 1er fevrier, 1919; "*L'initiative du clergé dans le mouvement national jugoslave*," *Nouvelles religieuses*, Paris, Janvier, 1919; J. Urban, "*Kosciol Katolicka w Jugoslaviji*," *Przeglad powszechny*, Krakow, 1922.

Vol. 155, pp: 170—180; "Katolici u Srbiji" (Conditions of Catholics in Serbia), *Nedjelja*, 1922, n. 14; "Konkordat" (The pretense of Serbia to name the Catholic Bishops), *Ibid.*, n. 48; "Za vjersku slobodu iravnopravnost" (A protestation of the deans of Serajevo against the Serbian oppression of the Catholic schools, *ibid.*, n. 19; "Predstavka jugoslavenskag episkopata" (The memorandum of the Yugoslav episcopate to the Serbian government), *ibid.*, n. 21; the same text is inserted, with a list of all the Yugoslav bishops, in the *Katolicki List*, 1922, n. 18; "Orlovski pokret" (Evidence of the anti-Christian spirit of the Sokols), *Nedjelja*, 1922, n. 23.—*Sokolstvo i vjera* (the same subject), *ibid.*, n. 17.—I. Simrak, "Jos jednom: Drz avni proracun i katolicka crkva" (The budget of the Catholic and of the Orthodox Church), *Katolicki List*, 1922, n. 2.—"Raspust Marijinih Kongregacija" (The ruin of the sodalities of Mary), *ibid.*, n. 42 and 43.—"Kakav Konkordat hocce Beograd" (The Concordat aimed at by Belgrade), *ibid.*, n. 46.—"Nasa narodna crkva" (Our national church), *ibid.*, n. 14.—"Predstava hrvatskog Episkopata u predmetu zakonske osnove o eksproprijaciji crkvenih imanja" (The protest of the Yugoslav episcopacy concerning the expropriation of ecclesiastical goods), *ibid.*, n. 21. This document signed by the archbishop of Zagreb and four bishops is dated May 20, 1922.—E. Beaupin, "Les amitiés françaises en Yougoslavie," *Les Amitiés catholiques françaises*, 15 Sept., 1922, pp. 1-4.—Robert Cautru, "Notes de voyage: en Sloveinie et en Croatie," *ibid.*, pp. 8-14.—*Id.*, "En Bosnie-Herzegovina et en Dalmatie," *ibid.*, 15 Octobre, 1922, pp. 9-16. The revival of the Catholic Church in Jugoslavia, in spite of the obstacles created by Serbia, is manifested by the admirable élan of the newly founded Catholic University of Ljubljana (Laibach) and the foundation of the *Bogoslovski Vestnik* (Theological Messenger) by the organization of the Theological Academy of Croatia, which at the beginning of 1923 renewed the publication of the *Bogoslovska Smotra* (Theological Review); cf. "Hrvatska bogoslovska akademija," *Vrhbosna*, 1922, 5 Nov., 216-217; by the publication of the *Almanac of the Croation Catholic clergy I. Viscalik Almanah hrvatskih katolickih svećenika*, Zagreb, 1922.

To Any Atheist

By Charles J. Quirk, S. J.

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St. Thomas on the Necessity of the Eucharist

In the first *Quartalheft* of the Innsbruck *Zeitschrift für katholische Theologie* for 1922, pp. 20-59, the Rev. Dr. Otto Lutz, of Spiers, carefully examines the teaching of St. Thomas on the necessity of the Holy Eucharist for salvation; he states his conclusions briefly as follows:

1. The foundation of the supernatural life in the human soul is laid by Baptism.

2. Only two Sacraments are necessary to the individual for salvation, namely, Baptism and Penance.

3. Since, however, Penance is necessary only if one has committed a mortal sin, it follows that Baptism is the only Sacrament that may be called absolutely necessary for salvation. From this point of view Baptism is the greatest of the Sacraments.

4. Baptism has this significance for the reason that it not only visibly signifies but also effects, directly and properly, the death, burial, and resurrection of the individual with and in Christ, and consequently his incorporation with Him.

5. The Holy Eucharist has for its proper effect the perfection of the *incorporatio in Christo* effected by Baptism, and therefore Baptism and the Holy Eucharist are related to each other like *inchoatio* and *perfectio*, *principium* and *finis*.

6. Because of this relationship, Baptism is ordained towards the Holy Eucharist, and the incorporation with Christ, which is effected under the New Law through Baptism, quite naturally assumes the character of a sort of *votum*

Eucharistiae, for the reason that every *inchoatio* tends towards its *consummatio*.

7. Inasfar as this *votum Eucharistiae* is contained in the incorporation with Christ, wrought by, and included in, the effects of Baptism, it can truly be said that the *votum Eucharistiae* is necessary for salvation. But since it is merely an effect of Baptism and not an efficient cause of the baptismal grace, the Holy Eucharist itself, speaking absolutely and *simpliciter*, is not necessary for salvation, and the question of its necessity for children in the last analysis coincides with the question of the necessity of Baptism.

The *votum Eucharistiae* is nothing but the ordaining of man towards perfect incorporation with Christ. Hence it cannot be described as an act of the Church having the nature of a *causa efficiens* in regard to the sacramental grace of Baptism.

This teaching of the Angelic Doctor coincides with that of practically all ancient and modern theologians, not only, as has been asserted, of those outside the Thomistic school, but also of those inside, as a study of Cajetan, Billuart, and the Salmanticenses shows.

Is the *votum Eucharistiae* described by St. Thomas a *votum* in the literal, or in a figurative sense? A recent writer justly remarks that it "seems superfluous and fictitious to postulate the necessity of a *votum* which signifies no act of the will and produces no peculiar effect like a *causa efficiens*." Indeed, says Dr. Lutz, if we are to take words in their

proper meaning, this *votum*, which is commonly defined as "an earnest act of the will" or "a sincere desire," is a wholly personal act, which children are not capable of eliciting. Cardinal Cajetan probably solves the difficulty best when he says: "This opinion, being found in the writings of the holy doctors, should be received with due reverence, but in its own proper order, that is, as a kind of adaptation, not as the basis of an effective argument for establishing the truth of something which has to do with an article of faith. For in truth, Baptism of itself is sufficient for eternal salvation and requires no *votum* of any other Sacrament. If Baptism would work its proper effect through an attached *votum*, the salvation of baptized infants would have to be attributed to that other Sacrament, whereas not only the Church with all her holy doctors, but our Lord Himself, attribute to Baptism the life of the spirit, as appears from John iii, 3, 5, where . . . he immediately adds that the effect of this regeneration is the spiritual life, saying: 'That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.'"

In an appendix Dr. Lutz criticizes Fr. Emil Springer's, S. J., paper "On the *Votum* of the Eucharist Included in Baptism" in No. 74 of the *Theologisch-praktische Quartalschrift*, 1921, pp. 525-540.

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Religious Bunk

In a pamphlet entitled "The Educated Classes and Bogus Religions," published by the Paulist Press, New York, Dr. James J. Walsh makes an attempt to explain the popularity of "Christian Science," which, he says, is "the only one non-Catholic church that is gaining in attendance," and the growth of such fads, freaks, and fakes as "Divine Metaphysics," "New Thought," the "Religion of the Subconscious," the "Religion of the Solar Plexus," and the various forms of Spiritism.

Dr. Walsh says that Eddyism and other modern cults are running true to form in making converts by the thousand among the well-to-do, the presumably intelligent, and the supposedly educated. He recalls the cases of Johanna Southcott in England, and of Andrew Jackson Davis, "the Seer of Poughkeepsie," and Alexander Dowie, the "Prophet" of Zion City, in America. "The followers of Mrs. Eddie," he says, "come, to a great extent, from the so-called cultured classes. There are a great many of these who cannot think for themselves, but who like to think that they think, and so they take suggestions. We are living in an eminently suggestible age. There never was a time when it was so easy to get followers for anything that has an air of novelty, or that is a little different from what people have been accustomed to. This is the only way to judge of the meaning of Eddyism as an historical and social incident—to see it in its proper historical setting. . . . Our education makes people suggestible, but not discriminating. Prof. Dewey emphasizes its failure to provide a safeguard

against social and political bunk, but he should have added also religious bunk, for surely it can be said, in his words, that 'current schooling does much to favor susceptibility to a welcoming reception of it.' Man is incurably religious. He gives up Christianity, and then the Lord only knows what vagary he will follow; and the more he thinks he knows, the more vagarious is his choice likely to be, especially if 'he' happens to be 'she' in quest of a new religion that will give her health here rather than salvation hereafter."

We cordially recommend Dr. Walsh's pamphlet to our readers.

What Shall Follow Industrialism?

Mr. Arthur J. Penty's "Post-Industrialism" (London: Allen and Unwin; see F. R., Vol. XXIX, No. 22, p. 431) is an interesting defence of the position that machinery is the root of our evils, and that only a return to an age of arts and crafts can satisfy the hunger for self-expression in the worker. Much of what Mr. Penty has to say is true and freshly said.

"When we understand these things," says Mr. Penty, "we begin to see that the whole error of Humanism, from the Renaissance onwards, may be found in the fact of its having forgotten that spiritual and cultural values come first"—in other and simpler terms, man is not a sponge only, sucking in pleasure by the senses, but an immortal mind, a soul that death will not destroy. To affirm such higher and highest values, justly says Mr. Penty, "is to re-affirm the central truth of Christianity." But whether by a system of guilds we could overcome what is evil in the wage sys-

tem, is to be decided not on paper, but after trial. The medieval doctrine of a just price remains always true in principle; but how to ascertain and realize it in practice demands incessant care, with laws to correspond. Fixed wages, fixed prices, public authority ruling them, suggest all the difficulties that wait on Social Democracy; would they not bring in the "conscription of labor," which Ruskin appears to have considered not only lawful but expedient?

Again, it is a problem where Adam Smith's "division of labor" should stop, and by what change of employment a human interest shall be kept alive in the work to which men set their hands. All this we have to clear up in dealing with our industrial system, or agriculture, or trade, or exchange.

But the question always returns: What is our standard? Is it the Christian life, to be made possible for the greatest number by mechanism, land, buying and selling, currency, and all other economic means? Or is it a life bounded by the grave? Not only economics, but government, law, education, literature, the fine arts, amusements, and household felicity will differ in act as in conception, according as men believe themselves immortal, or say with a great and melancholy heathen poet: "Ourselves and all we are to Death we owe." The political economy of modern States has no principle that is not earthly and secular, and hence it never can fit humanity, unless the creed of Christendom is false.



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tor of Mt. Melchisedech, which is situated in the beautiful Ramapo Hills, within an hour’s ride from the down-town district of New York.

Preserving the Mother Tongue

Since the World War it has become increasingly difficult for Americans of non-English descent to keep up their language. German was hit hardest of all. We see from *L’Union*, the official organ of the Union St. Jean Baptiste (Woonsocket, R. I., Vol. XXIII, No. 7), that French, too, is slowly but surely dying out as a spoken language among Americans of French-Canadian descent. Secretary Vézina, who has recently made an extended trip through the country, writes: “There is no longer any French instruction [in the French-Canadian parishes] at Syracuse, N. Y., Detroit, Saginaw, Cadillac, Manistee, Muskegon, Mich., and French is sadly neglected in the French-American parishes of Illinois. The children of even our most devoted members speak French only with difficulty, if at all.” Mr. Vézina thinks that the Union St. Jean Baptiste, which is a fraternal beneficiary society of French-speaking Catholics, could and should do something to preserve French as a spoken tongue among the descendants of the Catholic French-Canadians who have settled in the U.S.

There can be no doubt that all languages, except English, or an American modification of English, are rapidly dying out in this country, and while it is not true, as many of the earlier immigrants believed, that faith and mother tongue are inseparable, one cannot but deplore that so many

immigrants, or their descendants, make no effort to preserve their respective ancestral tongues, if only for the cultural treasures to which each language is the key. W. F. P. Stockley, of University College, Cork, in the July number of the *Irish Ecclesiastical Record*, deplored the fact that Ireland is a one-language country and that said language is the language of its conqueror and hereditary foe. May not we Americans some day have reason to join in this threnody?

No estate can make him rich that has a poor heart.

Let us never lose faith in human nature, no matter how often we are deceived. Do not let deceptions destroy confidence in the real, honest goodness, generosity, humanity and friendship that exist in the world.

"Now, Willie, can you tell the other little boys and girls of the Sunday School class what happened to the foolish virgins who had no oil for their lamps?" — "They were arrested by the traffic cop, teacher!"—*Inklings*.

The man with a good healthy mind and a continually expanding sense of humor, has an agency in his equipment that will help him over many otherwise hard places in life, and an agency that will effectually prevent what might be many more hard conditions from ever taking form.

The Catholic who makes his religion a principle of his actions in every circumstance of life is sure to arouse interest and to count as an influence in the society in which his lot is cast. Such interest and such influence are in innumerable instances the originating cause, under Divine Providence, of an inquiry into the claims of the Church, that frequently leads to ultimate conviction and conversion.

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Literary Briefs

—The "Egypt Exploration Fund" reports the finding of the fragment of a work by Sophocles, entitled "The Path Seeker." The work has been known by name only and, if the find be genuine, throws much light on Sophocles and the satyr drama. The material is said to have been taken from the legend of Hermes.

—A French rival of the German "Minerva," which for years was the standard work of reference for the learned world, has appeared in Paris. It is the "Index Generalis," published under the direction of R. de Montessus de Ballore, a professor in the Catholic University of Lille. The handbook is approved by the Ministry of Public Instruction, and is, therefore, so far as its French section is concerned, practically an official document. It consists of more than 2,000 pages, and lists practically every college, university, and professional school in the world, as well as observatories and learned societies. It is arranged by countries and is well indexed. The book is published by Gauthier-Villars et Cie., of Paris.

—A publishing venture sure to interest not only the general reader, but linguists and bibliophiles, has been initiated by Alfred A. Knopf of New York, with his series of "Libri Librorum." The books are all famous classics, printed in the original tongue and compressing into pocket size and at a reasonable price, the complete works of Dante (with an introduction by Benedetto Croce, 2 volumes), "Crime and Punishment" by Dostojevsky, "Der Nibelungen Not" and "Kudrun" (in a single volume), the Iliad and the Odyssey (likewise in a single volume), and Goethe's "Faust," both parts. Should the venture justify itself, other books of equal importance are to follow. The works are printed upon India paper and bound in flexible cloth.

—Fr. Lambert Ehrlich, who recently took a diploma in Oxford in anthropology, has published his thesis under the title, "Origin of Australian Beliefs" (Anthropos Administration, Mödling, Vienna). The work is of high quality. "Thoroughly familiar with his facts," says *Catholic Book Notes* (No. 267), Fr. Ehrlich "is able to discuss critically the various theories that are put forward to explain them. Tylor, Frazer, Marett, Durkheim are each treated at considerable length while he gives us his own interpretation of the manifold and interesting data which the religion of the Australian natives affords. In addition he supplies us with an excellent bibliography and two maps. We trust that the appearance of this book will prove an incentive to the study of Primitive Religion by Catholics in this country—a subject that is becoming every year of greater importance."

—Mr. Maurice Platnauer presents in the Loeb Classics (London: Heinemann) the first English prose translation of Claudius Claudianus, the last of the classical Latin poets. The paradox of Claudian's poetry is well known. After three hundred years of almost complete silence, the virtues of the Silver Age of Roman poetry are reproduced by a native of Egypt, who, more than half-way through a life addicted to composing in Greek, astonishes his readers not only by the purity and range of his Latin, but by his apparently sincere appreciation of the national greatness and glory of Rome. Though Honorius the Emperor, Stilicho the minister and patron, and Alaric the public enemy were all Christians, we should hardly gather from their poet's works that such a thing as the Christian religion existed in the world.

—"The Dominant Sex: A Study in the Sociology of Sex Differentiation," by Mathilde and Mathias Vaerting, translated from the German by Eden and Cedar Paul (London: Allen & Unwin), is based on the notion that what we call "masculine" qualities are merely the qualities of a dominant sex, and feminine qualities those of a subordinate sex. The results of "monosexual dominance" are closely examined throughout the volume, which embodies a wide survey of myth literature and history in support of sex equalitarianism. The trend of the book is to minimize the differences in the peculiarities and aptitudes of the two sexes, and to show how the abolition of monosexual dominance will benefit the race. As a manifesto of the extremest form of feminism with an abundance of illustrative facts from all ages of society, the book is interesting.

—"Celibacy of the Clergy," by Archdale A. King (London: Society of SS. Peter and Paul) is described by *Blackfriars* (Vol. IV, No. 39) as practically a condensed edition of H. C. Lea's "History of Sacerdotal Celibacy in the Christian Church." The aim of the author appears to be nothing less than an attempt to prove that, whilst the Church's rulers, after the first few centuries, insisted on sacerdotal celibacy, the greater part of the clergy stoutly resisted the enforcement

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of such a law. Such a thesis cannot be proved even by the numerous scandals dug up by Lea and his school, a method to which the author inclines. The history of the Church of God clearly demonstrates the purity of life of by far the greater number of her priests, and though scandals may have been many, they cannot disprove this. Throughout the work there are mistakes, some of them gross blunders, others attributable to ignorance of the Church's doctrines.

—Fr. Benedict Williamson, in "The Triumph of Love," draws a close parallel between human and divine love. The supernatural life of the soul begins with the first awakening of love, when she is confronted by Jesus; it is continued through the struggles whereby the soul is purified, until at last the consummation of her love-life is reached in the Mystic Marriage with the Eternal Word. The author's scheme is based on that of the second part of Cardinal Vives' "Comp. Theol. Ascetico-Mystico," but he is concerned with the experimental rather than with the theoretical side of the mystic state. He says in his Prologue: "This is a book for the lovers of Jesus, or at least for those who desire to become His lovers; to others its language will seem forced and unreal, exaggerated and extravagant." The book has the Westminster imprimatur and a foreword by the Bishop of Plymouth. (B. Herder Book Co.)

—"Congregational Prayers for the Children's Mass and Other Services" is an attempt to foster congregational prayer among the young in our churches. This booklet is an adaptation of a book on the Holy Mass, published in German many years ago by a Father Dickmann. The ideal way, perhaps, would be to teach the school children to respond to the prayers of the priest in unison with the Mass servers. This has been and is being done in many European parishes. Perhaps these adapted prayers may lead to the ideal. The difficulty of intelligent devotion through the Latin cannot be underestimated, but the fact remains that the plan has never been tried in this country. Our parochial school system should take this into account under normal conditions, but the present tendency to mold our educational system into conformity with the public schools practically excludes it. The work on this little booklet has been well done, and we call it to the attention of our clerical readers. (Jos. F. Wagner, Inc., New York).—H. A. F.

New Books Received

- The Church and the Christian Soul.* By Alice Lady Lovat. With a Preface by H. E. Cardinal Gasquet. 364 pp. 16mo. Benziger Bros. \$2.25 net.
- Plain Sermons.* By the Rev. Thomas S. Dolan. New Reprint. 403 pp. 12mo. Philadelphia, Pa.: The Peter Reilly Co.

New Publications

A Manual of Neo-Scholastic Philosophy.

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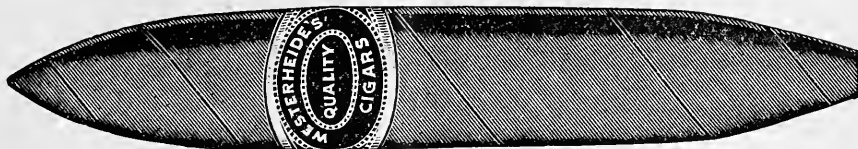
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The Fortnightly Review

By
ARTHUR PREUSS

Vol. XXX, No. 20

October 15, 1923

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The Fortnightly Review

VOL. XXX, NO. 20

ST. LOUIS, MISSOURI

October 15, 1923

The Liturgical Movement

Not a few among us have watched with interest the so-called "Liturgical Movement" in Europe. This providential phenomenon seems to have had its origin in, or at least was greatly advanced by, the clarion call of Pius X, "to restore all things in Christ." In Italy, Holland, Germany, England, the directions given by the saintly Pontiff for the reorganization of the Divine Office and the reinstatement of the Liturgical Year into its proper place, were enthusiastically followed, and the liturgical movement in these lands has already assumed encouraging proportions. But the ripples of the mighty wave so far have but faintly reached our shores.

The "Liturgical Movement" has for its object to bring the faithful back to the liturgy of the Church as the source of their private devotion and the best means whereby such devotion may be fostered; to rouse their interest and to induce them to take an intelligent and active part in it. Like all "movements," the liturgical movement has its opponents, and even among loyal children of the Church some regard it as foreign to the Catholic spirit. Yet, its promoters are but following the lines marked out by Pius X. In order to restore the true Christian spirit so greatly menaced at present, the Holy Father declared it necessary to "bring back the faithful to the

primary and indispensable source of that spirit, that is, to the active participation of the faithful in the Holy Mysteries and in the public and solemn prayers of the Church."¹

What wondrous vistas of meritorious labors are opened by these words to every loyal son of the Church, preëminently to priests! And if the FORTNIGHTLY REVIEW occasionally gives a fraction of its space to so worthy an apostolate, will it not advance a noble cause?

To-day we merely wish to touch upon some of the devotional aspects of the liturgical movement. If the Holy Father's words mean anything, they are a forcible appeal to our conscience to effect, through the Liturgy, a living union of the people with Christ. The Liturgy creates a true Christianity. But how often do we see Christianity actually moribund! Therefore, we must restore union with Christ by opening to our people the treasures of the sacred Liturgy.

Perhaps we ought, in the first place, to introduce an appropriate terminology. The Liturgy, *e. g.*, knows nothing of "hearing" or "attending" Mass, merely to be present as it were. The faithful should be made to understand that they must act with, sacrifice with, the officiating priest when they as-

¹ Cfr. "Notes for the Month," Jan., 1923, p. 6, by the Caldey Abbey Benedictine monks.

sist at Mass. The idea of participation in the Holy Sacrifice ought to be more clearly expressed. Who will give us the proper word?

Again, we must bring forth from oblivion the grand old prayers, many of them composed by God Himself, and accustom the people to the *use of the Psalms* and of the grand ecclesiastical hymns. This must be possible, for we cannot assume that God demands something which is too hard for us, as though He did not understand the soul of His people; or that the Church uses hymns that are unintelligible to the populace.

Let us, first of all, strive to introduce into all our parishes the so-called *Missa Recitata*. This is a serious attempt to carry out the injunction of Pius X: "Do not pray in the Mass, but pray *the* Mass."²

The name *Missa Recitata*, or *Missa Dialogata*, is perhaps not the most happy term for what is meant; for there is question, not so much that any prayers whatever be recited aloud during Mass, but that those present join in the official mass-prayers of the Church and thus be taught to follow the priest step by step and to constitute one unity with him, and therefore with Christ.³

It were indeed desirable that our people should be brought to a better understanding, at least in sense and by translation, of Latin, "the mother-tongue of Catholics." At any rate we must see to it that the *contents of the liturgical books*, above all of the Missal, again become the common proper-

ty of the faithful. The Missal is not only for the priest; its incomparable treasures are for the people, much more than the priest can show by quoting some parts or words from it. Hence it seems that a poor service has been rendered to our people by the substitution of prayer books, no matter how excellent, for the Missal. Once more put the Missal into their hands, or at least an excerpt of the Sunday and holyday Mass liturgy.

In short, and this is the main point, an honest effort should be made to lead our people back to the pristine—the evident and only true—method of participating in the Liturgy according to its true essence. We must disabuse them of the idea that they go to church and attend divine service merely to pray and see the priest perform at the altar. We must accustom them to realize that they *participate in a sacrifice, wherein Christ is offered*, and that this sacrifice is at the same time a *sacrament*, including a participation of all in the sacrificial banquet, according to the primeval custom of the early Church and the express desire of Pius X in his decree on frequent and daily Communion, but above all of Christ himself, who says: "Take ye and eat all of this,—drink all of this." Thus we shall restore the obscured connection between the sacrificial act of the Mass and the sacrificial repast which is a part of the action or sacrifice. Let us bring home to the people the fact that the Liturgy of the Mass is incomplete if all who attend do not receive Holy Communion. Once Catholics fully realize this truth and act upon it, the true joy of the Christian life

² Jos. Kramp, S. J., in the *Stimmen der Zeit*, Dec. 1921, p. 214.

³ We hope to publish a separate paper on the "Missa Recitata" in the near future.

will again be found on earth, and a Second Spring be ushered in for innumerable weary pilgrims in this vale of tears.

Who does not see the glorious possibilities of the "Liturgical

Movement"? There are those who fondly believe that this movement will eventually effect the redemption of the world from its present-day multifarious and most lamentable degradation. *Fiat, fiat!*

A Suggestion to the K. of C.

Mr. Humphrey J. Desmond, editor of the Milwaukee *Catholic Citizen*, contributes to the August number of the *Catholic World* a paper on his favorite subject, "Fallen-way Catholics in America." He once again points out, what we all know, that the losses of the Church in America have been and still are tremendous, and then suggests that the Knights of Columbus quit duplicating the work of the United States in providing for the wounded and the crippled of the War, which was brought to a close more than four years ago.

The suggestion is endorsed by the *Catholic Transcript*, the official organ of the Bishop of Hartford, in whose diocese the K. of C. have their headquarters, in an editorial leader, in the course of we read:

"If the Knights of Columbus are going to demonstrate that they have a reason for existence and a claim to be known as a 'Catholic society,' it will be well for them to consider the proposition submitted by the shrewd Milwaukee lawyer and man of wide experience. If they have grown stale in duplicating on the government's work, they have grown ridiculous in their foreign missionary enterprises. . . . The Methodists send missionaries to Rome. Rome is the center of the Catholic world. It has its priests by the thousands,

and its prelates by the hundreds. It has a laity that traces its lineage back to Constantine, and, far beyond the days of Constantine, to the age when Peter and Paul preached without fear and without apology the revelations of their crucified Lord. If Rome needs help from the Knights of Columbus, then what is to be said of the hundreds of thousands of the descendants of the Roman faithful who are in this country without priest or prelate and with slight predilection for the faith in which they were nurtured?

"But oh! The Knights of Columbus were invited to Rome. Yes, invited; but at whose suggestion? Is Rome powerless in the face of a few Methodist agitators? Are the Knights of Columbus trained for the work—trained to defend the Catholic faith and those who profess it against the inroads of aggressive Methodist proselytizers? Where are their American conquests? Have they special training for foreign mission work? What have they done in that line at home? In their untutored inexperience, they betray unbounded presumption in going to Rome to teach Rome how to preserve the faith of its own citizens.

"To many serious men who have given thought to the subject, it seems little short of an insult to the Catholicity, to the Christian zeal and to the self-respect of the

Catholics of the Eternal City, to spend perfectly good American funds for the protection and preservation of the faith of the descendants of Caesar and Pompey, while there are millions of American Italian Catholics who are remote from all Catholic influences, and for whose sorry plight the Knights of Columbus have as yet done nothing, or next to nothing. The Knights of Columbus should have no more business in Rome than the Methodists, and the Methodists in Rome are a laughing stock.

“We repeat: There are some millions of Catholics — Italian Catholics too in no small part — whose faith is being filched from them by Protestant American missionaries, and the Knights of Columbus have done nothing. They go to Rome, forsooth, to teach the Romans how to deal with the Methodists, and they have not lifted a finger to deal with the Methodists in their own country. If Rome cannot deal with a handful of Methodists without American lay help, how can Rome expect America to care for its fellow-citizens where the Methodist legions are manifold, and where their resources are measured by millions? These questions are submitted in behalf of the sound common sense of the situation. Are we in earnest in our zeal for the salvation of our brethren, or are we playing house?”

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Sonnet to Columbus

On the 431st Anniversary of the Discovery
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By Lewis Drummond, S. J.

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How long the years of labor and of pain
Ere you could compass quest athwart
that main

Whose vague vast waste no prow had braved
before.

What shame when from your own discover-
ed shore

You Spainward sailed enthralled in caitiff
chain!

Yet, for that cup of woe you did thus drain
What glory Earth and Heaven kept in store!
True Christopher, the Christ you longed to
bear

To half a world untutored by the Cross
Your pattern shone: more frequent in the
strife

Of want and direst pang—in Tabor's glare
But once, hosannaed once—His death, all
loss

That seemed, is now for you light, love
and life.

October 12, 1923.

The Need of Better Religious Instruction

In this magnificent document catholicum," the text of which has been made accessible to the American clergy in the *Ecclesiastical Review* (Vol. LXIX, No. 3, pp. 279 sqq.), the Holy Father urges renewed assiduous care, on the part of bishops and pastors, for the instruction in Christian doctrine in schools and catechetical institutes throughout the world, for the purpose of effectually counteracting the materialistic and agnostic tendencies of the age as incorporated in the popular systems of education from which religion is banished. To secure systematic co-operation in this matter His Holiness proposes the establishment of separate schools

for the teaching of catechism and ecclesiastical history. Furthermore, special attention is to be devoted to apologetics in our colleges and high schools, so that the pupils may be better equipped for the exposition and defense of Catholic doctrine, and particular efforts are to be made to increase the corps of teachers and auxiliary instructors, who are to work under the direction of the pastor in each parish and in the various educational establishments for the practical diffusion of Christian truth and the elimination of prejudices against the Church, which alone can counteract and heal the evils of modern society.

That the admonition of the Sovereign Pontiff may be properly carried out, there is to be organized in conjunction with the S. Congregation of the Council a special department for the coördination of the activities of bishops and teachers in the various dioceses. Every third year a report will be required from the Ordinaries regarding the progress of this important work in their dioceses.

In this magnificent document Pius XI has once again shown that he knows the urgent needs of our time and is determined to meet them to the best of his ability. Ignorance in religious matters is undoubtedly one of these needs, in America no less than in Italy and other European countries. Let us hope that this timely *motu proprio* will lead to a complete and thorough reorganization of our whole system of religious instruction, which is admittedly defective.

There are no graduation classes in the school of experience.

Papini as a Literary Critic

Giovanni Papini, whose "Life of Christ" has caused so much discussion, has also published a collection of critical essays, which have just been Englished under the title, "Four-and-Twenty Minds" (London: Harrap). A writer in *Cassell's Weekly* (No. 26) justly characterizes this volume as "hatched out of the pie of the world's thought, a book penetrating and blind, so right and so wrong, so full of wisdom and perversity, that it leaves you at one moment on your feet and at another on your head." Papini's interpretation of "Hamlet" is literally staggering in its misrepresentation. The longest essay in the book extols Walt Whitman, who is not a first-rate poet at all, but merely, in the words of that eminent critic, Fr. Alexander Baumgartner, S. J. ("Untersuchungen und Urteile," page 764), a raucous exponent of "democratic barbarism." Mr. Papini regards him as the greatest of American poets and says: "Men who do not feel, as they read Whitman, that the flame of life grows broader and shines more brilliantly, as if it were carried into a better air, . . . who are shocked by the coarseness, the violence, the shamelessness, the energy of the poems, and would have the man calmer and more refined, more prudent and less rough—such men understand Whitman not at all, will never understand him, and are not worthy to understand him."

We fear Mr. Papini is very much over-estimated by a portion of the American Catholic press.

Happiness is a fruit that is seldom allowed to ripen.



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How Catholics Neglected Their Duty in the Late War

In England, too, the conviction is gaining ground that Catholics did *not* do their duty, as Catholics, in the late war. Thus Fr. Bede Jarrett, O.P., said in an address delivered at the recent C. T. S. meeting at Manchester and printed in No. 33 of *Blackfriars*

"The Catholic Church will not let us say that war cannot be justifiable. She teaches that defensive war can be good, that swords can be blest, that a crusade may be a holy thing. We do not therefore hold war to be wrong in itself. Further, there is no need to argue over again whether the late war was justified or not. What is more to our point is that it is within the memory of all of us that Pope Benedict XV made various efforts towards peace. He wrote and spoke on several occasions, urging that something should be done to end the strife. Yet no one paid any attention to his words. Largely because he was a pope, he was judged before he had spoken. That one could have expected from the non-Catholic press. But why were there so few Catholic journalists to defend him? Oh, I grant that even the clergy left him as severely alone as did the press. Yet somehow it happened that when President Wilson proclaimed his fourteen points, everyone praised him to the skies. *The Morning Post*, I believe, which had denounced the Pope, accepted the President, implying that not the proposals, but their source, had been the reason for their non-acceptance. Here, surely, the Catholic journalists could have done good work. They were numerous. They were power-

ful. They could have argued in favor, not of the Pope as Pope, but of his proposals, or, at least, have set high the ideals at which he aimed. Yet we Catholics were all as blood-thirsty as the rest of the civil population, and made the killing of the Germans the prime object of our inspiring addresses."

Prisoners for Opinion's Sake

Men are still rotting in jail for having given utterance to opinions which those in control of our national and of some of our State governments at one time believed dangerous to our established political and industrial institutions. These men are in jail for opinion's sake—not for the commission of any act of crime. "The time has gone," says the *Nation* (No. 3034), "when this violation of civil liberty can be excused on the ground of a national or world crisis; the outrage stands forth today stark and bare, an attempt to control the expression of opinion in this country. From time to time a few men have been released, perhaps with the hope of thus stifling agitation for freedom of speech, but scores are still kept behind prison walls. Every prisoner for opinion's sake is a denial of the claim that this is a country of freemen. Small wonder that a statesman from the Orient, looking at the cracked old Liberty Bell in Philadelphia asked: 'Is Liberty cracked too?' or that a Frenchman remarked, when passing the Statue of Liberty, that 'In France, too, we build statues in honor of our *dead* heroes.' "

The spirit grows with its allotted space; — The mind is narrow in a narrow sphere.

Secret Societies

Commenting on the tendency toward secret organization in the 16th and 17th centuries, James L. Dwyer, in a review of Miss Margaret A. Murray's book, "The Witch-Cult in Western Europe" (Oxford Univ. Press), says this inclination is inherent in human nature and still exists to-day in enlightened America. "Consider," he writes, "our college fraternities and zoological brotherhoods, with their pass-words, grips, and oaths; consider the nocturnal gatherings, the spectral disguise, the grotesque hanky-panky, and the Imperial Wizards, Dragons, and Whatnots of the Ku Klux Klan!" Yes, and we may add, consider the secret ritualism and mummerly of the innumerable other secret societies that have enlisted millions of Americans among their numbers. The late President Harding was a typical secret society man. His Secretary of Labor, James J. Davis, who is at the head of the Moose organization, exalts him as "America's greatest fraternalist" (fraternalism is synonymous with secret societydom in the minds of these people) in the current number of the *Moose* magazine, and the *Fellowship Forum* reports that several Masonic lodges in different parts of the country are going to perpetuate Harding's memory by adopting his name.

Let us not forget that, as in the 16th and 17th centuries, so now, secretism is more or less a religious cult, and it is this feature in particular that makes it so dangerous to those who profess the Christian religion. Considerable new light on this aspect of a many-faceted subject will be thrown in

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'A Dictionary of Secret and Other Societies,' by Arthur Preuss, for which the B. Herder Book Co. is now taking advance orders. The work will appear soon after New Year, 1924, and will present authentic information about hundreds of Masonic and other secret societies with which this country is infested.



Patriotism, True and False

Very appositely has the latest Papal Encyclical, on St. Thomas Aquinas, recalled the children of the Church to seek "the peace of Christ in the reign of Christ" by adopting from the teachings of the great theologian those principles which form the foundation of the Law of Nations, and, if truly established and observed, would result in the formation of a League of Nations. A number of English Catholics, following the lead thus given, are to meet in conference at Reading in October to discuss the proper rôle of the Catholic citizen and determine his national and international responsibilities. What are we American Catholics going to do? Is it as true here, as in England, that, in the words of *The Month* (No. 711), "just as true patriotism, the due and orderly love of country prompting to a manner of service and sacrifice, is the rightful progeny of the Catholic faith, so there is no greater foe to Catholicism, no spirit more akin to that of Anti-Christ than a disordered love of country that is merely self-love externised, that obscures the sense of human brotherhood and sets national *prestige* or interest above the moral law."

The True Foch

Jean de Pierrefeu, who was a member of the French Headquarters Staff during the Great War, in his book, "Plutarque a Menti" (Paris: Bernard Grasset) upsets a good many ideas and theories that had all but got themselves comfortably established. His study of Foch, for instance, the man into whose nervous hand was placed the thunderbolt forged by four years of ceaseless work, is subversive. No portrait of Foch approaching reality, the author believes, has yet been traced. He is in a fair way to become the most legendary of all legendary figures. We are shown by the hand of one whose daily duties brought him into close personal contact with the commander, the strange effervescence of character, the lack of physical repose, the jerky elliptical sentences, often completed by a gesture which Weygand alone could interpret for his anxious fellow generals. Foch, for our author, is the typical man of war, in the sense in which the lion is the typical beast of prey. His military knowledge seemed to evaporate in action and to leave him dependent on a kind of happy intuition. In many of his orders there was not the vestige of a plan. "People would be very much surprised if it were known how far, at times, he pushed his contempt for doctrine." He was not interested in artillery or its problems. He called aviation "a sport... zero, as far as the army is concerned." "Attack!" accompanied by a furious gesture, was his habitual response to anyone bringing him bad news. "It was the supreme good fortune of Foch that, owing to the very make-up of his ardent imagina-

tion, he ignored the real conditions of modern war. . . . Action has on him a marked nervous and muscular effect: he has the illusion that he is taking an actual physical part in the struggle." A less great soldier than Lindendorff, whom the author considers the outstanding genius of the war, Foch divined the great change that had taken place, scrapped his theories, and resumed his function in the trenchant phrase "killing more Boches."

The Monroe Doctrine

Secretary Hughes, in his address at the meeting of the American Bar Association, in Minneapolis, said that the Monroe Doctrine is not a "regional understanding." The Latin-American countries have had and can have nothing to say about it. It is purely a domestic policy of the United States, intended for our self-defence. We can and will modify it whenever we feel that our interests demand such modification.

Referring to our recent actions in the Caribbean, the Secretary of State permitted himself a rather grim joke, when he observed that if the Monroe Doctrine had not existed, we should have found it necessary to invent it. In other words, whether our attitude toward Latin-America is defensible or not, we do not intend to defend it. We shall do as we please, under cover of a phrase about defending our own interests; and the fear and hatred toward the United States which are rapidly accumulating throughout South and Central America are to be allowed to grow as they will.

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Why Not German?

To the Editor:—

The *Columbia*, the K. of C. mouth-piece, offers a correspondence course in various subjects to members of the Knights. No doubt, this is laudable and ought to bear good fruit; but it can not be entirely overlooked that in the course of "Foreign Languages" German is omitted. This reminds me of a little injunction a mother recently put over at home. She is of Irish descent, but her husband comes from German stock, and the only son of fifteen would like to learn German because papa needs it every day in business. However, mama says: "No sir, no German for you; I have enough of it in your pa." Isn't she a wise mother? Are not the K. of C. wise, too? If they are too wise the decrease of membership, as recorded in the September number, may become accentuated. Or do they perhaps teach German, but forget to make mention of it in the *Columbia*? Why should Spanish, French, Italian, and Latin be of more importance than German?

A K. OF C.

Who Was Francis Buchanan?

To the Editor:—

I read the note (F. R., XXX, 18, pp. 369 sq.) on the career of Francis Buchanan, who after conversion to Catholicity reverted and died as an Anglican missionary. It is stated that he was the "grandson of a president of the United States." As the only president of the name Buchanan is also the only president that my native State of Pennsylvania has furnished the Union, the item was of special interest to me. I had never heard of any children of President Buchanan, so I sent the article to a friend in Lancaster, Buchanan's home town. His reply is:

"Reading the sketch I was reminded of one of your favorite remarks from Josh Billings to the effect that there are ever so many people who know ever so

many things that ain't so." He adds: "President Buchanan, so far as I know, was the only bachelor of the White House. We, of this section, have been made familiar with a love affair in his early life, which was quite a romance. There was some objection to Buchanan's attention to the young lady, a Miss Coleman, and her death occurred while she was still a young woman. Buchanan never married, and during his stay in the White House his niece, Harriet Lane Johnston, officiated as first lady of the land." No wonder then that his comment is: "Whatever else Francis Buchanan was, and he seems to have played many parts, he was not the grandson of Pennsylvania's only President."

Of course, he may have been the grandson of some other president of a different name; the subject might be worth while looking into.

JAS. J. WALSH

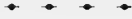
Notes and Gleanings

Sir Bertram Windle, in a paper in the *Dublin Review*, expresses the opinion that the late St. John Mivart's partial (not total) lapse from the Catholic faith was "the result of the disease" (diabetes) of which he died. Are we to register diabetes as a cause of "leakage"?

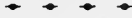
The quarterly *Jahrbuch für Philosophie und spekulative Theologie*, founded by the late Msgr. Ernst Commer, which was discontinued at the beginning of the World War, has been resurrected by the Dominican professors of the University of Fribourg under the title *Divus Thomas*. It is published by the St. Paulus-Druckerei of Fribourg, Switzerland.

"The FORTNIGHTLY REVIEW I enjoy with every issue, and find it far from reactionary in many of its positions on various topics. It would probably be illuminating to some of our critics outside the fold, who regard us as inert

intellectual slaves, led about by ecclesiastical domination, to witness the ardor with which our own people argue about methods, opinions, and plans of action.” —Marion McCandless, Pinckneyville, Ill.



Among all the public statements issued by Catholic leaders on the demise of President Harding, that of Bishop Turner of Buffalo stood out for its good judgment. Too many of the others were mixtures of extravagant eulogy and pietistic platitudes. The head of a national Catholic woman's organization, according to *The Echo* (Vol. IX, No. 29), “went to such extremes in her praises as to have overlooked a little bit of Harding family history. The N. C. W. C. checked the oversight in time and wired to the Catholic press to ‘kill’ a whole paragraph in the pertinent statement. It would seem,” comments our contemporary, “that the respect and recognition due to the office of the presidency and to the personal integrity of the late President himself, could have been conveyed without raising him to the seventh heaven.”



The *Nation* (No. 3039) prints a portrait of Gov. Walton, of Oklahoma, by one of his friends: A big-hearted, rough-and-ready, unschooled, undisciplined man, who embodies in a large measure both the good and bad of the American frontier tradition. Taking him at his best, Walton is obviously a man who can both accomplish much good and create an awfulness in public affairs. The frontier tradition was all right—for the frontier. But Oklahoma has been trying to grow away from the frontier toward civilization through law. The Ku Klux Klan has been a peculiarly insidious revival of frontier violence, but Gov. Walton, setting up a military dictatorship, is meeting it with methods unpleasantly like its own. Newspaper censorship and machine-guns in the streets seldom work as intended. Like the *Nation*, we doubt if recent events

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in Oklahoma justify the methods employed by Mr. Walton.

◆ ◆ ◆ ◆

We are glad to see the *School Mate*, a weekly paper for Catholic children, published by Mr. Jos. N. Buechler, of Belleville, Ill., and edited by Father J. Henken, beginning the new school year considerably enlarged in size. The *School Mate*, which appears weekly during the school term, is now an eight-page folio of approximately the size of the Boston *Republic* or the *Mount Angel Magazine*, and each number is brimful of news matter, fiction, and instructive material that appeals in a particular manner to the pupils of the parochial schools. Those of our readers among the reverend clergy and the teaching brother- and sisterhoods, who are not yet acquainted with the *School Mate*, should send for specimen copies of this little paper. It may be just what they have been looking for.

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The S. Congregation of the Sacraments has published, in the *Acta Apostolicae Sedis* for August, the procedure to be followed in the examination of petitions asking for a dispensation in cases of marriage "ratum sed non consummatum." The procedure contains nothing particularly new, but places the whole matter on a strictly judicial basis. The decree of the Congregation comprises fifteen chapters and an appendix containing thirty-four formulae for the various stages involved in both the diocesan and the Roman courts.

◆ ◆ ◆ ◆

Le Naturaliste Canadien, of Quebec, the only scientific journal published on this continent in the French language, has just entered upon its 50th year with a double number. The *Naturaliste* was founded by the Abbé L. Provencher in 1868. On his deathbed, in 1892, he confided his journal to the Abbé, now Canon, V. A. Huard, who has continued to publish it regularly, against great odds. Our readers know how highly we regard Canon Huard and his work. At present he is engaged on a biography of the Abbé Provencher,

which is appearing serially in the *Naturaliste* and will soon be ready in book form. We sincerely hope that Canon Huard, who is now a septuagenarian, may be spared many more years, for both as a scientist and as an editor he is a star of the first magnitude.

◆ ◆ ◆ ◆

Father Wm. M. Robinson, of the Dallas Cathedral, warns the reverend clergy against a tall, gaunt, broad-shouldered man with thick grey hair, brushed in a pompadour, who is going about with G. and C. Merriam Company's New 1923 Webster's International Dictionary, Encyclopedias, New Atlas, etc. He goes under the name of Elliott. His address is convincing. He is thoroughly familiar with the line he is representing. No one would suspect he was a fake.

◆ ◆ ◆ ◆

In reply to the question that has lately been asked with some anxiety, "What of the future of the Knights of Columbus?" Father P. C. Gannon, himself a prominent member of the "Order," says in his paper, the *Omaha True Voice* (No. 34): "Their future depends on the Knights themselves. If they keep high their ideals of Catholicity and of service, all will be well with them. But if they allow the Order to sink to the level of a 'good time' society, dominated by men of no standing or ability, then the organization has no future but extinction. We greatly fear that in many places the ideals of knighthood have been lowered. It is not too late to correct this fault. But correction is needed."

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BOOK REVIEWS

"An American Apostle"

This is the "Life of V. Rev. Matthew A. O'Brien, O.P.," written by the V. Rev. V. F. O'Daniel, O.P. Father Matthew Anthony O'Brien, O.P., was an old Dominican missionary, who died about 50 years ago. Half his lifetime was spent wrestling with poverty and ill-health and acquiring piecemeal the education necessary to take up his life's labors. He was 35 when he was ordained. His extraordinary career from the time he began his active ministry is an anomaly except in the light of God's grace, so disproportionate are the results he effected and the equipment with which nature endowed him. A stranger to anything like perfect health he spent thirty years, sometimes in the most trying official positions with which his Order persistently entrusted him, oftener travelling and preaching, resting little, fasting and praying much. Ever carelessly dressed, with no great erudition, this apostolic man was a favorite with the learned and cultured. His thin voice lisping a simple, homely sermon could entrance a negro slave and hold a Brownson or a McMaster spell-bound. Protestants confided in him, and Knownothings headed subscriptions to build his churches. Neither attempts on his life nor a bigot's stinging lash could stay the dauntless Dominican in his pursuit of souls. Vicious and reckless men became softened and tractable in his skilful hands; into the cabins of the backwoods, into the gilded gambling hells of New Orleans, fearlessly, relentlessly he tracked his quarry, and rarely failed to bring him back to the path of duty. We owe Dr. O'Daniel a debt of gratitude for collecting the scattered documents relating to his illustrious confrère, and sifting the kernel of historical truth from the legends that had grown up around his revered name. The volume is a graceful octavo, well printed and nicely bound and illustrated, and will do honor to any bookshelf. A valuable biography and a handy index complete the work.—R. P. B.

Literary Briefs

—Fr. C. D. McEnniry, C. SS. R., has added a fourth volume to his series of booklets entitled, "Father Tim's Talks With People He Met." It deals in the author's easy-going, popular fashion with such subjects as character, godless schools, the "movies," strikes, mass stipends, Negro mission work, dispen-

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sation from fasting, a nagging wife, etc. There is a great need of books of popular religious instruction, and we trust the "Father Tim" series is meeting with the success which it deserves. (B. Herder Book Co.)

—Mary T. Waggaman has added another to her many interesting stories in "Lil'lady." It tells how an indifferent Catholic married a non-Catholic woman, who lost her life in giving birth to "Lil'lady," which so embittered the husband that he foresook his religion and left his infant daughter to the mercies of the world. A chance meeting with a missionary, a former classmate of her father's, leads her back to the faith. The tale is well told and can be cordially recommended to young and old. (Notre Dame, Ind.: The Ave Maria Press).

—The Abbé Felix Klein, *infelicitis memoriae* because of his role in the "Americanism" controversy, has published a curious book under the title, "Madeleine Sémer, Convertie et Mystique" (Paris: Librairie Bloud & Gay). It is the story at first hand of a religious experience just concluded. Madeleine Sémer was born in 1874, divorced at thirty-three, and after the death of her only son in the World War, cast upon the world without resources. She died May 8, 1921, as secretary to the Prince of Monaco. Her life is very strange, and Msgr. Barry, who reviews the book in the *Catholic Times* (No. 2922), withholds his judgment on its merits.

—The first almanac for 1924 to reach us is the familiar old "Regensburger Marien-Kalender," published by the firm of Pustet. It is now in its 59th year and retains its popularity among German readers. The present issue is ornamented with a beautiful facsimile (in colors) of Filippo Lippi's "Adoration," and among other interesting contributions has a description of famous pictures and statues of the Blessed Virgin Mary found in the churches of Ratisbon, where the almanac is published. Another new German almanac for 1924 is the "Apostel-Kalender" of the Salvatorian Fathers, St. Nazianz, Wis. It, too, is up to its usual standard.

—"The Roman Martyrology," as it stands since the reforms of Pius X, has been translated into English. Most of the introductory matter has been omitted, though Baronius' treatise will be missed. We miss still more a historical and critical introduction showing the origin and development of the R. M. and explaining what value is to be attributed to its statements. The supplements for the Carmelite, Franciscan, and Servite Orders and for the Society of Jesus are included in this translation. Each list of saints has a separate index. Curious readers will find it interesting to compare this new version with the translation made by Vincent Nugent Skelly some seventy years ago. The two versions present an interesting contrast of thought and feeling between

an old world and that in which we live. (Benziger Bros.).

—Under the title, "The Christian Doctrine of Property," the Paulist Press, New York, has reprinted three valuable essays from the pen of the Rev. John A. Ryan, D.D., of the Catholic University of America. The first deals with the teaching of the Church on ownership and emphasizes that "individuals or corporation that have any portion of the common bounty at their exclusive control and disposition, hold it subject to this primary and fundamental principle" that "the earth is intended by God for all children of men." The second essay suggests a limitation of capitalist property in the shape of letting the laborers share in the surplus profits of industry. The third deals with the efforts of the Church to bring about a better social order, as witnessed in the encyclicals of Leo XIII and the social reconstruction programme of the American hierarchy, which, as our readers are aware, goes so far as to demand that the majority of the workers become owners, at least in part, of the instruments of production.

—The Catholic rural movement in this country may well take cognizance of the work that is being done in European countries, especially in Germany, in these matters. A wealth of literature which is truly worth while is constantly pouring from the Catholic presses of that unfortunate land. Hardly a number of the *Soziale Revue* (Munich) comes to our desk that does not contain illuminating articles on the agrarian problem. "Die Volksbildung auf dem Lande," another M.-Gladbach publication, concerns itself with the cultural aspects of rural life. "Das Heim und sein Schmuck" and "Das Gelbe Festspielbuch," though not specifically intended for farmers, can well be made use of in this connection. The former is a sensible and valuable contribution to household management; the latter may well be adapted for rural parish and social life. In German communities in this country they may be used without change; in others they can serve as an inspiration for similar work, if not for purposes of adaptation. (M.-Gladbach: Volksvereins-Verlag).

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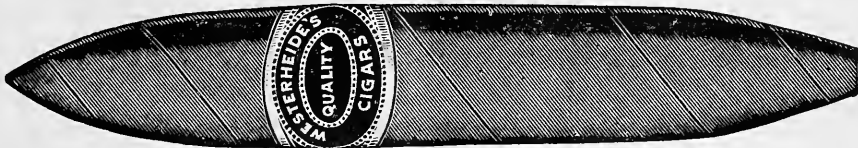
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By
ARTHUR PREUSS

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Presenting the Truth to Non-Catholics

By Col. P. H. Callahan, K.S.G., Louisville, Ky.

In resuming these observations on the Conservation of Catholic Truth (cfr. F. R., Vol. XXX, Nos. 6, 7, and 10) after the interruption occasioned by the diversions of summer, it may be helpful in brief to go over some of the points already made:

1) Nothing should ever be sent out anonymously, as anonymous communications are never impressive, and there is no excuse for using them in dealing with the honest truth.

2) The literature should be thoroughly Catholic, although the name need not be emphasized; the tone, the philosophy, the spirit, the sympathy, the vision, should be redolent of the Faith.

3) In case of marked articles in a paper or magazine, care should be taken that no article accompanying is of such a nature as to give offense, this being as important as that the article marked should be free of anything likely to offend.

It is not enough, however, that these points be observed; the matter distributed must be timely. No business man would advertise stock that is out of season. Some may say that truth is always in season, but Our Lord Himself, when teaching, usually employed a special setting, created by His own divine power or by the act

of His enemies seeking to discredit Him.

There is much wisdom in the words of Abraham to Dives when the poor man in torments requested that his five brothers be told what a terrible state he was in: "They have Moses and the prophets, let them hear them." Under certain circumstances the truth is in demand; under other circumstances, so far from being wanted or welcome, any effort out of the ordinary to present the truth, would be positively resented, with the air of one who has "Moses and the prophets."

Moreover, circumstances often combine to make certain truths in season, while others would be unwelcome. Different aspects of the same truth even, may appeal in different ways to different classes. Truth will often be considered when presented under the aspect of Christian teaching where it would be rejected without consideration if presented under the aspect of Catholic teaching. Likewise, under the aspect of Americanism or good citizenship, it will win approval where under its Catholic aspect it might be despised.

In short, there is a divine diplomacy, which Our Lord Himself on several occasions exemplified, and which the Church throughout the

centuries has many times exhibited in her dealings with the world. It enabled St. Paul to be all things to all men and at the same time uncompromising unto death.

The sensibilities of people should be respected, not wounded. Catholics have suffered so much on this score that they should remember how it feels and how it is resented. Anything bordering on proselytism is offensive. It is tolerated to an extent from ministers because "that's their business," but it is resented from any other source. "Mind your own business" is a well defined Americanism. It is worse than idle to ignore that frame of mind and thrust into the hands of our neighbor a gratuitous declaration of our belief. He is not interested in our belief. No use saying he ought to be; he isn't. Nor does he consider it our business to interest him and he is more than apt to resent anything indicating that assumption on our part.

Of course, when one knows a person is interested, it is a different matter; but indiscriminate propaganda is not the thing; it is out of season. There must be an occasion in order to spread the truth to good effect. What is needed is to take advantage of every such occasion where interest is even slightly stirred in the public mind or in a class or group, in things pertaining to our faith. One must be careful, however, not to strain the point of interest, whether as to the matter touched or the persons reached. An attack on the patriotism of our Catholic people offers no occasion to propagate our belief in respect to purgatory; we should always stick to the point. An attack published

in one paper is not met by an answer in some other paper. The answer should meet the attack, although, of course, it should not be a mere negative but a resounding affirmative as well.

In the absence of attack, the class or group to be reached should be carefully selected. For example, an address by a Catholic educator on the subject of education before an educational body should be of interest to all educators, where an address by the same one on another subject might not interest them in the least. The man, the subject, and the occasion must all fit. It is these that create interest; then, if the subject is treated in a pleasing and convincing manner, without going wide of the mark or giving offense in any way, a favorable impression may be expected.



In his recent volume, *On* (p. 103), Mr. Hilaire Belloc says: "It was inaccuracy which made the guide-book man so angry at the phrase 'Our Lord God the Pope'—his translation of 'Divus Papa'—put before the title of some canonised Pope of the past." But, as Mr. James Britten points out (*Catholic Gazette*, Vol. VI, No. 9), the source to which Protestants are accustomed to refer in justification of their assertion that this phrase is used by Catholics, is a misprint in an edition of the *Corpus Iuris*, published in 1582. A full explanation of the circumstances connected with its appearance will be found in Fr. Sydney Smith's pamphlet, "Does the Pope Claim to be God?", where the whole matter is exhaustively discussed.

"Kindness costs nothing." That is a very old saying, but always true. The things that cost nothing usually give us little satisfaction; but it is a different thing with kindness. It costs nothing, but it pays most generously.

The English Martyrs and Their Cause

A great step forward has been taken in the cause of the English Martyrs. The Holy See has set up a court to enquire into the case for the beatification of 252 venerable servants of God—men and women who gave their lives for the ancient faith in England in the 16th century. On June 15, in the Chaper room at Westminster, Cardinal Bourne opened the official proceedings with the observances that the Canon Law requires. The sealed papal letters were opened and read; the judges appointed by the Holy See formally accepted office and were sworn to the faithful discharge of their duty. Other officials were duly appointed. The Court is now in being and holding frequent sessions to take the evidence of those who are called to give their testimony. In the *Catholic Gazette* (Vol. VI, No. 8) Edwin H. Burton gives a brief review of the cause of these martyrs, from which we shall give some quotations.

From the earliest days of the persecution lists were kept of those who died on the scaffold for the Catholic faith or for reasons connected with the faith. When all these lists are taken together we have a total of about six hundred reputed martyrs. It is for the Holy See to decide in each individual case whether the cause of death was such as to constitute martyrdom. For a great number of these cases there is abundant contemporary evidence, sometimes of a juridical character. In other cases we have little more than a name and a date. From the outset Catholics took pains to record as fully as possible the circum-

stances of each martyrdom. Books on the lives and deaths of the martyrs began to be published abroad as early as 1582, when the brunt of the persecution had yet to come. Manuscript accounts of trials, dying speeches, and executions were carefully preserved in colleges and convents overseas. But in the stress of the conflict it was altogether impossible to institute formal proceedings at Rome for the beatification and canonization of the heroic sufferers. Yet the need to collect evidence for future use was felt, and at a comparatively early date we meet with an attempt to get official records collected. As soon as the Pope sent a bishop to England as Vicar Apostolic, exactly three hundred years ago, steps were taken to organize church-government again after sixty years' chaotic fighting for life. The Vicar Apostolic appointed vicars general, archdeacons and rural deans for every part of the country and drew up formal instructions for their guidance. In a set of these directions issued in or about the year 1625 the archdeacons are ordered to enquire into the "acts, deeds and sufferings of the martyrs and confessors or Catholics who in their districts have suffered anything for the sake of the faith or of religion, and to note in public and official records whatever may be worthy of observation."

Acting on this instruction the archdeacons sent to Dr. Richard Smith, Bishop of Chalcedon, a great deal of information and evidence, on the strength of which he drew up an enlarged edition of

a list he had published as early as 1609. This enlarged and completed list is known as "Chalcedon's Catalogue," and is of the greatest authority, both because of the care and scholarship shown in its redaction and by reason of its official character. It was supplemented by later lists, which were constantly lengthened by the addition of fresh martyrs.

A great work was done for preserving the memory of the martyrs by Bishop Challoner, rather more than a century later. In 1741, he published his book on the martyrs who were "Seminary Priests," but incidentally gives much information about some of the lay-folk who died for helping or harboring priests. But the scope of this work only embraced the period from 1574, so it does not include the martyrs under Henry VIII. This work, compiled most conscientiously from original sources, kept the memory of the martyrs alive during the eighteenth and nineteenth centuries, and will be of the greatest value and authority in the proceedings now taking place. It has just been re-edited by Fr. Pollen.

Persecution ended with the passing of the Catholic Relief Acts, in 1778 and 1791, and then began the period of recovery and growth which culminated in the restoration of the hierarchy, in 1850. The cause of the martyrs was at once taken in hand by the bishops, though the Third Synod of Westminster failed to secure the Pope's sanction for their immediate cultus. That was in 1859. In 1874, a formal process was held in London, from June to September. A great body of evidence was collected and sent to Rome. After

twelve years' work two decrees were issued, in 1886. One declared that the action of Pope Gregory XIII with regard to public honor paid to fifty-four of the martyrs in the sixteenth century was equivalent to beatification. Thus fifty-four of the martyrs were at once declared "Blessed," and later on nine more names were added to this list. The second decree instituted proceedings for the beatification of 241 other martyrs who died subsequent to the year 1582. In the case of forty-four others the evidence was not considered

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sufficient, so that the introduction of their cause was postponed. These are known as the forty-four "*Dilati.*" Should more evidence in their regard be discovered later, the question of their cause may be raised again.

While the investigations preliminary to these decrees were being made, a great quantity of fresh evidence was discovered in the Public Record Office, with the result that 242 more names were collected of people who seemed worthy of being declared martyrs. These are now known as the "*Practermissi*," because they had been "left out" from the first cause. In order to include these, a new process was held at Westminster, in 1888-1889, and the results were sent to Rome. But, as Father Pollen, S. J., has observed: "This proved a tactical mistake," for the cause became unwieldy through the great number of names it contained and the difficulty of deciding whether some of those concerned died for religion or through human misjudgment or unprejudiced error. Under the circumstances it seemed best to proceed with the cause of those martyrs already declared Venerable by Pope Leo XIII, in 1886. The long and difficult examination of their writings took five years (1899-1904), and, in 1906, a decree was issued permitting the process to continue. Much work was done in studying the lives of the martyrs and the evidence available. Then came the war, and no further progress was possible, till 1919, when, at the instance of Father Pollen, the Promoter of the Cause, a small commission was formed at Westminster to take up the question again. This led to

the establishment of provincial commissions being formed for Westminster, Liverpool, and Cardiff. The cause of the Scottish martyrs is in the hands of a special commission appointed by the Scottish hierarchy.

As a result of these labors the Holy See has appointed the Court which has now begun its sittings. Before this Court witnesses well acquainted with the original documents and the ancient evidence will appear to give testimony as to the "cause of death" of each martyr and other details required by Canon Law. This will be a lengthy process, and when it is concluded, there will be a vast body of written proceedings to be submitted to the Holy See for the final judgment.

Is it not very possible that I may love my own country, without hating the natives of other countries? that I may exert the most heroic bravery, the most undaunted resolution, in defending its laws and liberty, without despising all the rest of the world as cowards and poltroons? Most certainly it is; and if it were not—But why need I suppose what is absolutely impossible?—But if it were not, I must own I should prefer the title of the ancient philosopher, *viz.*, a citizen of the world, to that of an Englishman, a Frenchman, a European, or to any other appellation whatever.—Goldsmith.

An agent calling himself George Whitfield is traveling about in this country and in Canada soliciting subscriptions for the various Herder publications, the *Acta Apostolicae Sedis*, the *Month*, *Studies*, etc. In several instances he has collected the subscription price, but the magazines never came. The man is unknown to the B. Herder Book Co., whom he claims to represent.

Electronic Diagnosis and Conscience

Dr. Abrams, of San Francisco, of whom the papers have been reporting such wonderful things of late, asserts that the human blood not only gives specific chemical reactions, but likewise specific electronic vibrations, which can be measured by the "Oscilloclast," an instrument invented by him. This is credible enough in the case of diseases like cancer, tuberculosis, and syphilis; but the eyebrow may be raised when we read a passage like this: The quarterly journal, *Physico-Clinical Medicine* which records the advances made in electronic medicine, on page 7 of the issue for September, 1923, has a chart showing the areas in the abdomen from which reactions indicating the religious belief of the contributor may be obtained. Different dull areas are given for Catholics, Methodists, Seventh Day Adventists, Theosophists, Protestants, and Jews. Electronic diagnosis, it seems, can not only tell us the nationality and the sex of a patient, his or her hereditary dispositions to disease, and any actual disease from which he or she is suffering, but can diagnose also ideas, opinions, and the working of the individual conscience.

It may be that beliefs and opinions are radio-active, but if such be the case, is it not quite possible that it is the patient's belief that he is suffering from tuberculosis, cancer, or what not, which is diagnosed by the Abrams method, whereas he may be absolutely free from anything of the kind? Such diagnostic marvels awaken suspicion as to the credibility—if not the honesty—of Dr. Abrams and his journalistic champions.



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What if the Catholic Church Had Erred?

In connection with the Anglo-Catholic Congress, held in London, in July, fifty-two admirably printed little pamphlets were published, setting forth Anglican points of view. Some of these tracts are quite excellent, especially those which deal with the sacramental system, and a few of them are doctrinally so correct that they could be given to a Catholic child. Others, as, for instance, those dealing with Bible matters, are modernistic; others, again, contain a number of errors which are relics of Protestantism, while yet others fail only because of that studied vagueness which is the outcome of the position of Anglo-Catholicism as a subsection of the comprehensive Anglican communion.

The Rev. Dr. J. P. Arendzen, discussing one of these tracts, "English Catholicism and the See of Rome," by F. Hood, in the *Catholic Gazette* (Vol. VI, No. 8), says:

"The attempt to replace it [the Catholic Church] by a Rome-Constantinople-Canterbury federation, the hope that one day Catholics will become Anglicans, is the most impossible dream ever conceived. Would to God that we could make Anglicans realise that it is only a dream, an illusion that seems fair in their eyes, but which is, alas, so fatal. Would that we could rouse them to a sense of realities, and awake them to the daylight of stern fact. But for a moment let us imagine their fantastical dream has become true. The impossible has happened. Pius XI has called his Council in 1925 in the City of the Seven

Hills. He and his bishops are moved by the appeal of Anglicans in the West and the voice of the Photians in the East. Sitting solemnly near the tomb of St. Peter they proclaim: 'We, too, have erred! In the Council of Lyons, in the Council of Florence, in the Council of the Vatican we taught the divine headship of the See of Peter in doctrine and discipline. *Erravimus*. The Papacy is not a divine creation, but a mere matter of human arrangement amongst Bishops essentially equal. *Erravimus*. Following Boniface VIII, we have taught that union with the Roman See was essential to eternal salvation. *Erravimus!* We have taught that the successor of St. Peter could never err. *Erravimus!* For the sake of peace we humbly acknowledge that we, too, can err and have erred.' What would happen? A cry would be heard from millions of faithful, North, South, East, and West: 'We have been betrayed. Our leaders, who posed as teachers come from God, have acknowledged that God has deserted them, and that they have taught what was untrue! The Church that said: Whosoever listens to me listens to Christ, now says that she spoke lies. What we thought to be the infallible Church of Christ is but a group of erring men, who own up that they have misled the faithful for centuries. Away with them! If they erred in the past, they may be erring now! Why should we pay heed to them? Blind leaders of the blind!' And there would be the greatest apostasy from Christianity the centuries have ever known."

Our Dead

Ah! if beside the dead
 Slumbered the pain!
 Ah! if the hearts that bled
 Slept with the slain!
 If the grief died—but no;
 Death will not have it so.

Henry Austin Dobson

* * *

Nay, for those very dead
 Long be our pain!
 Not yet have our hearts bled
 Enough for their gain.
 On let our grief then flow;
 Love and Faith will it so.

Lewis Drummond, S.J.

The K. of C. Historical Commission

It is exhilarating to hear that the reconstruction movement among the Knights of Columbus is growing stronger. If it succeeds, let us hope that it will put a speedy end to the Order's Historical Commission, which has spent an enormous amount of money for nothing. Bemis's work on the Jay Treaty, the only worthwhile thing the Commission has sponsored, was not inspired by it; it was practically completed when the prize was announced and would have been published this year anyhow. The K. of C. contest merely was the means of permitting the author to obtain a cash prize for a work already done. The book was begun years ago at Harvard as a doctoral dissertation and a number of chapters from it had already been printed in the *American Historical Review*.

It may be mentioned here that this monograph saved the prize contest and the face of the Commission, for it was the only scientific study submitted.

As to the other publications of the Commission, they fall far short of the best standards of historical scholarship.

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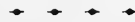
At least ten readers of the F. R. have sent us the clipping from the daily press announcing that the Woonsocket (R. I.) Masonic Club and the local council of the Knights of Columbus would "meet in a social session." We have looked through our Catholic and our Masonic exchanges carefully to see what attitude the Masons would take towards this innovation. We have discovered only one Masonic protest, in the *Fellowship Forum* of Oct. 6. That paper, edited by Judge George Fleming Moore, a Mason of international standing and reputation, says that "fully 90 per cent of the Masonic membership of the country will condemn the flirtations of the Woonsocket Masonic Club with the hereditary foe of the fraternity," and adds: "Americanism and Protestantism wonders and cannot understand this weakness in the craft which permits Freemasonry to be used again and again by the Church of Rome." The *Forum* attributes these fraternizing tendencies between members of the two organizations to unprincipled and selfish politicians in both camps, — "hyphenated Masonic-Knights of Columbus politicians," who, it predicts, "will soon find they have sadly fooled themselves in their political calculations." Meanwhile we are waiting for the authorities of the Order of the K. of C. to express themselves on the matter. No doubt they will take the attitude thus set forth by Father Gammon in the *True Voice*:

"As citizens of this country the Knights and Masons meet on a common plane. But in matters religious they are poles apart. We

do not care to see the Masons and the Knights fraternize too closely. . . . As a general rule, they should each keep in their own sphere. Good will and good feeling between them is always to be commended. But let us not mistake this for thinking that we are bound to make special friends of all men. We are bound to be civil to them and to wish them well. But we are not bound to take them to our hearts and our homes and make them one of the family. That is a privilege which we reserve for our closest friends. Let the Knights not make the mistake of carrying the precept of charity for all to the extreme of silliness. There are some who would do just that."



Mr. Lloyd George, before his departure for America, trotted about his native Wales behind brass bands, crying valiantly for "a just peace, an honorable peace," and inveighing against "frothy orators"; but even the dullest-witted of British editors knows that the peace of Versailles, such as it is, was principally of Mr. Lloyd George's own making, and surely every Briton with a sense of human dignity is aware that Mr. George could obliterate the frothiest of all frothy orators by removing himself from the public forum.



The *Children's Book of Knowledge* contains a passage on "The Beautiful and Romantic Story of Jesus Christ," of which the *Tablet* (No. 4251) justly says: "Not the most skilful writer alive could more insidiously undermine the faith of his little readers in Him who was conceived of the Holy Ghost and born of the Virgin Mary." Although "the romantic story" purports to be complete, it closes with the Crucifixion and expressly states that 'it ends in deep tragedy.' Not a word about the Resurrection!

The Next War

Professor A. M. Low, a British scientist and inventor who is said to have played an important part in the development of new weapons during the Great War, has been writing his impressions of what warfare will be like one hundred years from now. He sees wireless transmission of electric energy as the dominant factor. Heat will thus be transmitted to make whole regions uninhabitable. Ditches full of electrically charged water will make cavalry obsolete. Soldiers will see and hear by wireless, and radio receiving sets will be used by the enemy for propaganda which will terrorize a whole population. Wireless-controlled, automatic airplanes will be used by the hundred to drop gas bombs, killing or rendering helpless the population of a whole city in a short time.

As many other writers have done, Prof. Low paints a picture of a warfare incredibly brutal and horrible, wiping out whole populations, slaying non-combatants even more ruthlessly and efficiently than soldiers in the field. It is hard to imagine that mankind, confronted by such appalling results of its own mechanical inventiveness, should not find a *modus vivendi* between nations which would discard the appeal to force. Yet to derive comfort from such a notion would be, as the *New Republic* (No. 458) points out, to "ignore the plain deductions from past history."

If a man does not make new acquaintances as he advances through life, he will soon find himself left alone. A man, sir, should keep his friendship in constant repair.—*Samuel Johnson*.

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The Upshot of Thirty Years of Psychical Research

In "Thirty Years of Psychical Research" (Macmillan Co.), Chas. Richet, professor of psychology in the University of Paris, gives a clear and conservative statement of the results of psychical research up to the present time. He believes that the following facts have been established beyond doubt:

- (1) That the human mind has other sources of cognition than the normal senses, *i. e.*, through cryptesthesia, clairvoyance, etc.
- (2) That psychical objects are moved without contact-telekinesis.
- (3) That there are materializations—powers that emerge from the human body and take form and act as if they were material bodies. Photographic pictures of these "ectoplasm" are given in the book.
- (4) That premonitions occur which cannot be explained either by chance or perspicacity.

For these phenomena Professor Richet has no theory. We know the facts, but beyond that, he says, we are in the mists. These facts are interpreted by Spiritualists to prove the survival of the human personality after death. Dr. Richet rejects this theory. But he has no theory of his own. He considers that men do not know much more about the universe than a colony of ants know about our planet.

That is the "scientific" point of view. Fortunately, the believing Christian has a source of information which the modern scientist foolishly neglects. It is supernatural revelation, which not only tells us that the soul survives after death, but that there are evil spirits prowling about in the world, whom God now and then permits to make their influence

felt upon humanity, though they can never subvert the divine economy nor injure those who are in the state of grace.

Correspondence

Preserving the Mother Tongue

To the Editor:—

In reading the above article in the F. R. of October 1, I thought that, as pastor of a national church [Spanish] and of many years experience and observation, I may be entitled to express my opinion on the subject. I think it is a question of time and evolution and all the foreign mother tongues in the U. S. will gradually cease to be. The aim and ambition of every nation is that its subjects should speak the national language. English being the national and official language of this country, whoever does not speak it, no matter what his mother tongue may be, is at a great disadvantage; his mother tongue more or less becomes like one of the European dialects, which are undoubtedly a drawback to the unfortunate ones who speak them and ignore the national language. What I denounce as unchristian is to force the Gospel or Catholic doctrine in English upon people who do not understand it. To compel the people to learn the language of the priest is the reverse of what most probably happened on Pentecost Sunday. Let the overzealous Americans who want to abolish at once all foreign tongues have a little Christian patience and wait until the people have all learned English. Meanwhile let the priests learn the foreign languages in order to be able to administer to the people who do not understand English. Protestants know and practice this principle and in many churches American ministers learn a foreign language in order to preach to what we call "foreigners." Here in California the priest who can speak English only is handicapped in most parishes and the people even more so.

(Rev.) A. M. S.

Notes and Gleanings

An organization called the Blazing Ring has been established in Pennsylvania to fight the Ku Klux Klan. Reports state that it has spread to Indiana. With the *Truc Voice* (XXII, 40) we regard such organizations as a menace to the peace of any community in which they appear. "The Klan is bad enough in all conscience. It is a lawless mob of fanatics who have no regard for the duties of citizenship or the rights of their fellowmen. But the Blazing Ring only adds to the lawlessness. Let the State authorities deal with the Klan. We are not ready to confess that law is powerless in America."

♦ ♦ ♦ ♦

An Oklahoma newspaper says: "Oklahoma is suffering from two distinct menaces. . . . The creed of the Klan is the creed of the mob. The creed of Walton is the creed of a dictator. . . . The people of Oklahoma want neither Klan nor king." But, as the *Nation* points out, "merely to inveigh against dictatorship accomplishes nothing. It is the product of events—an inexorable sequel of our carelessness and self-absorption. There must be hundreds of persons in Oklahoma who want neither Klan nor king, but what have they been doing to prevent either? Unless we can find through democracy a way to efficiency, justice, and liberty, we shall get dictatorship—and we shall deserve it."

♦ ♦ ♦ ♦

Fr. Edwin V. O'Hara writes in his little journal, *St. Isidore's Plow* (Portland, Oregon, Vol. II, No. 1) that he lately spent three evenings explaining the Catholic religion to an audience of 125 farmers (all but two non-Catholics) at a cross-roads hall. They listened attentively and asked many questions both during and after the lecture. The same might be done in a hundred thousand other rural communities. "It will not be sufficient for the rural pastor to settle himself comfortably in a

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St. Louis References —

New St. Louis Cathedral, St. Francis Xavier's, Holy Name, St. Michael's, St. Agnes', St. Teresa's, and others.

Chicago References —

St. Michael's, Notre Dame, and others.

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little town and minister to those who come to him," says Dr. O'Hara. "Unless he shall have a sympathetic and intelligent interest in the farmer and his problems he will remain as effectively cut off from contact with the outlying inhabitants of his parish as if he had withdrawn to an impregnable citadel, deepened the moat, and hoisted the draw-bridge. The Catholic Church needs rural America, and rural America needs the Catholic Church."

In this connection we would call attention to the Catholic Rural Life Conference to be held in St. Louis, Nov. 9, 10, and 11, under the chairmanship of Mr. F. P. Kenkel, director of the Central Bureau. It is incumbent upon all of us, both as Catholics and as Americans, to study carefully the religious implications of the rural problem and by the application of sound principles to promote both religious and national well-being. We trust this Conference will be largely attended.

Archbishop Keane of Dubuque has issued a pastoral letter on the Catholic press, in which he complains about the injurious effects of the reading of secular dailies and as an antidote recommends to the people of his diocese the weekly *Witness*, founded by him about three years ago. He says not a word about the *American Tribune*, a daily newspaper published by and for Catholics, almost within a stone's throw of his archiepiscopal residence. The *Tribune* undeniably has its serious defects, but are not the efforts of its publishers deserving at least of a kind word of encouragement?

No. 3 of Mr. Belloc's *Illustrated Review* contains an appreciation of Papini's "Life of Christ," which shows that also from the English translation published in England characteristically Catholic passages, in which Papini gives reasons for his Catholicity or pays homage to the Church, have been carefully omitted. Of the book's intrinsic merits the author speaks guard-

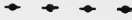
edly, whilst acknowledging it as a portent. Papini himself, as we learn from *America*, is indignant at the liberties taken with his work. It may be that a translation by a capable Catholic will yet be called for, though in our opinion it is hardly worth while, as the book will probably be "dead" in a year or less.

The American Civil Liberties Union, which stands "for freedom of speech, press, and assembly," has had the novel experience of having its aid invoked by the Ku Klux Klan, which claims to have been made the victim of fanaticism and violence at Carnegie, Pa. The Union has not refused its services, but makes the request the occasion for enumerating the violations of civil rights which are laid at the door of the Klan. The *New Republic*, which quotes copiously from the enumeration in its No. 459, comments on it briefly but sharply as follows: "The Union might close its sermon with the text: They that take the sword should perish by the sword."

America (Vol. XXIX, No. 21) says that the film called "The Hunchback of Notre Dame," has been purged of the elements which made Victor Hugo's novel "Notre Dame de Paris" objectionable and caused the Holy See to have it put on the Index of Forbidden Books. Father Raphael Fuhr, of Los Angeles, Cal., who saw the film in the making, confirms this statement. However, as *America* justly observes, "Catholics who view the film should remember that the book is and remains forbidden to them."

President Coolidge advised southern newspaper publishers to urge "unhesitating obedience to legislative action." That is sound advice; but, as Mr. Brisbane justly observes, while obeying the law every citizen has the right to work for a change if he does not approve the law. Witch ducking and burning, torture of witnesses, human slavery, were all once lawful. Opposition, question-

ing, criticism, make better civilization, better laws. When England's Parliament forbade free publishing of books, Milton printed his "Areopagitica" in defiance, and killed the stupid law. Sometimes resistance is useful and necessary. Of the "Areopagitica" Hallam said: "An intense love of liberty and truth glows through it." That is more important than submission to unreasonable law.



In a notice of Will's inadequate Life of Cardinal Gibbons (Vol. I, No. 11 of the *Literary Digest International Book Review*) Mr. Shane Leslie says: "No one desired Ireland's Cardinalate more than Gibbons [Mr. Leslie means, no one more ardently desired that Abp. Ireland should be made a Cardinal than Cardinal Gibbons] and, since I was under the Cardinal's roof when the anecdote was told, I may add it to this review: After the Conclave of 1914 which elected Benedict Pope, Gibbons arrived late, and saluting the newly elected, whispered in Latin as his only request—'Fac Ireland Cardinalem'—Make Ireland Cardinal!" This anecdote is probably apocryphal, for it is not true that Cardinal Gibbons was particularly anxious to have Archbishop Ireland raised to the Sacred College. Strong efforts were made at various times, under Leo XIII, Pius X, and Benedict XV, to obtain this honor for "the Consecrated Blizzard of the Northwest," yet Msgr. Ireland died as a simple archbishop. A truthful life of this prelate would reveal the reason why, and also other facts without a knowledge of which the American Church history of the last thirty years cannot be written.



A man should never be ashamed to say he has been in the wrong, which is but saying in other words that he is wiser to-day than he was yesterday.



If the weather doesn't happen to be good for my work to-day, it's good for some other man's, and will come around to me to-morrow.—*Dickens*.

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BOOK REVIEWS

A History of Santa Barbara Mission

In his latest volume, "Santa Barbara, Queen of the Missions," Fr. Zephyrin Engelhardt, O.F.M., relates the interesting history of California's best known mission, from 1782 to the end of the missionary period. Its modern history is rather scantily told in the last two chapters. Numerous foot-notes, referring largely to manuscript materials preserved in the Mission archives, manifest the author's indefatigable zeal in searching for first-hand information; while the hundred or more engravings, including photograph and manuscript reproductions, charts and ground plans, together with the beautiful gold-engraved cover design, make the volume attractive as well as valuable. The apparent inconsistency between the illustration on page 24 and the principles of dramatic art enunciated in the last paragraph of the Preface, seem to have escaped the notice of the author. In this same paragraph, Father Engelhardt makes a plea for dramatic presentations of the local history of each California mission. The reader may be interested to know that, so far as the general history of these missions is concerned, Mr. John S. McGroarty has for twelve years been offering the people and the tourists of California his beautiful and impressive "Mission Play." It is presented daily every year, from January till June, near the Old Mission of San Gabriel, and conveys to thousands of spectators a lasting, wholesome lesson on the heroism and achievements of the Franciscan missionaries more than a century ago. May the plea of Fr. Engelhardt on behalf of the local history of the missions meet with an equally successful response. Those who have the author's other volumes on the local history of California's three southernmost missions will want also this latest one of 470 pages on Mission Santa Barbara. (The James Barry Company, San Francisco, Cal.)

FRANCIS BORGIA STECK, O.F.M.

Literary Briefs

—Volumes I to XII of Dr. Louis Pastor's "History of the Popes" are now again available, the B. Herder Book Co. having had a new edition struck off after the English publishers had reported this indispensable work "O. P." for several years. These twelve volumes tell the history of the papacy from the beginning of the exile at Avignon (1305) to the end of the pontificate of Paul III (1549). It would be carrying coal to Newcastle to say anything in praise of this admirably

executed work at this late day. We will only remark that the B. Herder Book Co. has arranged for the translation of the remaining three volumes of the original, and Vol. XIII may be expected some time next year. The editorship lies in the hands of Father Ralph Francis Kerr, of the London Oratory, who has attended to the work since the death of Fr. Antrobus.

—Father Jos. P. Conroy's (S. J.) "Talks to Boys" are little "stories" which, by means of parables taken from the daily life and experience of a boy, urge him on, in a natural way, to make good use of his, supernatural advantages. The author writes forcibly and picturesquely, in a style which strongly appeals to high-school and college boys, among whom his book should be widely circulated. The price is remarkably low, 25 cts. net a copy, in paper covers. (Benziger Bros.)

—The *Homiletic and Pastoral Review* enters upon its XXIVth volume with the October number. This monthly magazine for the reverend clergy has made splendid forward strides during the past year or two. The current issue contains well-written papers on such timely subjects as the care of released criminals, twilight sleep, the intellectual standard of priests, bination, the diriment impediments of marriage, etc. Among the contributors to this number are such eminent writers as Bishop Vaughan, Dr. Chas. Bruehl, Dr. H. Schumacher, Father Stanislaus Woywod, O.F.M., Father Thos. Schwertner, O.P., Dr. J. B. Culemans, and Fr. Jos. Husslein, S.J. The "Homiletic Part" each month contains five or six fully developed sermons on the Gospel and Epistles and on special topics such as the Forty Hours' Devotion. Those of our clerical readers, who are not yet acquainted with the *Homiletic and Pastoral Review* should write to Joseph F. Wagner, Inc., 23 Barclay Str., New York, for a specimen copy.

—Three new volumes have appeared lately of the "My Bookcase" Series of Standard Books for Catholics. Vol. IV, "The Church, Culture, and Liberty," comprises a selection of papers from Archbishop M. J. Spalding's famous "Miscellanea," of which Dr. Brown-

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son said that "it should be in every public and private library in the country, and studied by every American who makes the least pretension to literary taste and judgment." Vol. V embodies "The Truce of God: A Tale of the Eleventh Century," by Geo. Henry Miles, which recalls one of the most striking achievements of the Middle Ages. Vol. VI contains an abridged translation of Alessandro Manzoni's classic novel, "I Promessi Sposi" ("The Betrothed"), thus very opportunely commemorating the fiftieth anniversary of the author's death. All three volumes have well written introductions by Fr. J. C. Reville, S.J., the editor of the series. We trust all our readers will subscribe for the "My Bookcase" Series, so that it can be continued not only to the rooth but to the rooth volume. The price of one dollar a volume is marvellously cheap in these days of expensive printing. (Jos. F. Wagner, Inc., New York).

New Books Received

- Manna Almanac for 1924.* 96 pp. 12mo. Illustrated. St. Nazianz, Wis.: Salvatorian Fathers.
- Caeremoniale Solemnium Functionum Hebdomadae Maioris pro Clero Universo Pontificalium Privilegiis non Insignito iuxta Ritum Romanum Synoptica Forma Redactum.* viii & 161 pp. 16mo. Turin: Pietro Marietti. 18 lire.
- De Iure Parochorum ad Normam Codicis Iuris Canonici.* Auctore P. Lud. I. Fanfani, O.P. xxiii & 462 pp. 12mo. Turin: Pietro Marietti. 17 lire.
- Parish Picnics.* Issue No. 7 of the O. S. O. 1923 Parish Information Service by Y. M. S. State Office, Effingham, Ill. 20 pp. 16mo.
- Eastern Catholics.* With Special Reference to the Ruthenians in Canada. By W. L. Scott, K.C., Ottawa. 47 pp. 16mo. Toronto: Catholic Truth Society of Canada.
- Living with God.* By the Rev. Raoul Plus, S.J. With Prefatory Letter by H. E. Cardinal Mercier. xvi & 93 pp. 16mo. Benziger Bros. \$1 net.
- Charles de Foucauld, Hermit and Explorer.* By René Bazin. Translated by Peter Keelan. viii & 356 pp. 8vo. Benziger Bros. \$4 net.
- Father Billy.* Incidents and Anecdotes in the Life of a Well-known Pastor. By Rev. John E. Graham, Author of "Mere Hints." 246 pp. 12mo. Philadelphia: H. L. Kilner & Co.
- In the Wilds of the Canyon.* By Henry S. Spalding, S. J. 192 pp. 12mo. Benziger Bros. \$1 net.
- Everybody's Prayer-Book.* By Rev. Cornelius Joseph Holland. 47 pp. 16mo. New York: Blase Benziger & Co., Inc. Cloth, red edges, 60 cts.; imitation leather, gilt edges, 85 cts.; real leather, gold edges, \$1.25.
- The Syntax of the De Civitate Dei of St. Augustine.* A Dissertation... by Sister Mary Columbkille Colbert, M.A., of the Sisters of the Incarnate Word, San Antonio, Tex. x & 105 pp. 8vo. Washington, D.C.: The Catholic University of America.
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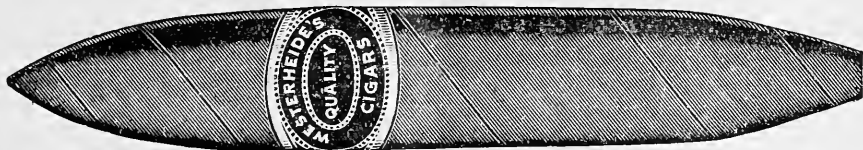
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The Fortnightly Review

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November 15, 1923

The "Missa Recitata"

To a close observer it must be evident that the Church, guided by the Holy Ghost and knowing human instinct, expects those who assist at the celebration of the Holy Sacrifice of the Mass to participate therein by joining in the prayers of the celebrant. The officiating priest has to pronounce certain portions of the Mass in a loud voice, so that the faithful may hear him. The entire sacred action is conceived as a common service. There are alternating prayers and mutual salutations devised to achieve the union of priest and people. This is precisely the idea underlying the method known as "Missa Recitata," which, by causing all who are present to recite the liturgical prayers, rivets their attention on the sacred action and thus makes them all active participants in the Sacrifice.

Contrasting this method with purely private devotion, we find it to be far superior. The liturgical mass prayers are the only ones that do full justice to the august Sacrifice. Dr. Romano Guardini, professor of liturgy in the University of Berlin, points out this difference luminously in the preface to his popular "Messandacht" (pp. 4 sqq.). Only in the liturgical Mass text does that wondrous horizon open wherein we may perceive somewhat of the infinite greatness of God, of which other prayers give us but weak rays. The prayers of the Missal do not permit us

merely to look on, but compel us to take an active part in the Sacrifice, to become united with the priest, and consequently with Christ, and to find exquisite joy in the act. Finally, there is a total absence in the Missal of that selfish spirit which in private devotions so often restricts our prayers to private interests. There we find only "*our* God, *our* Lord," and we say only "help *us*, pardon *us*," etc. The Missal contains none but universal prayers which embrace the whole world.

To understand how eminently reasonable and logical this "liturgical method" of hearing Mass is, consider for a moment the effect often produced by other devotions. However excellent the prayers and pious the hymns may be,¹ they easily distract attention from the Sacrifice itself. The "Sursum corda" is promptly answered by "Habemus ad Dominum;" yet how few actually elevate their minds and concentrate on the sacrifice! And thus it comes about that the attention of the faithful is literally

¹ Regarding hymns it may be noted: (a) Singing at low Mass was at all times merely a more or less *tolerated* substitute for the liturgical chant of the High Mass; (b) Singing became a quasi-necessity in consequence of the monotony of the current Mass devotions, hence it is a substitute for a substitute; (c) The Pope's words, "Pray *the* Mass," refer to the liturgical prayers which have the Holy Ghost for their author and can never grow stale. The Missal is the Prayer Book of God, which makes all others superfluous at Mass. In it all is common sacrifice, all is joy and life.

drawn away from the august action. There is at best a vague union, caused by the tinkling of the bell at intervals. But "liturgy" (from the Greek) means "opus publicum" (cfr. the Catholic Encyclopaedia, *s.v.* "Liturgy"); in other words, the divine service should be a *common work*, and hence show itself exteriorly.

In the *Pastoralblatt* (St. Louis, Sept., 1923, pp. 139 sqq.) the Rev. Joseph Löw, C.S.S.R., very appropriately emphasizes the Roman idea of the liturgical apostolate, namely, that it must become a popular movement. But this is nothing else than urging on general lines the exhortation of Pius X, already quoted in the F. R., "to bring back the faithful to the true Christian spirit through active participation in the holy Mysteries and in the public and solemn prayers of the Church." And as the Mass is *par excellence* the centre of the whole liturgy, it follows that the prayers of the Missal are the only logical means to effect that objective.

But how is the "Missa Recitata" to be introduced? If the Latin Missal is used, all the responses of the acolyte, plus the parts sung by the choir at High Mass, are recited aloud with the celebrant.² This is obviously the best method for those who understand Latin. In the vernacular the entire Mass may be recited aloud, except the actual words of consecration. This method is suitable for the common people, and especially for children. In either case it is desirable that,

apart from the responses made to the priest by all in common, there should be a leader, and preferably a first and second "choir" alternating for the other parts. Suitable texts for an American version have recently come from the "Pax" Press, O'Fallon, Mo., entitled "The Holy Sacrifice of the Mass"³ and bearing the approbation of the Archbishop of St. Louis. For the Latin text, of course, a small Missal is the ideal book to use.

The "Missa Recitata," as here recommended, is in accordance with the regulations of the Roman authorities. A recent decision of the S. Congregation of Rites (*Acta Apostolicae Sedis*, No. 14, Aug. 31, 1922) condemns not the "Missa Recitata," but certain abuses which have crept in in connection with it. It says that there must be no disturbance of the celebrating priests, which is not the case where one priest only is saying Mass; and *he* must not be disturbed, which would be the case, *e. g.*, if the Canon were recited aloud in Latin by those attending.⁴

The sentiments of our present Holy Father, Pius XI, can easily be gathered from the fact that, on the occasion of the Eucharistic Congress (May, 1922), he himself celebrated the "Missa Recitata" together with 15,000 faithful in St. Peter's. The following morning Cardinal Laurenti did the same with the Catholic students gathered in San Clemente.

The "Liturgical Mass" in the vernacular is already common in Europe. It is now being tried in

² In the Papal "Missa Recitata" mentioned below even the Pater Noster is said in common, beginning with the words "Pater noster," up to and including the "Et ne nos," etc.

³ Price 15 cents per copy.

⁴ See the article by Abbot Ildephons Herwegen, O.S.B., in the Cologne *Volkszeitung*, 10 Oct., 1922, No. 779.

America, apparently with encouraging success. The writer had occasion recently to witness the "Missa Recitata" (in Latin) in a convent community. The loving enthusiasm and devout understanding with which Sisters, novices, and candidates followed the sacred action at the altar contrasted favorably with the irrelevant devotions and hymns in vogue elsewhere. There vividly came to him

the realization of our poverty in spite of infinite riches. His soul was gripped with an intense yearning that at least our seminary and college directors might comply with the wish of the saintly Pius X. In our zeal for holy Communion, blessed as it is forever, let us not lose sight of the Eternal Sacrifice, of which Communion is but a part and the reward.

Presenting the Truth to Non-Catholics

By Col. P. H. Callahan, K.S.G., Louisville, Ky.

(Previous articles by Col. Callahan on the same subject appeared in the F. R., Vol. XXX, Nos. 6, 7, 10, and 21.)

There is a vast amount of wasted effort to be found in the distribution of Catholic literature. One who has not given some close thought to this phase of conservation will be surprised, on going into it, to see how much "reselling" we do to our own people. It is like hammering on a driven nail.

Business men nowadays spend the greater portion of their selling energies on prospects; Catholic writers and speakers, however, for the most part lay their selling arguments before what in business terms would be called established trade, reaching new prospects by an indirect route and only incidentally as it were. Some of the finest kind of articles written for non-Catholic consumption appear from time to time in our magazines and newspapers,—to be read by Catholics only. While they, of course, do a great deal of good even among Catholics, that is nothing like the good they would bring about if they were read by our separated friends.

Some one is saying now that the Catholic readers should make it a

point to pass such articles on to their non-Catholic neighbors, but there is a qualification that should go with that practice. At times one may pass an article on to a friend or an acquaintance without indelicacy; very often, however, the suggestion implied in the mere fact of offering the article to be read may be resented, and thus do a great deal more harm than good.

Ordinarily, before a Catholic may in good taste pass on to another an article to be read, some previous contact pertaining to that particular article should have been made. If we will just put ourselves in our neighbor's place and try to get his viewpoint without confusing it with our own, or with what we think his viewpoint ought to be, we shall appreciate the unwisdom of passing on to him an article touching on such an intimate subject as religion when he has in no way invited it.

We should not, however, be squeamish on the point, as articles remained or handed to a friend, once the risk of seeming impertinent is removed, carry a personal

interest that makes them most effective. A brief discussion with him on a subject, any remark dropped by him in regard to it, even his mere presence with ourselves in a group where it was a topic, is enough to warrant the assumption that he is interested in all angles of that subject and will welcome an article expressing the Catholic point of view.

Moreover, the opening for such a peg can very often be deliberately made, though in the most casual way and in the best of taste. We have to talk about something when we meet our neighbor on the street or in the club, at work or recreation, and it is no great matter to put in a word on almost any subject—and almost any subject has some Catholic aspect sufficiently interesting as well as enlightening to justify one in a later follow-up, which if the article itself is in the proper tone, will rarely if ever cause an unpleasant reaction.

All this, of course, depends very largely upon the interest which the Catholic himself has in the spread of his religion and the extent to which he has come to appreciate its universal and all-embracing influence upon the lives and thoughts of men. It depends also on the extent of one's acquaintance and activities, as well as one's initiative, resourcefulness, and tact, but if there were a few Catholics in each community studiously devoted to this practice, it would no doubt in a very short time produce unmistakable results.

A more systematic plan of distribution, one in which the element of personal acquaintance and personal contact plays a minor part, will be outlined in another article.

Speed Up Justice!

Chief Justice Taft in his recent address in Minneapolis, lamented the delays in the course of justice. Cases may linger in the calendar for several years under the present system, and legislatures persist in making all sorts of new laws which add to the present tangle. As a piece of machinery the law has among its faults too many accessories, too many mechanics, too many models, too many amateur repairmen. While the American jurist has managed to eschew the quaint wigs which distinguish his British contemporary, he hasn't refrained from keeping the profession cluttered with esoteric nonsense. We agree with the *New Republic* when it says (No. 458): "The whereases and hereinafters in which he thinks and writes his decisions, the elaborate mummery with which he scrupulously keeps his clients from knowing what it's all about, the red-tape of the average court room, have lasted much too long. A judge has no more reason for failing to hold court eight hours a day when necessary than an engineer has for adjourning the running of his train to suit his fancy. Justice can be speeded up by methods other than those of the Klan or the Knights of Liberty. It is encouraging when the most critical comments come from the bar itself."

He who has not tasted bitter knows not what sweet is.

Man himself is moulded by trifles. In his life there are few big things. The big things are but the aggregation of trifles, the flitting second, the little thought, the little deed, the trifling sacrifice.

The Children's Book of Knowledge

In our last issue (p. 423) we printed the following note:

The *Children's Book of Knowledge* contains a passage on "The Beautiful and Romantic Story of Jesus Christ," of which the *Tablet* (No. 4251) justly says: "Not the most skilful writer alive could more insidiously undermine the faith of his little readers in Him who was conceived of the Holy Ghost and born of the Virgin Mary." Although "the romantic story" purports to be complete, it closes with the Crucifixion and expressly states that "it ends in deep tragedy." Not a word about the Resurrection!

As the advertising literature of the Thomas J. Caie Co., of Chicago, claims that the American edition of the book was supervised by a Jesuit Father and has "the hearty approval" of Supreme Knight Flaherty of the Knights of Columbus, and the endorsement of a number of American priests and prelates, we thought that possibly the serious defects censured in the English edition by the *Tablet* had been cured in the edition sold in this country. But a reliable priest-friend of ours assures us that this is not the case. "The book contains a great many useful things," he writes, "but my conviction is that the useful things do not outweigh the harm it is apt to do to the religious faith of our children. The Book of Knowledge clearly tends to establish materialistic evolution as the philosophy of life and liberal Protestantism as the key to a proper understanding of modern history. While I cannot enter into details, I would refer to Vol. III, where the origin of life is dealt with, to such topics as "Wycliffe," "Bible," "Luther," "Massacre of St. Bartholomew," "Death," "Mary Tudor," "Elizabeth," "Philip II," "Galileo," "Giordano Bruno," "Erasmus," etc. Here and there a clumsy attempt is

made to speak favorably of individual Catholics, but the more or less fantastic tales told of certain saints cannot blind the careful reader to the fact that the trend of the work is anti-Catholic."

Our correspondent adds that when he called the attention of the Thomas J. Caie Co., 80 E. Jackson Blvd., Chicago, who are distributing the Children's Book of Knowledge in the Northwest, to these complaints, he received in reply a letter from one Wm. J. Morris, who denied the charges point blank and said: "This office was the distributing office for the K. of C. edition of the Catholic Encyclopedia. The writer, who is a member of the K. of C., had charge of that distribution, and I do not hesitate to say that the Book of Knowledge is of far greater importance in the Catholic home or Catholic school than is the Catholic Encyclopedia. . . . Father, when you attack a great educational work such as the Book of Knowledge is, you are taking a very bigoted stand. The Catholic Church has been preaching and agitating against bigotry for many years, but my experience has taught me that frequently there is more bigotry inside of the Church than there is outside."

Let us hope that some competent Catholic scholar will examine the Book of Knowledge without prejudice and give us a *critique raisonnée* of the work before it has had a chance to do much harm among our Catholic youth.

The loss of ideals as one grows older is the one thing that makes old age a tragedy.

Compensation

By J. CORSON MILLER

He had never blown
Golden bubbles of life,
His hands being busy
Chopping chips of strife.

His ears were sealed
To the bobolink's song;
Down the road of hate
He walked day and night long.

His eyes were blind
To the young dawn's smile;
Though his heart shrivelled up,
He lived a long while.

His face was a crêpe
Hanging over his door;
Now that he lies dead,
Men pass as before.

The Parkman Centenary

The centennial of the birth of Francis Parkman (b. 13 Nov. 1823) has been celebrated by a new edition of his works and many laudatory articles in the press. Parkman's special difficulties (he was nearly blind and in poor health all his life) were such as would make his persistence and ultimate triumph remarkable in any walk of life. His methods of work are also a lesson to the historian. But he never succeeded in divesting himself of his anti-Catholic prejudices. He is not fair in his presentation of the French *regime* in Canada, and notably in his view of the Jesuits. This criticism was strongly put forward by Parkman's contemporary and friend, the Abbé Casgrain, himself a noted writer on early Canadian history; and it was the reason why the University of Laval refused to honor him with a degree. But even aside from this serious flaw, Parkman's writings are gorgeous romance rather than scientific history.

“Viewed under the light of mod-

ern research with its greater understanding of the fundamental forces of society, its wider field of interpretation, and its more comprehensive search for information,” says Dr. A. W. Alvord in the *Nation* (No. 3040), “Parkman's histories seem very sketchy, his understanding of past events very superficial. Before him as he worked lay hundreds of problems which he never even saw and other hundreds of which he touched only the fringes. A few years ago my own investigations forced me to read all his volumes in rapid succession, on an average one every two days. It was, I acknowledge, a severe test, and therefore my immediate reaction was not trustworthy. Still I give it for what it is worth. After the test was completed, my thought was: ‘This is not history, this is romance, pageantry, story writing. . . .’ The enthusiastic study of Western American history of late years has revealed many gaps in the narrative of the discovery and occupation of the Mississippi Valley as related by Parkman; yet the discovery of new documents and the more careful examination of known ones do not explain satisfactorily the spotted thinness of his story. This must be attributed in part to his New Englandism,” . . . and to the fact that “Parkman knew intimately only two short periods of Western history, that of the explorations and business enterprise of La Salle and that of the Conspiracy of Pontiac, the Alpha and Omega of his whole work. Of what falls between these his knowledge was not intensive or comprehensive.”

Search not a wound too deep lest you make a new one.

A Timely Protest

A considerable group of the Knights of Columbus has officially declared its displeasure with the action of those branches of the "Order" which have been fraternizing with the Freemasons. *L'Action Catholique*, of Quebec, in its No. 5175 (29 Oct., 1923), prints a set of resolutions which were unanimously adopted by the Executive Council of the Knights of Columbus of the Province of Quebec, Oct. 24.

These resolutions say that, whereas the Catholic Church condemns Freemasonry and allied secret societies, and forbids her children to join them; and whereas the late Father McGivney, in founding the K. of C., aimed at counteracting the movement towards these forbidden societies; and whereas Freemasonry in the U. S., despite the declarations and sentiments of some of its members, is hostile to the Catholic Church, as was amply demonstrated in the school fights in Oregon and Michigan; and whereas certain councils of the "Order" of the K. of C. seem to forget or ignore the lines drawn by the Church in this matter and have in consequence been deservedly criticized by a portion of the Catholic press;—

"Be it resolved: (1) that the Executive Council of the Order of the K. of C. of the Province of Quebec, in the name of the 25,000 members under its jurisdiction, reaffirms its entire and faithful submission to all the precepts of the Church, in particular that concerning forbidden societies; (2) that this Council strongly disapproves and condemns with all the force at its command the conduct of the councils referred to; (3) that the

Knights of this jurisdiction decline any responsibility for such conduct; (4) that the Supreme Board be requested to send to all councils of the Order a circular letter recalling the laws of the Church on the subject of forbidden societies and prohibiting for the future any manifestations of the kind of which certain councils have been guilty; and (5) that a copy of these resolutions be sent to the Supreme Board of Directors, to the supreme officers, to the councils of this Province, and to the journals which have shown an interest in the matter."

The Negro Martyrs of Uganda

In a 35-page brochure, entitled "The Blessed Negro Martyrs of Uganda," Fr. Charles J. Walsh, S. J., gives a brief account, the first to be published in this country, of the Negro martyrs of Uganda, Central Africa, who were beatified by Benedict XV two years ago. These young Negroes were put to death by King Muanga mainly for the heroic way in which they resisted the seductions to vice and the abominations and sins of the royal court. There were about 130 of them; 22 are named in the Brief of Beatification. Fr. Walsh gives a short account of the Beatification ceremonies, which were participated in by two survivors, Joseph Nsingira and Denis Kamiuka. We share Fr. Walsh's hope that the story of the Negro martyrs of Uganda will be widely read and do much towards helping on the work of the salvation of the 11,000,000 American brethren of these black-skinned heroes of the faith. (Techny, Ill.: Mission Press of the Society of the Divine Word).

Cancer and Its Cure

The "control of cancer campaign" now on foot reminds us that Dr. Robert Bell, the famous British cancer specialist, is at last beginning to obtain some of the publicity to which he is entitled. Dr. Bell has been Superintendent of Cancer Research at Battersea Hospital for years. Although reformed diet and the daily effective cleansing of the colon form the basis of Dr. Bell's treatment, they do not exhaust it; he uses appropriate drugs, glandular extract (particularly thyroid) injections, and the wards at the Battersea Hospital are equipped with the latest apparatus for X-ray and light treatment. He has a record of successes that makes one wonder what it is that prevents the profession generally from investigating and using his methods. He has cured cases discharged from other hospitals as incurable; he has saved many a patient from the danger of an operation; and after an examination of the equipment and the records, *Truth* announced on July 25, 1923, its willingness to open a fund to enable the work to be carried on at Battersea Hospital, which stands as a witness to the fact that cancer is a preventable and curable disease—to those who know how to cure it, and want to cure it.

It is obvious that the question of pre-disposition is much more important than any apparent specific "cause." Not every clay-pipe smoker, even with syphilis, nor every chimney-sweep, nor pitch or paraffin worker, gets cancer, and we must seek the reason why the one is taken and the other left in the condition of the individual. The thing that it is not polite to talk

about, although it is discussed freely in advertisements or patent medicines, seems to be at the root of this, as of so many other diseases; as Dr. Bell puts it: "The colon is the breeding ground of cancer." For details see his latest book, "The Conquest of Cancer" (London: Bell).

If Dr. Bell were a young man and this were his first attempt to define the aetiology of cancer, or if he had failures instead of successes to record as the result of his treatment, his opinion might be dismissed with a smile. But Dr. Bell has been an M. D. of Glasgow University since 1871. He studied under Lister, and was for twenty-one years senior physician to the Glasgow Hospital for Women. During this period he came to very definite conclusions concerning the causes of cancer and the proper treatment of it; and as far back as 1894, refused to operate for it, having discovered that operation was not only useless as a cure, but was actually provocative of the disease. Obviously, if cancer can be localized by a blow, or prolonged irritation, or some other definite injury of a part, such an injury as a surgical operation must be provocative; and cancer recurs. Dr. Bell indeed insists that it frequently originates after a benign growth has been removed and the surrounding cells have been irritated into malignancy.

Blessed is the man whose work drives him. Something must drive men, and if it is wholesome industry, they have no time for a thousand torments and temptations.

Carve thyself for use. A stone that may fit into the wall is not left in the way.

The Second Mother

(For L. C.)

By CHARLES J. QUIRK, S.J.

Her spirit breathes, ah yes, it lives in thee!
 Like her hushed voice is thy low rhythmic
 word,
 As though afar her long lost tones had
 stirred
 And throbb'd with song, most sweet and
 tenderly,
 The violins of thy soul in memory
 Of her wide love which dowers evermore
 Her lad's sad heart with its ethereal lore
 And charms thy voice like hers to always
 be!
 Thy graciousness, dear Lady, won this boon!
 Yea, she hath blessed thee; prayed of God
 for this,
 That thy pure lips bespeak a mother's
 bliss;
 That often, too, thy face should fade and
 swoon,
 I glimpse in thee her loveliness again,
 Chastened by sorrow, glorified by pain!

The Christian Brothers and the Teaching of Latin

Our older readers may remember the articles published in this REVIEW some twenty-five years ago on the question whether the Christian Brothers should teach Latin in the schools committed to their care. Leo XIII decided that there was no sufficient reason for deviating from the rule laid down by their holy founder, St. John Baptist de la Salle, which forbade them to teach the classics, because the object of the society was not the training of priests or learned scholars, but the gratuitous education of the masses. The Brothers did not like this decision and steadily sought for a modification of it. They succeeded in enlisting several American bishops in their cause, and have finally obtained the coveted permission. Brother Z. Joseph, in an article contributed to

the San Francisco *Monitor* (Vol. LXV, No. 24) gives an interesting account of the controversy and its settlement. He says that on April 7 of the current year, as the delegates from the world over were assembling in Belgium for the 34th General Chapter of the Congregation, the Holy Father addressed a document to the Superior-General, through Cardinal Gasparri, requesting that the Chapter consider by what means it could reconcile the traditions of the institute respecting Latin, with the growing demand that the Brothers teach the classics in certain countries, specific mention being made of America. The Holy Father conceded the justice of the contention that the times have changed, that the poor boy to-day has need of Latin as well as the rich, and that in particular localities, students had been forced to attend secular or sectarian schools to acquire what they could not acquire in certain Catholic schools. At the same time His Holiness made it plain that nothing was to be changed in the nature of the institute, that the Brothers were not to aspire to the priesthood, and that their principal work in the future, as in the past, should continue to be the conduct of free schools for the children of the people.

The question was forthwith taken up by the Chapter, and the decision reached that Latin might be taught in the Brothers' schools wherever it was needed. Word has recently come from the Superior-General that the Brothers' schools on the Pacific Coast may profit by the decision of the General Chapter. This permission will probably be extended to all the Brothers' schools in America.

St. Thomas and the English Language

Prior Vincent McNabb, O. P., who was largely responsible for the publication of the English translation of the "Summa Theologica," concludes an article on the encyclical "Studiorum Ducem" in the Liverpool *Catholic Times* (No. 2,922) with the following remarkable statement: "There is something more than a poetic analogy in speaking of 'thought of Aquinas in the language of Shakespeare.' Strangely enough, the translator of Aquinas found out two things. First, that Shakespeare was well acquainted with St. Thomas. Secondly, that the English of Shakespeare's age was charged with the terminology of St. Thomas so much more than the English of today that the translators had to restore some lost words of Shakespeare's day. Three centuries had almost sufficed to destroy spoken or written English as a language of discussion. Words are now used in such contradictory senses that discussion has become largely an expedient for losing time and patience. But the appearance of St. Thomas's accurate thought in standard English is beginning to provide a medium for exchange of thought."

Of the Catholic Labor College established at Oxford in memory of Father Plater, where picked men and women from the ranks of the workers are trained in history, economics, ethics and apologetics, in order to fit them to take the lead in, or, at any rate, to influence and direct, their different labor organizations, the editor of *The Month* (No. 711) says: "Various non-Catholic bodies, Socialistic and even atheistic in spirit, have not been slow to send candidates to Oxford, precisely with the object of forming leaders for the working classes. Apart then from the bene-

fit to Catholic workers themselves, it is easily seen how important and how deserving of support is this great enterprise of the Catholic Social Guild."

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The Revival of Thomism

In the *Ecclesiastical Review* (Vol. LXIX, No. 4, pp. 340 to 358) Fr. Thomas M. Schwertner, O.P., has a valuable article on St. Thomas Aquinas. He calls attention to the fact that we have not as yet an adequate biography of the Angelic Doctor. The *processus* of the Saint's canonization not only has been woefully neglected, but we have had to wait until the present year for a full study of the bull of canonization, in which the facts revealed during the *processus* are gathered together by Pope John XXII. The original copy of the bull was but recently rediscovered at Toulouse by Miss M. T. Porte. Fr. Pierre Mandonnet, O.P., has lately published a work, "La Canonisation de Saint Thomas d'Aquin" (Paris, 1923) which throws new light on the Saint's character. The best life of the Angelic Doctor so far written is "Het Leven van den H. Thomas van Aquino," by Father Vincent de Groot, O.P. (Utrecht, 2nd ed., 1907), which "deserves an English translation if for no other reason than that it shows what the *Summa* can yield as a primary source of autobiographical information."

Fr. Schwertner thinks that the appeal of Pius XI in his encyclical "Studiorum Ducem" ought to be particularly well received in America because "our national ideals have their roots in the social philosophy of Aquinas," as has been shown in detail by Fr. E. F. Murphy in his book "St. Thomas' Political Doctrine and Democracy," and that "the introduction into our social science of the teaching and spirit of Aquinas will make not only for a sounder,

safer theoretical groundwork, but also for a gentler, more tender, more chivalric spirit, for charity to the poor in Thomas's eyes was Christian chivalry."

This article, like that by Bishop McNicholas in the same review (cfr. F. R., No. 18, p. 365) is well worth studying. We hail them both as indications of a revival of Thomistic study in the United States.

In Early Massachusetts

Not a few readers of "The Maritime History of Massachusetts, 1783-1860," by Samuel Eliot Morison, will be surprised to learn that the colony was far from being the democratic country we commonly suppose all parts of British Colonial America to have been—outside of Virginia. It was, in fact, controlled by two minorities—the clergy and the moneyed men of the ports, who were both shipowners and merchants selling wholesale and retail. Mr. Morison has little call to speak of the clergy. The moneyed men he calls an aristocracy. The farmers, who rarely ventured more than thirty miles from the coast, may have been democratic, but they were subordinate. When in the hard times after 1732 they rebelled against the moneyed men in the ports to whom they owed money, they were roughly put down. Everything was not laudable in the owners of full purses in the States. They most undoubtedly used their influence to advance their own financial interests with no scruple, or rather without the least suspicion that there could be anything to blame in a strict regard for themselves and their profits.

The Curative Factor in Christian Science

The curative factor in Christian Science, according to Dr. James J. Walsh in his brochure "The Educated Classes and Bogus Religions" (New York: The Paulist Press), is the acceptance of the cardinal precept of Mrs. Eddy's teaching that "disease is an error of mortal mind."

"There are a whole lot of diseases," says this eminent Catholic physician and littérateur, "with all sorts of manifestations and varied symptoms of all kinds that are merely errors of mortal mind, or, as I should rather put it, merely persuasions of the mind." Dr. Walsh points to the numerous cases of "hysteria" (more correctly psychoneurosis) in the World War and continues:

"Nothing will cure such cases except a change of mind. If that can be brought about by the acceptance of the idea that there is no such thing as disease because 'it is an error of mortal mind,' why then that will prove curative. Such a mental change, however, will not cure bodily disease, but a mental affection exhibiting itself through the nerves. Mrs. Eddy teaches that there is no such thing as matter, and if you once accept this, 'you can have nothing the matter with you, because there is no matter in which you can have anything the matter with you.' That is just exactly the sort of reasoning and the sort of usage of words in double senses that is to be found all through Mrs. Eddy's works. She insisted on answering the question of her devotees that toothache was nothing, and obesity was nothing, and even bones were nothing, except



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errors of mortal mind. If you can go the whole distance with her, why then you get cured of any errors of mortal mind that you have; but you do not cure your bodily ills, though you may cure bodily symptoms due to the mind. There is more cancer in this country now than before we had so many Christian Scientists. The death rate from cancer among Christian Scientists is just as high as among the rest of the population, and the same thing is true for such other diseases as apoplexy, Bright's disease, and the constitutional affections generally. Even Mrs. Eddy herself died."

Indirect Taxation

The chief defect of indirect taxation lies in the concealment from those who ultimately pay the tax of the extent to which their income is depleted by higher prices for what they buy. There can be no hope for a sound public sentiment that will demand and insist upon materially reduced taxes, so long as the tax-burden is covered up in higher rents or dearer goods. The millions of city-dwellers who have for the past four or five years been complaining of the greatly increased rentals for houses or apartments do not think of themselves as taxpayers, though a moment's reflection would show them that the tax on buildings is paid by the tenants. The taxes on industrial and commercial corporations, and on banking institutions, are popular because they appear to be paid by the wealthier classes, but they are actually paid by the general public in the added cost of goods, or slightly higher rates of interest.

Correspondence

Our Leakage

To the Editor:

The suggestion of Mr. Desmond, editor of the *Milwaukee Catholic Citizen* (see F. R., XXX, 20, 397) is fine, and although it is made to the Knights of Columbeus, it must interest every Catholic.

Not only in the large cities but in the rural districts as well, the losses of the Church are tremendous, and it seems nothing is being done to learn the cause of it, yet the cause must be learnt before we can apply a remedy.

Let us not regard Mr. Desmond's suggestion coldly; let us keep on knocking until we get an answer, the Knights are still "at home." They may not be as watchful as they might, but there are others who are in the same boat, so don't rock the boat. Let us stop fault-finding; let us learn the cause of this awful leakage, and then we may be able to supply a remedy. This suggestion, or rather message, is not only to the Knights of Columbus, but for all Catholics, laymen and clergy. Indeed, how to stop our leakage is the great problem of the Church today.

JAMES MCCAUGHEY

Pacific, Mo.

The Necessity of Communion According to St. Thomas

To the Editor:

In the 1st October issue of the F. R. there is a resumé of Fr. Lutz's careful study of what St. Thomas has to say about the necessity of Communion for salvation. It seems to me that this resumé is not so very clear, whereas the teaching of St. Thomas on this subject is more than clear and can be looked up in his *Summa* in a few minutes. Here it is:

S. qu. 80, a. 11, conclusio: "In answer I have to say, that as stated above (a. 1. of this qu.) there is a twofold way of receiving this Sacrament, namely spiritually and sacramentally. It is manifest that all are bound to eat at

least spiritually, because this means to be incorporated with Christ, as stated above (qu. 78, a. 3, ad 1). A spiritual eating includes the will or wish to receive this Sacrament, as stated above (*ibid.*) And therefore without this will to receive this Sacrament there can be no salvation for man. This will, however, would be vain if it would not be carried out when the occasion is offered. And therefore it is manifest that man is bound to receive the Sacrament, not only by the statutes of the Church, but by command of the Lord, who says (Luke 22, 19): Do this for a commemoration of me. The law of the Church determines the times when Christ's law has to be executed."

That seems to me quite plain and answers the question as far as St. Thomas is concerned. The Church, through Pius X's Decree, tells us that Christ himself more than once and in plain terms pointed to the necessity of receiving frequently.

The usual argument of those who claim that Communion is not necessary for salvation is this: Baptism gives us sanctifying grace. The latter can be lost only by a mortal sin. Hence, if a person dies with Baptism received and without mortal sin, he is safe, no matter whether he has received Communion or not.

In order to answer this objection, it is well to study St. Thomas more closely. He answers it fully and here Father Lutz may use his erudition.

SACERDOS

In the *British Journal of Psychology* (Vol. IV, Part 1), D. J. Saer questions the good effect of bilingualism on intelligence. He demonstrates that in Wales monoglot children in rural districts show a considerable superiority over bilingual children when tested by the Binet scale, while tests for dextrality prove that even in urban areas mental confusion exists in bilingual children to a higher degree than in the monoglots. The problem is by no means sufficiently cleared up as yet.

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Notes and Gleanings

The sad news comes from Maria Laach, the famous Rhineland Benedictine Abbey which edits the "Ecclesia Orans" and other liturgical literature, that the depreciation of German money prevents the further publication of the liturgical work of the monks, unless outside aid can be secured. As such a suspension would be a calamity, and the sum of \$200 to \$250 assures the printing of a MS., an appeal is hereby made to rally to the support of this noble cause. The Rev. Martin Hellriegel, of O'Fallon, Mo., volunteers to receive donations, and assures their prompt transmission to Abbot Herwegen.

The *Ave Maria* in its No. 15 publishes an appreciative paper on "Helen Hunt Jackson, Friend of the Indians." We fully agree with the author in everything she says except that Helen Hunt Jackson's body awaits the Last Day in a lonely spot near the top of Cheyenne Mountain. Mrs. Jackson was buried in a place of her own choosing on Cheyenne Mountain, some years after her death (August, 1885), but so many tourists went up there to see the grave that her husband, fearing grave robbers, thought it best to remove the corpse to a cemetery in the city of Colorado Springs, where it lies under a granite slab which bears the simple inscription "Emigravit," the title of one of her best known poems. Helen Hunt Jackson has not yet found a biographer. Would it not be fitting if her life were written by a Catholic?

Strong opposition to the Knights of Columbus as at present constituted and conducted is manifesting itself among the French-speaking Catholics of Canada. Those of our readers who are interested in the attitude which this large and sterling body of Catholics is taking towards the K. of C., may write to Dr. Joseph Boulanger, of Edmonton, Alta., for leaflets recently published by him and his friends. There are two series

of such leaflets, one entitled "Le Bon Combat," the other "Le Canadien Français."

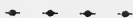
In "Americans in Eastern Asia. A Critical Study of the Policy of the United States with Reference to China, Japan and Korea in the 19th Century." (Macmillan), Tyler Dennett, *inter alia*, gives a dramatic description of the struggle of the Chinese against the white opium trader. The Chinese protested against the import of opium, but the white opium dealer came, backed up by men-of-war and cannon, and loudly proclaimed his inalienable human rights to do business wherever he chose, even if it meant the miserable death of hundreds of thousands.

Here is a good satire on our craze for standardization. "Yes, sir," said the applicant for a job, "I had six years experience as a mechanic in the Ford works. I screwed on nut 467 all the time."

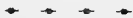
Material well-being is not absolute: it is relative to the scope of one's needs and desires. The masses in America may be absolutely quite well off; but are they well enough off to keep up with the habit-forming desires continually developed by mass-production and national advertising? If not, they may not be immune to the virus of revolution, after all.

Mr. Arnold J. Toynbee thinks that the days of all the European Great Powers are numbered, and that the right of the stronger, which they are blindly arrogating for themselves, will ultimately be asserted against them by a mightier than they. There are two non-European powers already, and they will be reinforced by others. The populations of the "A. B. C." states of the British Dominions will overtake those of France and Italy, whom they already greatly surpass in their potential resources. If it is possible for Germany and Russia to be paralyzed, it is equally possible for China and India to come

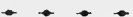
to life. There can be no doubt that Europe is heading for the fate of ancient Greece when, absorbed in her internal quarrels, she paid no regard to the creeping shadow of Rome.



Until recently Bach was regarded as the great exponent of "Protestant music;" and his chorals were looked on as bed-rocks of "good old Protestant hymn tunes." Yet the best of the tunes used by Bach were of Catholic origin. The three splendid volumes of Professor Charles Sanford Terry (1915, 1917, 1922), furnish up-to-date material as to the provenance of the melodies worked on with such skill by the mighty cantor, and W. H. Grattan Flood, in recent numbers of the *Tablet* (No. 4349 sqq.) confirms the statement that Bach's sources were mostly Catholic.



The articles on military matters which flood the press, according to the always well-informed *Nation*, are the result of a well-organized and far-reaching military propaganda, for part of which we are paying out of our federal budget. The War and Navy Departments have definitely adopted the policy of "educating" the nation, beginning with the children, to the carrying out in full of the National Defense Act of 1920, which provides for the militarization of the entire resources of the nation. Quite evidently we are getting ready, not for peace, but for war.



It is time that the differentiation between "born Catholics" and converts should cease. After all, to what does it amount? "The former came into their kingdom a few years before the latter, and He in whose sight a thousand years are but as one day can supply the later arrival with the same wedding garment bestowed upon the earlier guest, if He so will and if He so bless." The rôle of the Prodigal's elder brother may be very correct and very superior, but its sanctity is debatable; to one and all may be addressed the question: "What hast thou that thou hast not received?"

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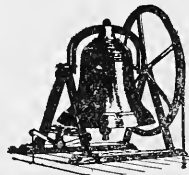
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From one end of the country to the other the late Chief Justice White was lauded for his parsimony in the use of words. Not a letter, much less a syllable, was wasted in his last will and testament. But if the late Chief Justice, in the light of the knowledge which he has acquired since his passing from this world, had his will to make over again, would he not make at least one slight bequest to the poor whom the Lord claims as His own, and who, according to the same divine authority, are always with us?

From McKinley to Harding," by H. H. Kohlsaat (Charles Scribner's Sons) will not contribute to the glorification of Theodore Roosevelt and the extolling of his virtues, for Mr. Kohlsaat puts on record some of the tricks, which, as every informed newspaperman knows, Mr. Roosevelt was constantly guilty of perpetrating. S. B. Griffin, in his book, "People and Politics: Observed by a Massachusetts Editor" (Little, Brown and Company), is also aware of the glaring exceptions Mr. Roosevelt made in his application of the doctrine of the square deal; he explains them as "due to temperamental intensities."

G. R. Brown, in "The Leadership of Congress" (Bobbs Merrill Co.), deals chiefly with the metamorphosis of the speakership since the days of Clay. He paints in vivid colors the "revolution of 1910" and the successive depletions of the Speaker's power with the consequent dispersal and dimming of "visible responsibility. Out of this "obliteration" of the speakership there was evolved a curious partisan system of control, wielded not by individuals but by groups. While the exact organization of the steering committee and the choice of floor leader differ in the two parties, the purpose is the same, and so is the result. A small group of politicians, indirectly chosen through the party caucus, but often beyond its direct influence, or even defying it, are the wielders of power. They sit out-

side the formal organization of the House and operate it according to their will or whim.

Latin has not been surpassed in popularity among high school pupils by any other foreign language, ancient or modern, according to reports received by the Bureau of Education from public high schools in American cities having a population of 100,000 or more. 23.3 per cent. of the pupils enrolled were studying Latin. The languages which ranked next in popularity were French and Spanish, studied by 21.2 per cent. and 21.1 per cent., respectively. German was studied by 1.5 and Greek by 0.3 per cent. Swedish was studied by a little less than 0.1 per cent. and Norwegian, Italian, Bohemian, and Hebrew by less than 0.1 per cent. each, with the percentage decreasing in the order of the languages named.

C. W. Washburne, in a letter to the N. Y. *Times* (Aug. 26) calls the attention of Elk lodges to the fact that among the early Indian tribes on the Upper Missouri only squaws ornamented themselves with the canine teeth of elk. The "bucks" proudly wore a necklace of the claws of grizzlies as a sign of prowess and were content to let their women wear the elk teeth, which they regarded as a pretty ornament derived from the kitchen cleaning of a food animal. Maximilian Alexander Philip, Prince of Wied-Neuwied, a great German scientist, who studied our Western Indians and fauna from 1832 to 1834, confirms this statement in his "Reise in das Innere Nord-America in den Jahren 1832 bis 1834," translated into English in volumes 22, 23, and 24 of Reuben G. Thwaité's *Early Western Travels*, 1906.

The Dutch Parliament recently voted for an act providing for conscientious objectors in the army. This law recognizes two kinds of objections, religious and moral. When the objections raised prove sufficiently valid, arrangements can be made for the objectors to serve

the country in another than a military capacity. The period of service, however, is longer than when ordinarily under arms. The Socialists tried to introduce a third objection, of a political nature, but they were unable to obtain a majority for it. Among the 25,000 young Hollanders who serve in the army every year under the present conscription system, a number of conscientious objectors regularly appear. Until now they have had either to submit to conscription or go to prison.

BOOK REVIEWS

Experimental Psychology.

Students of psychology, particularly those engaged in experimental work, will welcome a new edition of the "Lehrbuch der experimentellen Psychologie." by the Rev. J. Fröbes, S.J. (B. Herder Book Co.) This edition, although a little larger than the first, has been brought up to date not merely by the addition of the chapters and the omission of some of the original material which had lost its value because of the progress of the science. The chapters on visual, auditory, olfactory, and kinesthetic sensations have been much improved. This is particularly noticeable in the paragraphs on after-image and the color theory of Hering, with its development by Müller. In the chapter on olfactory sensations the new researches on smell have also been incorporated.

The volume is divided into five sections preceded by a short introduction. The first section (19 pages) discusses sensations in general, the principle of specific nerve energies, and the correspondence between stimulus and sensation. The second (162 pages) discusses the individual sensations; the third (258 pages) deals with perception; the fourth (53 pages) with psychophysics; and the last (93 pages) with association of ideas.

The bibliography is both extensive and well selected and shows a thorough familiarity with the literature of the science. The "Namenverzeichnis" contains the names of over 1300 authors, many of whom are quoted frequently. The work of G. E. Müller is referred to over 100 times, that of Wundt and Stumpf more than 50 times, and that of Titchener about 40 times. Besides Titchener many other American writers are quoted.

The book is a remarkably complete compendium of psychological facts. While concise, it is full enough to serve as a convenient

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reference work. Although called experimental psychology, it includes many splendid discussions in other branches of the science and certainly deserves a place in the library of every student of psychology, regardless of the field in which his special interest lies.

J. W. R.

Literary Briefs

—The Peter Reilly Co., of Philadelphia, has published a new edition of "Plain Sermons," sermons are partly dogmatic and partly moral by the Rev. Thomas S. Dolan, originally issued by the B. Herder Book Co., in 1907. These sermons present the truths of religion with a certain freshness in a lucid and concise manner. They average about sixteen short pages a piece and can easily be delivered in twenty minutes, which should be the limit for an ordinary sermon.

—"Die Muttersprache," by the Rev. J. Schultz, O. M. I., of Denzil, Sask., Canada, published by the Wanderer Printing Co., of St. Paul, Minn., is a plea, of the kind that was frequent in this country a generation ago, for the retention by German immigrants of their mother-tongue. This plea is meaningless to the younger generation born in this country, for their mother-tongue is English, and most of them hardly understand German. What the author says about the utility of knowing more than one language and the compatibility of several languages with national unity, is very true and will appeal to many, especially in a bi-lingual country like Canada.

—A very useful reference work, and one long desiderated by habitual readers of the Catholic English Bible is "A Concordance of the Proper Names in the Holy Scriptures," by the Rev. Thomas David Williams, just published by the B. Herder Book Co. It gives, under proper headings, all that the Bible has to tell us of persons and places. As a variation from the received practice, the texts are cited more at length, in order to enable the reader to grasp the sense of each passage. An added feature is the brief digest, under each caption, of what is found more at length in the various dictionaries of the Bible and the collection, at the end of the stately 8vo volume, the various names of God used throughout the Scriptures. This Concordance deserves a place in every Catholic library.

—In "The Office of the Most Holy Sacrament" (Benziger Brothers), is contained the liturgy for Corpus Christi, with an English

translation in parallel columns. The preface is omitted. Were this and the Ordinary of the Mass included, the user of this book would pray according to the mind of the Church for one whole day. He would pray inspired by the Holy Ghost, God's light and truths would lead up the Holy Mount to His Tabernacle. Here in the company of Saints he would prepare for Holy Communion and make his thanksgiving, would perform his morning and evening devotions and fortify himself according to his every need. What riches for a dollar! The work is well printed with only a few errors. One could wish for Cardinal Newman's exquisite metrical translations of the hymns instead of prose renderings more diffuse and less exact. But one hesitates to register the least complaint against any effort in the direction of leading the laity back to the liturgy, a sure means of enlivening faith and arousing sturdy objective devotion as an antidote to the error-breeding sentimentality of too many so-called private prayers.

—"The Church and the Christian Soul," by Alice Lady Lovat, "is calculated to do much good to the souls of those who will use it," says Cardinal Gasquet, at the outset of the preface, which he has contributed. The book offers an epitome of the liturgy for every Sunday and feast and for many of the saints' days. The portion for each day is short, but full of matter culled from the great liturgical students and from the author's own varied reading and experience. The purpose in view is to encourage lay-folk to return to the use of the Church's liturgy, "a prayer in which they may and are encouraged by the Church to join." "What private prayer," to quote Lady Lovat further, "however devoutly uttered, can compare in efficacy before the throne of God with that which the Spouse of Christ divinely inspired offers up unceasingly to her heavenly Bridegroom?" Substantial material and workmanship make the volume attractive as a gift book. It is to be hoped it will find its way to many readers. (Benziger Bros.)

== THE ==

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- Eugenics.* By Valère Fallon, S. J. Translated by Ernest C. Messenger, Ph. D. ix & 62 pp. 12mo. Benziger Bros. 40 cts. (Wrapper).
- The National Pastorals of the American Hierarchy, 1792-1919.* With a Foreword, Notes, and Index by Rev. Peter Guilday, Ph. D. xv & 358 pp. 8vo. Washington, D. C.: National Catholic Welfare Council.
- The Charities of St. Vincent de Paul.* An Evaluation of His Ideas, Principles, and Methods. By Cyprian W. Emanuel, O.F.M., Ph. D. x & 337 pp. 8vo. Chicago, Ill.: Franciscan Herald Press. \$2.50 net.
- The Story of Our Lord for Children.* By Katharine Tynan. With Colored Illustrations. xii & 132 pp. 12mo. Benziger Bros. \$1.50 net.
- The Divinity of Christ in the New Testament.* By J. Herbert Williams. x & 173 pp. 12mo. London: John Murray. 7/6 net.
- The History of the Popes from the Close of the Middle Ages.* From the German of Dr. Ludwig Pastor. Edited by F. I. Antrobus and R. F. Kerr. New Reprint. Vols. V, VI, VII, VIII, IX, X, XI, and XII, embracing the history of the Papacy from 1484 to 1549. B. Herder Book Co. \$4.50 per volume.
- St. Bonaventure's Seminary Year Book, 1923.* Edited by the Duns Scotus Theological Society. Vol. VII. 193 pp. large 8vo. Published by the Students of St. Bonaventure's Seminary, Alleghany, N. Y.
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- The Gospel according to St. John.* With Introduction and Annotations by Madame Cecilia. (Catholic Scripture Manuals). xiv. & 430 pp. 12mo. Benziger Bros. \$3.75 net.
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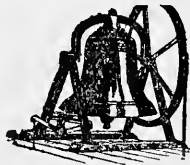
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December 1st, 1923

The First National Catholic Rural Life Conference

By the Rev. Albert Muntsch, S. J.

In Research Bulletin No. 34, May, 1915 (University of Wisconsin), Dr. J. C. Galpin said: "Everybody now recognizes the existence of a distinct country problem. Who has not heard with more or less alarm of the steady decrease of farm populations and the rapid growth of cities? City consumers and farm producers have at least seen the problem from their respective points of view."

Anyone who attended the meetings of the First National Catholic Rural Life Conference at St. Louis, November 8-10, realized that our Catholic Clergy are deeply interested in rural welfare work, and that they recognize "the existence of a distinct country problem."

From the standpoint of attendance and the interest shown in the problems discussed, the Conference was a success. About one hundred delegates—clerical and lay—from States as widely separated as Oregon and Kentucky, were present, and, what is more noteworthy, offered original and timely suggestions on the work in which they were all interested.

The large number of priests at the preliminary meeting on Thursday night was a happy augury for the success of the Conference. Fr. O'Hara presided at the assembly which had been called to prepare points for the General Resolutions.

At this meeting the Constitution and By-laws were also considered, point by point, and it was resolved that the name for the organization should be: "The Catholic Rural Life Conference," and its purpose: "To promote the spiritual, social, and economic welfare of the rural population." Membership was to be composed of representatives of dioceses, of parishes, of societies and individuals interested in the purposes of the organization.

The most successful meeting was that held at St. Louis University under the chairmanship of Mr. F. P. Kenkel. The hall was crowded to the door long before the opening of the meeting. There were present priests and laymen, college boys and old professors, high-school girls and members of our sisterhoods — a representative Catholic gathering. Many had come from the smaller towns near St. Louis.

Archbishop Glennon cordially welcomed the delegates. He referred to the fact that our rural parishes are not growing and that country children especially are often neglected. Rural child welfare is an undertaking of the highest importance. For Church expansion depends especially on the vitality of rural families and upon immigration. But immigration from Catholic countries may be restricted in the future. "To build

up the city, to build up the nation, we must first build up in every way the rural population."

But this, in turn, means that we must strive to keep our people on the farms, "the natural habitat of the family," and endeavor to make farm life itself more attractive. Some of the questions that must be solved are "the rural home," "child labor on the farms," "teaching our country children the Christian doctrine, especially in districts where Catholic schools are non-existent," "making school attendance easier for them," etc. Dr. E. N. Clopper says of his book "Rural Child Welfare," that it "throws down the gauntlet to all who hold the view that rural child life is safe and needs no care from the State. It reveals a situation which challenges the sober thought of the people generally. The rural child is not getting a square deal—there can be no doubt of this in any one's mind after having read the following chapters." The work of the St. Louis Conference is an earnest that the Church will help the State in this laudable endeavor, and, besides, do other things which the State cannot do.

Answering the objection that the Church need not take special interest in Catholic rural life, Dr. O'Hara said that she must take that interest because the rural district is the seed plot of the population, and, therefore, of the Church.

In pointing out the "Real Cause of the Rural Exodus," Rev. M. V. Kelly, C. S. B., of Toronto, said that the reason is an economic one. The farmer must have a chance to earn money, but now he contributes to the enormous profits made by the broker and the middleman, and must also pay the high price

of labor. There is also a moral cause—the limited educational facilities open to rural youth who want to satisfy a laudable ambition. The farmer is made to feel that he occupies an inferior position. Fr. Kelly also asked whether we have a textbook from which young men and women could learn solid reasons for staying on the farm.

An Illinois rural pastor, speaking of this meeting, said that he would return to St. Louis at any time to hear such a practical and timely discussion.

In his introductory remarks at this assembly, Mr. Kenkel said that no great national movement ever took place without the co-operation of the peasantry. "No nation has declined whose downward march was not first observed in the rural people. And no revolution is a success unless it draws its greatest strength from the tillers of the soil. At the same time the peasantry are most conservative and to the last man will stand up for the rights of their country."

In fact, our Catholic rural problem is identical with that of our brethren in Canada. There the bishops have exhorted the people time and again to remain on the farm. Last year at the "Social Week" at Ottawa, Msgr. Hallé, Vicar Apostolic of Northern Ontario, spoke on the danger of migration to the larger cities from the country towns. As a consequence, the larger cities have become congested, and unemployment has increased, while good farm land remains fallow owing to lack of workers. "These conditions have made our social problem more acute. We have had strikes and interminable deadlocks. Hatred and suspicion

have grown in the laborers. There is a remedy, however, for these untoward conditions, namely colonization. This means that we should keep our people on the farms. Others should be invited to come. Why crowd into the large cities, where thousands of unemployed are waiting for a job, when the plentiful and promising labor on our farms is awaiting the man who is lost in the big city?"

These sentiments were echoed by many a priest at the St. Louis Conference.

Father O'Hara is the American Apostle of Catholic rural welfare. He has been interested in the subject for years. In a paper on "The Rural Problem in its Bearing on Catholic Education," presented some years ago at a meeting of the Catholic Educational Association, he said: "To bring to fruition the earnest request of hundreds who are bearing single-handed and in isolation the heavy burden of responsibility in this vast and important field of rural life, I submit to the members of this Association the desirability of entering upon a study of the rural Catholic school problem in the U. S., and in the words of a zealous correspondent 'urgently request that steps be taken to formulate a national rural school policy to replace the haphazard way in which this vast field is left to the initiative of individuals, enormously handicapped by rural poverty and lack of appreciation of the work on the part of Catholics.'"

The beginning of this much-needed "policy" has, we hope, been made during the days of November 8-10. The carrying out of the six resolutions, presented by Dr. O'Hara to the Conference at

its close, will promote the splendid Christian apostolate which he and our spiritual leaders have at heart. These resolutions, endorsed by the Conference were to the effect of

(1) Recommending use of the Correspondence Course in Christian Doctrine prepared for the National Catholic Rural Life Bureau by Rt. Rev. Msgr. Victor Day of Helena, Mont.; (2) Recommending for cooperation the work of the Catholic Church Extension Society in establishing a Rural Extension Station at Lapeer, Mich.; (3) Commending the proposal and work of Bishop Nicholas, of Duluth, in the establishment of a rural quasi-religious community, such as the Third Order of Saint Dominic; (4) Recommending the use of the vacation school plan of the Catholic Rural Life Bureau, whereby country children are assembled at stated places and times during the summer for religious instruction, in parishes where it is not possible to have a parochial school; (5) Recommending a wider use of the facilities afforded by the agricultural colleges; (6) Commending the work of the Catholic Union of Missouri, under the direction of the Central Verein, in sending out lecturers who address meetings in the rural parishes, and in setting standards of excellence.

Relique d'Amour

By J. CORSON MILLER

Organ-notes that visions bring,
In my heart, like hammers ring.
Colors plucked from dawn's mad fires,
Wrap me 'round in his desires.
Savage birds on racing wings,
Matched with him, are broken things.
Dancing stars that crowd the skies,
Like the laughter in his eyes.
Joyous bloom and odors curled,
Fashion me his perfect world.
Once Love came and, coming, went,
Leaving me a sacrament.

Presenting the Truth to Non-Catholics

By Col. P. H. Callahan, K.S.G., Louisville, Ky.

How distribute literature where there is no personal contact? This question runs to all large-scale work.

The easiest way, and the usual way because the readiest at hand, is to use a directory of some kind and send the article being distributed to all addresses in the book; but this is seldom the best way. Not only is such a method unduly expensive and wasteful, but it is apt to do injury to the cause in many cases. There is in almost every city block, as at every country cross-roads, a sort of "oracle," whose self-appointed duty is to watch the "general opinion" in the community, and where an article treating of some particular phase of Catholic belief is generally circulated, he finds his opportunity, and that lone truth is brought face to face with a mass-formation of misrepresentation and error.

Besides, no one feels especially complimented on being included in a general list of persons whose religious conceptions are being corrected, and the thought that one's neighbor knows that one has received an article intended for that purpose, will cause many a man to whip himself into a show of resentment in order, if not to distinguish himself, at least to avoid suspicion. The acceptance of Catholic truth is usually the result of a long, slow process, which begins in faint glimmerings. Where these glimmerings are "discovered," they are apt to be cherished; where they are shown to one in a way that seems privileged, they are not apt to be resented; but where one's neighbors all have the same

glimpse, unless it is a powerful white light, motives of vanity and self-interest suggest an attitude of indifference or contempt.

The white light is possible only where there has already been some sharp local agitation against Catholics or the Church, and then only in the way of striking, indisputable facts, without argument, criticism or complaint. With some such exception reserved, the use of general directory lists in the distribution of Catholic literature should be discouraged.

Special directory lists,—of doctors, lawyers, editors, teachers, and various other groups—may be used on occasion. A distribution in this manner is not general and is not open to the objections and the dangers noted above. However, the matter distributed to such groups must be appropriate in each case. That is to say, besides being of current interest it must have some direct bearing on the particular profession or occupation of the group listed, and as such matter is not always available, special lists, though invaluable on occasion, cannot be taken as the basis of a systematic plan of distribution.

In general, mailing lists for the distribution of Catholic literature should be specially prepared. As much labor and patience should be devoted to this as to the preparation of the matter to be distributed, the importance of which has already been shown. Before the K. of C. Religious Prejudice Commission distributed any literature to other than special groups or persons, we had the Grand Knights

of the two thousand Councils over the country send us the names of twenty-five of the most prominent non-Catholics in their respective communities, persons whose position and character gave weight to their views and made them a strong influence in forming local public opinion. No professional anti-Catholic was included in the list, no politician was included, and several other specifications were given to the Grand Knights to be observed in selecting the names, so that when it was completed, we had an extremely valuable mailing list of influential, open-minded non-Catholics—twenty-five each in two thousand different communities over the country.

When, in anticipation of the Commission discounting its work, we centered on Georgia to try out the policies and programme which in a less intensive way we had been working throughout the country, a similar method was followed in building up a mailing list, each unit in the Georgia Laymen's Association busying itself to assemble the names of a number of persons known to be influential in their respective communities, who had no

axe to grind through stirring up ill-will against Catholics, and were above resorting to prejudice to further their financial, political, or selfish interests. The list formed in this way was supplemented with special lists, and not infrequently, in those early days of the Laymen's Association in Georgia, some local agitation gave occasion for the play of the white light, when perhaps the voters of the entire county would be circularized.

No list is perfect, none is complete; the best general list possible must be in a process of continual revising and its use be supplemented, as occasion offers, by all manner of special lists, special work and special programmes. When everything is said, it comes down pretty much to a plain business proposition, and those interested in the conservation of Catholic truth can turn much to the advantage of the cause in the study of business methods which to-day make the most of human intelligence, human nature, psychology and all that in approaching, pleasing, interesting and convincing customers of the value and merit of their goods.

The K. of C. Historical Commission

Either because the Supreme Council of the Knights of Columbus has become more compromising in its attitude toward the reform element, or because the chairman of the Historical Commission has himself become convinced that he is not able to accomplish what he had in mind when the Commission was established, Mr. McSweeney will not direct the historical activities of the Order after January 1, 1924. His successor

will be Dr. Gaillard Hunt, of the Department of State, Washington, D. C., who acted as chairman of the board of award in the prize essay contest of last year.

It is to be hoped that the reorganization of the Commission will result in a more economical programme and one that will really advance the cause of history.

The organization of this Commission in the first place was a most extraordinary procedure. A

man whose work and training had never been in the field of history, was chosen before the members of the Commission were selected, and was given a salary and an expense account that amounted to more than twice the pay of a full professor of history in our larger universities! When the personnel of the Commission was announced, it was found to contain the name of but one professional historian. With Catholic laymen filling chairs of history and political science at Harvard, Columbia, Bryn Mawr, the Catholic University, and elsewhere, and with other Catholics engaged in library and archival work of importance, it is small wonder that the Commission, containing the name of but one engaged in the profession of history, failed to win the confidence of those interested in history. There was something of the same feeling existing toward it (excellent in other respects as were its members) as the American Bar Association, for example, would hold respecting a body of engineers or physicians appointed to reform the law or to propose a programme of legal publication.

Unfortunately, the early statements appearing under the imprint of the Commission, some utterances of the chairman, and some articles published in *Columbia*, were not calculated to remove the existing impression that the Commission had no constructive programme, that it was feeling its way, and that the chairman at least was willing to follow the "historical expert" of the Hearst syndicate in the unjust, unfair, unmerited, and uncalled for attack on certain history textbooks.

It is reported that the Commission has expended between \$80,000

and \$90,000! If this is so, what a pity that the results have been so insignificant! Think of the documents in archives at home and abroad that might have been printed and made accessible to students and writers; consider the encouragement that might have been given to many Catholic colleges in which the study of history is sadly neglected; how genuinely useful to the advancement of the cause of history would have been the contribution of even one hundred dollars now and then to some of the worth-while projects that need financial assistance.

Dr. Hunt brings to his position an experience of many years spent in historical work, both as chief of the manuscript division of the Library of Congress and as editor for the Department of State. He is the author of many volumes and of much periodical literature. He has always taken an active part in the work of the American Historical Association, and is now first vice-president of the American Catholic Historical Association. Let us hope that he will propose a programme which will have the full confidence and support of the historical profession, and at the same time will not be so academic as to disregard the more popular side of the Commission's work.

This life is meant for discipline, not for enjoyment.

The great law of culture is: Let each become all that he was created capable of being.

Quick is the succession of human events: the cares of today are seldom the cares of tomorrow. And when we lie down at night we may safely say to most of our troubles, "You have done your worst, and we shall meet no more."

More About the Book of Knowledge

Apropos of our article on "The Children's Book of Knowledge" (No. 22 of the F. R., p. 437), Mr. Wm. J. Morris writes to us in the name of the Thomas J. Caie Company, Railway Exchange Bldg., Chicago, as follows:

"The *Tablet* review has no connection whatever with The Book of Knowledge published by the Grolier Society in New York City, and distributed by this firm. In attempting or appearing to hook that article to The Book of Knowledge, you are doing us an injustice and we expect you to make a correction. . . . We are not speaking now about whether or not the American Book of Knowledge or the London edition, entitled 'The Children's Encyclopedia' is fair or unfair to the Catholic Faith, but we make the definite statement that when you use that review of an English magazine entitled 'Cassell's Book of Knowledge' and couple it with Father Dorrenbach's correspondence and include it in your paper, that you are doing something which is not fair and which you have no right to do."

We willingly print this correction, as we have no other object in view than to serve the cause of truth and justice.

But what about the other charges made by Father Dorrenbach (for it was at his instigation that we took up this subject, as Mr. Morris correctly surmises),—what about the charges Father Dorrenbach made directly against the "Book of Knowledge" published by the Grolier Society and distributed by the Thomas J. Caie Co., namely that "the Book of Knowledge clearly tends to establish materialistic evolution as the philosophy of

life and liberal Protestantism as the key to a proper understanding of modern history." This is a serious charge. Is it true or is it false? We offered to have it investigated by a competent expert if the Grolier Society or the Thomas J. Caie Co. would submit a copy of their Book of Knowledge for criticism to the F. R. This they refuse to do, on the plea that no scholar whom we might select would be "a more competent authority than Msgr. Purcell, Bishop Anderson, or Cardinal O'Connell and Father Kinney." Mr. Morris adds the invidious remark: "We would like to have you state in public print if you think that any of these men would make the statement which they have made without a careful examination of The Book of Knowledge." To which we will simply and frankly reply that in matters of this kind we are not accustomed to "*iurare in verba magistri*," but prefer to judge for ourselves. If the publishers or distributors of the Book of Knowledge do not think it worth their while, or are afraid, to submit a set of the Book of Knowledge to the FORTNIGHTLY REVIEW for an honest and a competent criticism, it is their affair, and we shall consider the incident closed, unless some other subscriber of the F. R. who has examined the Book of Knowledge cares to give us his opinion, one way or the other.

A fanatic is always formidable in proportion to the strength of his conviction.

If all of us would bear in mind that happiness is from within and not from without, there would be a well-spring of joy in every heart, and the sun would shine forever.

Musa Americana

It is a pleasure to announce another number in the "*Musa Americana*" Series by the Rev. Anthony F. Geysler, S. J., of Campion College, Prairie du Chien, Wis. The "*Julius Caesar, Tragoedia Shakespeariana*" (Series V) ranks its author among the foremost classicists of the country. There may be a word here or a phrase there which the reader will imagine he might replace by something better. No two men will render the same line in precisely the same way. Finality in so refractory a medium as Latin must be to us all, is a practical impossibility. After all, "*soli cantant periti Arcades*:" it takes an old Roman to sing in the old Roman tongue. The point here to be emphasized is that the "*Musa Americana*" stands out as an astonishing achievement, a monument to the scholarship, industry, enthusiasm, and almost incredible idealism of its author. His faith in the value of teaching Latin must be limitless to be able to set himself so high a goal and persist in pressing forward until he has come within an inch of it. His "*Vicus Desertus*" reveals his mastery of the strict Ovidian hexameter; we are glad, however, that he breaks away from classical models in his "*Caesar*" and presents this tragedy in *accentual* iambs. These are easier to manage, have something of the ring of the original, and fall more fully within our own powers of imitation. If a class of ambitious students will get two or three acts by heart and produce them on the stage, they, as well as their audience, will begin to appreciate the sonorousness and rhetorical swing of the Latin which rang out on the

Forum twenty centuries ago. One may wonder why the *Musa Americana* is not being advertised in our Catholic journals. May the author live to see his efforts appreciated: "*non canimus surdis; respondet omnia silvae*: we sing to no deaf ears; the woods reecho every note." (Loyola University Press, Chicago.)

A Ford Anecdote

A writer in the *New Republic*, (No. 467), who knows Henry Ford well, says that he cannot grasp an idea until it is put into his own terms. The writer illustrates this trait with a story of the early days of the *Dearborn Independent*. Not long after he had bought that journal, Ford found out that, as is the way with newspapers, Brown was writing news articles, Jones was contributing editorials, and Smith humorous sketches. Ford went to the editor, and, with his own conveyors in the back of his mind, told him that each article should be treated as a unit, and as it moved across the editorial desk—like an ungarnished cylinder block—Brown should attach the news to it, Jones screw on the opinion and Smith insert the humor. The editor—also with the conveyors in the back of his mind, replied: "No, Mr. Ford, don't you see, the magazine is the unit, and not each article. As the magazine comes along, Brown's news article goes into it, then Jones' editorial, then Smith's piece of humor." Ford understood this, and went away satisfied.

There is nothing like suspense to squeeze hope and courage from the heart of a man.

The Terrible Bolshevik in a New Light

A new book by Professor E. A. Ross on "The Russian Soviet Republic" is apt to shake the complacency of those who still went to believe terrible things about the bewhiskered Bolshevik. Professor Ross does not conceal his economic presuppositions. He is not a Socialist, and still less a Communist. At the same time he is too big a man to be imposed upon by hired journalists. He has gathered his materials from the widest possible sources. One amusing chapter is entitled "The Poison Gas Attack." In this chapter he makes reference to Dr. Hillis' story of the confiscation of Y. M. C. A. property, and of that crowning absurdity, the nationalization of women. That there are things to criticize in Russia goes without saying. Dr. Ross does not hesitate to speak out on some of these things. He does not believe that the ultimate effect of the Russian experiment will be the abolition of private capital, but rather the setting up of a new standard of production in which public welfare will be the paramount interest. Meanwhile those who desire to usher in an era of good-will in the world must set their faces against all the myth-makers who build up monstrous prejudices against our neighbors. It is out of these prejudices that wars are born, and it is just these foolish stories which delay any real sense of human solidarity. Americans have been the most gullible people among the civilized nations with regard to the belief of propaganda just because they are far removed both geographically and psychologically from the rest of the world. The Bolshevik must give up and revise a lot of

notions as time goes on, but we also have some of our own that must be discarded.

The International Character of Freemasonry

We read in the *Christian Science Monitor* of Oct. 24, page 5:

"New York, Oct. 24. — Masonic craftsmen of this jurisdiction today welcomed home Judge Townsend Scudder of Brooklyn, Past Grand Master of the Grand Lodge of Masons in New York State; Robert J. Kenworthy, Grand Secretary and Ossian Lang of White Plains, N. Y., Grand Historian of the lodge, who returned from a three months' tour of Holland, France, Switzerland, England, Germany, Finland, Austria, Czechoslovakia, Hungary, Rumania, and Belgium. The object of their mission was to bring about closer relationship between the Masons in these countries and their brethren in the U. S. In Copenhagen they had an audience with King Christian of Denmark. In Germany they visited all the Grand Lodges, with gratifying results. As representatives of the Grand Lodge of New York they constituted two lodges in Finland, at Abo and Amersfors, respectively, and also constituted three lodges at Bucharest, Rumania, to which charters were granted last June as Romana, Steana Dunarel and Redesteptarea. They established a consultative council for Rumania to represent the Grand Lodge of New York, with power of district deputy, and with authority to bring together all the lodges now existing in Russia [?] to the end that a confederation of Masonic lodges be formed as a first step toward development of a Grand Lodge of Rumania. The members of the group attended the Masonic International Association at Geneva, at which 17 Grand Lodges were represented. Holland, which has just joined the International Masonic Association, was represented there by the Grand Master, Sonneveld, the Deputy Grand Master, Carpentier-Alling,

(Continued on p. 44).

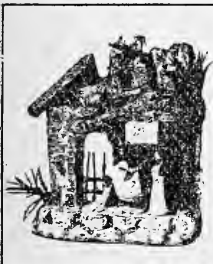
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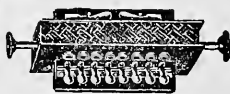
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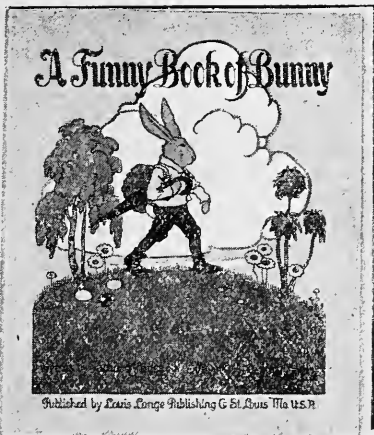
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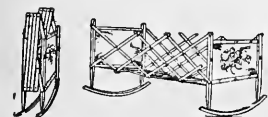
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and the Grand Secretary, Van Nieuwenberg. Much good was accomplished at this conference on which Judge Scudder is preparing a formal report for the Grand Lodge of New York."

Still there are those who believe that American Freemasonry has no connection with European Freemasonry, but is *sui generis* and altogether harmless!?!
—◆◆◆—

Correspondence

Presenting the Truth to Non-Catholics To the Editor:—

Col. P. H. Callahan's opportune articles in the F. R. on "Presenting the Truth to non-Catholics" should be read by all who desire to benefit non-Catholic readers. Col. Callahan has abundant experience in that line, hence his words should be considered weighty. Do Catholics always respect the sensibilities of non-Catholics? Do they act as St. Paul did, who was all things to all men without sacrificing principle? Catholics should put themselves in the place of non-Catholics and try to catch their view-point. To say bluntly: "We Catholics are right and you non-Catholics are wrong," is loss of time. What patience did not Jesus show with his Apostles, who were so stupid and slow of understanding! Most American non-Catholics are willing to listen if they are approached in a charitable and common-sense manner. May we soon have many lay apostles like Col. Callahan!

(Rev.) RAYMOND VERNIMONT
Denton, Texas.

Henry Austin Dobson

To the Editor:—

Let me thank you for your kindness in sending me six copies of your Vol. 30, No. 21, in return for my very slight offering "Our Dead." The origin of this retort of mine is somewhat curious. My brother's widow, still living, though in poor health now, is about a year younger than I; yet when I grad-

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uated B. A. (or A. B., as you Americans call it according to old English usage: Artium Baccalaureus) at the unprecedented age of 16, she, who lived as an orphan in my father's house, understood the psychological problems of George Eliot's *Middlemarch*, then appearing, while I found that tale extremely dull and much preferred Mayne Reid's "Rifle Rangers." Well, long after I had become a full-fledged S.J., she wrote me, quoting those six lines of Henry Austin Dobson, and asking me if I would kindly apply a corrective. So I parodied every line of Dobson's six. Later on, I looked up Dobson in Chambers's *Encyclopedia of English Literature* and found that "he had approved himself an accurate and sympathetic biographer and an exquisite critic, having at command the rare gift of combining the results of conscientious and laborious research with lightness and brightness of presentment." Chambers's *Encyclopedia* quotes:

In After Days

In after days when grasses high
O'er top the stone where I shall lie,
Though ill or well the world adjust
My slender claim to honored dust,
I shall not question or reply.
I shall not see the morning sky;
I shall not hear the night-wind sigh;
I shall be mute, as all men must
In after days!

But yet, now living, fain were I
That someone then should testify,
Saying—"He held his pen in trust
To Art, not serving shame or lust!"
Will none?—Then let my memory die
In after days!

Later on still, I came across Henry Austin Dobson's poem "Before Sedan," from which my sister-in-law had quoted but one stanza. It seems to me very touching and really worth printing in full.

Before Sedan

Here in this leafy place,
Quiet he lies,
Cold, with his sightless face
Turned to the skies;
'Tis but another dead,
All you can say is said.

Carry his body hence,—
Kings must have slaves;
Kings climb to eminence

Over men's graves;
So this man's eye is dim;—
Throw the earth over him.

What was the white you touched
There at his side?
Paper his hand has clutched
Tight ere he died:—
Message or wish, may be;—
Smooth the folds out and sec.

Hardly the worst of us
Here could have smiled!—
Only the tremulous words of a child;—
Prattle, that has for stops
Just a few ruddy drops.

Look. She is sad to miss,
Morning and night,
His—her dead father's—kiss;
Tries to be bright,
Good to mamma, and sweet,
That is all, "Marguerite."

Ah! If beside the dead
Slumbered the pain!
Ah! If the hearts that bled
Slept with the slain!
If the grief died; but no;—
Death will not have it so.
Henry Austin Dobson died in his 81st
year, Sept. 2, 1921.

LEWIS DRUMMOND, S.J.

Montreal, Canada.

Who Is Right?

To the Editor:—

The N. C. W. C. News Service lately sent out the following:

"Washington, Oct. 19.—The Supreme Council of thirty-third degree Scottish Rite Masons, Southern Jurisdiction, in annual session here laid special stress on its campaign to create popular interest in the public schools. The grand commander reported that the sentiment in favor of this educational programme was increasing and stated that undoubtedly the most popular institution in the Nation at the present time is the American public school. Support of the Towner-Sterling bill was reaffirmed. The council will push its campaign in support of a movement for a department of education with a secretary in the President's cabinet and with federal aid for the public schools. Another item on the educational programme of the order is the establishment of a national university at Washington supported by federal funds." (*The Monitor*, Oct. 27, 1923.)

In the New York *Catholic News* for October 27 we read:

"We hold an admirable position so far in this matter, and my only hope is that we will maintain it. We must take a stand against the narrow-minded within our own fold. Take,



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for instance, the matter of Freemasonry. I am bitterly opposed to the attempt made by some Catholics to create a state of friction between the Catholic Church and the Masonic order. It is true that a Catholic cannot be a Mason; neither can he be an Episcopalian. The Masons we know, and particularly the leaders of Masonry, are not anti-Catholic. There is no priest who does not number among his friends one or more Masons. There is no feeling of antagonism between the priest and the Mason. We have inherited our views of Masons from other countries and from other times. There is no reason why we should go out of our way to start a fight with the Masons. There are Catholics who are hindering the work of men like Justice Tompkins, who are doing all in their power to keep their ancient and honorable order from going over to the dark ways of bigotry as some of its wily members would have it."

The day of conundrums is not past. The poor confused Catholic layman is often confronted with insoluble riddles by the leaders in Israel. Both of the above are famous for leadership. The N. C. W. C. News Service lays claim to accuracy. Father Duffy, chaplain of the Sixty-ninth Regiment, who spoke these words at a public meeting of the Catholic Writers' Guild, Oct. 23, has a reputation as a sincere preacher and popular speaker. Would it not be better for the good, honest, simple Catholic layman to tell his beads and leave the difficulties of the Catholic press to those who see them "*saltem in confuso*"?

J. E. G.

Notes and Gleanings

Father P. C. Gannon, in the *True Voice* (Oct. 19), notes the slow progress of the National Catholic Men's Council and says: "Only twelve societies of national scope have as yet affiliated with it. Parish councils are hard to keep going, once they have been organized. What strikes us is that the programme of the organization is too vast and too nebulous to hold the attention of the average Catholic layman."

Eugene V. Debs, who is regarded as likely to be the next Socialist nominee for president, in a recent address in Manhattan, referred to his stay in the Atlanta penitentiary for war-time of-

fences. He said: "I stood where Woodrow Wilson stood within five weeks of the entry of America into the War. But he changed suddenly. I didn't. He was elected president for keeping us out of war. I was sentenced to ten years for trying to do the same thing. I refused to allow the United States government to put a padlock on my lips. I had rather a thousand times be a man without a country than a man without a character."

The Masonic *Fellowship Forum* (Washington, D. C., Vol. III, No. 17), says: "The rank and file of Freemasonry is hoping that with the subsidence of the vote-getting industry the time will soon come when Masons and Knights of Columbus will be allowed to pursue their different peaceful ways without all the hypocrisy which now accompanies their joint social sessions and joint affairs of any kind or character." *Sapienti sat!*

In his new book, "Towards a Christian Sociology," Arthur J. Penty, who is favorably known for a considerable output on Guild Socialism and its implications, considers what he regards as the obvious fact that while capitalist civilization has failed, the same is true of Socialist remedies. The Socialist remedy rests on bad economics. The ultimate synthesis, according to Mr. Penty, must be based on practical Christianity. He would reduce the activities of the State to the minimum—the duty of maintaining order — and what remains he would assign, not to the unrestrained competition of individuals, but to the restrained individualism which existed under the medieval guilds. In congested industries Mr. Penty finds evidence that the days of industrialism are numbered. He preaches not despair, but a return to work, undertaken in a Christian spirit—that is, for the benefit of all—as the measure of value. Hence, with the Christian ideal as their superstructure, the guilds may build up a new world on the foundation of unselfish labor.

That many a country besides Italy and Spain has its own Fascismo and its very own Mussolini we all know well; but it will be news to most people that the Ku Klux Klan also has its imitators. An Austrian writer, Professor Theodore von Sosnosky, states in the current *Quarterly Review* that the Neo-Pan-Germans follow Klan methods in a manner so opposed to the German character as to be "really astonishing." Their symbol is the hooked cross, the "swastika" or luck bringer of Sanskrit literature and the chosen sign of the Rosicrucians. The murders of Erzberger and Rathenau are attributed to members of a Pan-German secret society.

In the *Christian Herald* (Vol. 46, No. 46), Dr. H. K. Carroll, the well-known authority on church statistics, gives the following information about the so-called Catholic Apostolic Church: It organized in 1835 in Great Britain, as an attempt to revive the primitive conditions of Christianity, with twelve apostles, evangelists, ministers, etc. Those in charge of churches, of which there are eighteen in the United States, are called "angels." The denomination accepts the Apostles', Nicene and Athanasian creeds, makes the Lord's Supper a central act of worship, believing that the elements are changed into the body and blood of Christ, and holds to His personal coming to reign on earth one thousand years. There are churches in New York, Philadelphia, Boston, and Chicago.

Taking the trowel with which George Washington is said to have laid the cornerstone of the National Capitol, President Coolidge the other day spread the first mortar for the cornerstone of a great Masonic monument to our first President, which is being erected by the Freemasons of America near Mt. Vernon. Chief Justice Taft then wielded the trowel, followed by high Masonic dignitaries. The cornerstone was pronounced "true, trusty and well laid." (Mr. Coolidge is not a Mason; Mr. Taft is.)

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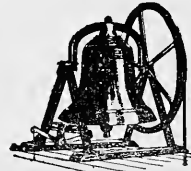
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Nicolas Malebranche's "Dialogues on Metaphysics and on Religion" have lately been translated into English by Morris Ginsburg (London: Allen). Malebranche was an original thinker, and neither his philosophy nor his theology ran on traditional lines. His theory of knowledge, well brought out in these *Dialogues*, involved the denial of any real efficacy to secondary causes. His theological teaching was one-sided. Yet, despite these grave defects, it should never be imagined that Malebranche was anything but a Catholic. His defence of the infallibility of the Church and of the Godhead of Christ forms the striking feature of Dialogue XIII. It is not the least of the proofs of the divine character of the Church that she should have been able to retain the allegiance of such giants in different departments as Richard Simon, Charles Houbigant and Père Malebranche. Had it not been for their belief in the Church these men would probably have been as anti-Catholic as Spinoza, Leibnitz, Hume, and Voltaire.

It seems a pity that any Catholic in these days should perpetuate the fable of underground passages between monasteries and either castles or convents, as though medieval monks ever needed to crawl along subterranean caverns for any purpose, good or bad! "Secret passages under the walls of fortresses," says a writer in the *London Tablet* (Nov. 3), "can, of course, be found, and well-built drains from both castles and convents; but no single authentic instance has yet been discovered of such subways as are here in question. Even Henry the Eighth's hostile commissioners never referred to such passages, which could not have been constructed without the cognizance of the countryside, or without leaving the clearest evidence of existence."

The curious superstition of finding divine guidance by opening the Bible at random and reading the first verse that one finds is still alive among Protestants. The Rev. John Roach Straton,

pastor of Calvary Baptist Church of New York, is reported by the *N. Y. Tribune* as finding this kind of guidance. He was in Switzerland during the summer when word came to him that a section of his congregation were plotting his removal. On his return to his hotel he opened his Bible at random and the words in Psalm 35: "Plead my cause, O Lord, with them that strive with me! fight against them that fight against me."

BOOK REVIEWS

Dr. Schumacher's General Introduction

Volume I of Dr. H. Schumacher's "Handbook of Scripture Study." (Volume III, the Special Introduction to the New Testament, was published last year and was accorded a very favorable reception in the reviews) contains the General Introduction to both Testaments. Comprising a brief history of introduction, study of the texts and versions, the canon, the principles of hermeneutics, biblical inspiration, ecclesiastical decrees, and a very interesting chapter on the comparative study of religions. It was very judicious on the part of the author to append to this volume the "Magnae Chartae" of the recent revival of biblical study, the two encyclicals, "Providentissimus Deus" of Leo XIII and "Spiritus Paraclitus," of Benedict XV, though the English version of these important and inspiring documents might have been made more acceptable to the average student. Two plates at the end of the volume, present a page of our Washington MS. and a papyrus fragment.

The chief merits of the earlier volume, precise and graphic treatment of all the important biblical problems within the scope of the book, together with a recent bibliography for more particular study, also characterize this General Introduction. Because of these qualities the "Handbook of Scripture Study" is a splendid text-book for the seminary courses. The use of Vol. III in the classroom has convinced students that it contains much more solid matter than its modest size would indicate. It furnishes the kernel of such biblical knowledge as every priest should have at his command at the present day, and therefore it will also prove a handy guide for the busy pastor, who wishes to refresh in his mind and bring up to date the introductory biblical information he has gained in the seminary.

B. A. S.

Life of a French Explorer and Missionary

"Charles de Foucauld, Hermit and Explorer," by René Bazin, Translated by Peter Keeler (Benziger Brothers) recounts the life of a French nobleman, army officer, explorer, Trappist monk, hermit, missionary, a life full to overflowing of events and adventure. The late René Bazin has made use of diaries and correspondence and information gathered from actual acquaintances to compile this exhaustive and interesting biography of a most unusual and very holy man. The work is not only of interest as a study of character, but valuable for the light it throws on French policies in Northwestern Africa and the picture it gives of the peoples inhabiting it and the nature of the regions themselves.

The author and subject both manifest at times traces of that Gallic illusion which baffles the non-Frenchman. We are expected to believe that France is essentially Catholic, that her allies during the war were drawn nearer to Catholicism by their association with her, and that the great war was truly a crusade on the part of the Allies, whether they were conscious of it or not. These are traces of nationalism not often found in missionaries and not in accord with the mind of Benedict XV. To offset them we have a burning zeal for the evangelization of the Musselmans, an inexhaustible love for these pagan brothers, a spirit of mortification difficult to match in modern times, and ceaseless diligence in the study of the native languages, customs, and character and the accumulation of geographical data. The results of these studies, chief among them a dictionary of the Tuareg language and a translation of poems in that tongue, besides many letters, journals, and notes, are of value to the French government and together with the memory, still vivid among these tribes of the holiness and charity of Father de Foucauld, have prepared the way for the missionaries, who, let us hope, will follow him while the scent is still hot, in his ardent hunt for souls.

S. J. O.

Literary Briefs

—In "The City of the Grail and Other Verses," by Henry E. C. Rope, M. A. (Benziger Bros.), we have a collection of short poems sometimes delicate and apt in thought and expression, rather frequently forced and uneasy. The unusual or obsolete word is not necessarily poetic, and it may be truly irritating. For instance, *obeisance* does not mean *obedience* now in English; why use it in that sense?

—"The Prioress's Tale," adapted from Chaucer, by S. D. Collingwood, with a frontispiece by Claude Flight B. Herder Book Co.) is one of the Canterbury Tales transposed into English intelligible without a gloss and presented in an attractive paper cover. The work is well done and most useful as an introduction to Chaucer. From the standpoint of one of the sister arts, the frontispiece is not a successful echo of the medievals. To imitate some of the crudities and limitations of the old artists, not having the least portion of their spirit, results in the unrelieved grotesque.

—Under the title, "Why Must I Suffer?" the Franciscan Herald Press, of Chicago, has published "A Book of Light and Consolation" from the pen of Father F. J. Remler, C. M., spiritual director of the Kenrick Seminary. It is a truly consoling treatise that appeals strongly to all who suffer—and who of us does not suffer in one way or another? The reverend author, in fifteen chapters, gives as many reasons why man must suffer, and then shows by the example of Job, the elder Tobias, and such saints as John the Baptist, Lidwina, John of the Cross, and the Bl. Virgin Mary, but above all by the example of Jesus Christ Himself, "the Man of Sorrows," how we should bear our trials and afflictions to render them meritorious for eternity. One rises from the perusal of this booklet firmly convinced that there is no other way to Heaven except the way of the Cross, and inspired with new courage to travel that way uncomplainingly, with eyes fixed upon Christ and the Saints. The booklet, especially in its paper edition, which can be purchased at 15 cents each, in lots of 100 copies, is admirably adapted to the parochial book rack. We learn that within a period of six days, 100 copies were sold from the book rack of a single Chicago church, in spite of the fact that it was the highest priced article in the rack, and that, after disposing of the first hundred, the pastor ordered 200 more. The paper edition retails at 25 cents. There is also a cloth edition, which retails at one dollar. (Trade supplied by the J. H. Meier Agency, 64 W. Randolph Str., Chicago, Ill.)

—It may be somewhat late to refer again to the unprecedented vogue accorded that fine story of Catholic rural life in Canada—"Maria Chapdelaine" by Louis Hemon. But the story, because of its truth and charming simplicity, is so far above the sensational output of most recent French fiction that it really deserves to stand high as a masterpiece. Above all, it is a clean story and one which depicts the soul-satisfying happiness that is often associated with the loyal and simple practice of the Catholic faith. The present writer happens to know the "habitants" of Quebec and its environs, and can

say that seldom has a writer succeeded in portraying within so short a compass so true and charming a picture of a people who, fortunately, have not yet assimilated all the "refinements of modern civilization."

—The work done by the valiant editors of "Anthropos," the Rev. Fathers Schmidt and Koppers, S. V. D., is daily becoming of greater importance to Catholic scholarship and to the cause of sound learning. One of the false statements which they will no doubt some day demolish is that found in the introduction of "Rest Days—A study in Early Law and Morality," by Hutton Webster, Ph. D. (MacMillan). There we read: "In the last analysis they (sabbatarian regulations) are based primarily on fear * * * and have arisen chiefly, if not wholly, as pure superstitions, the product of an all-too-logical intellect or of a disordered fancy." Of course, Christian holydays are not to be exempted. They also are merely forms of "taboo"! Writers like Webster ought to read the clever little skit, "Anthropology Up to Date" by Professor G. W. Mitchell, and learn what fantastic leaps that science can sometimes take.

—We believe that Catholic scholarship has not taken much notice of a work published several years ago by J. C. Hinrichs of Leipzig. It is "Buddhistiche und neutestamentliche Erzählungen: Das Problem ihrer gegenseitigen Beeinflussung" by Dr. Georg Faber. The *Theologischer Literaturbericht*, said of it: "This is a very practical, solidly scientific, and convincing work, in which the author proves that in no case has the Buddhist tradition influenced the Evangelical writings; but, on the other hand, the New Testament tradition, has occasionally influenced Buddhist accounts." This is a fact already established by Catholic scholars like Fr. Joseph Dahlmann, S. J., and Professor Otto Wecker of Stuttgart. It is gratifying, however, to see non-Catholic scholars arriving at the same conclusion.

New Books Received

- A Garden Enclosed.* By Alice M. Gardiner. xi & 96 pp. 16 mo. Benziger Bros. \$1.25 net.
- Preaching Made Easy.* By Rev. Thomas Flynn. x & 211 pp. 12mo. Benziger Bros. \$2.00 net.
- Of Mass.* By Rev. Joseph Boland. viii & 174 pp. 12 mo. Benziger Bros. \$1.00 net. (Wrapper.)
- Lord Bountiful.* By Francis J. Finn, S. J. 237 pp. 12mo. Benziger Bros. \$1.00 net.
- Within the Enclosure.* By Hester Delgairn. 316 pp. 12 mo. Sands & Co. and B. Herder Book Co. \$2.00 net.
- Why Must I Suffer?* A Book of Light and Consolation. By Rev. F. J. Remler, C. M. 84 pp. 16mo. Chicago, Ill.: Franciscan Herald Press. Cloth, \$1.00; wrapper, 25 cents.
- Septenarius Sacramentorum.* By Rev. P. J. Kinney. iv & 38 pp. broad 16mo. Boston Mass.: The Stratford Co. 75 cents.

Life and Works of the Rev. Ferdinand Korschack, S. J., 1703-1759, an Early Missionary in California. By Msgr. M. D. Krmpotic. x & 167 pp. 12mo. Boston, Mass.: The Stratford Co. \$2.00.

Saint Anthony's Almanac. 1924. 92 pp. large 8vo. Illustrated. Published by the Franciscan Fathers of the Province of the Holy Name. Callicoon, N. Y. 25 cents.

Dokumente deutscher Denkens und preussischer Prinzipien. Sammlung von Aufsätzen aus der pazifistischen Wochenschrift "Die Menschheit." Hef 1 & 2; 62 & 94 pp. 16mo. Ludwigsburg i. Wbg.: Verlag "Friede durch Recht."

Jesus in Me. A Eucharistic Manual for Boys and Girls by the Rev. G. Villedfranche, S. J. Translated by Irene Herniman. viii & 121 pp. 16mo. Benziger Bros. \$1.00 net.

The Training of the Will and Other Essays on Religious Education. By Judith F. Smith. 60 pp. 12mo. Benziger Bros. 40 cents net. (Wrapper.)

The Statesmanship of Benedict XV. By J. Van den Heuvel. Translated by J. C. Burns. 59 pp. 12mo. Benziger Bros. 25 cents net. (Wrapper.)

Efficax Antidotum ad Matrimonia Mixta Præcavenda. Auctoribus M. V. Kelly, C.S.B., et Can. J. B. Geniesse. 78 pp. 8vo. Rome: Fr. Pustet.

Report of the Proceedings and Addresses of the Twentieth Annual Meeting of the Catholic Educational Association, Cleveland, O., June 25-28, 1923. xii & 642 pp. 8vo. Office of the Secretary General, 1651 E. Main St., Columbus, O.

Ursprung und Träger der Staatsgewalt nach der Lehre des hl. Thomas und seiner Schule. Von Dr. Peter Tischleder, Privatdozent an der Universität Münster i. W. 264 pp. 8vo. M. Gladbach: Volksvereins-Verlag. (Wrapper.)

Margaret. Dramatic Scenes from the Life of St. Margaret Mary Alacoque. By John Kalberer, S. J. Translated and Adapted by a Friar Minor. 86 pp. 16mo. Published by the Franciscan Fathers, 42 Calhoun Str., Cincinnati, O. 50 cents postpaid; 6 copies, \$2.50. (Wrapper.)

Flowers of the Sanctuary. Eucharistic Thoughts from the Lives of the Saints and Blessed of God. By Rev. Frederick A. Reuter. xvi & 228 pp. 16mo. Benziger Brothers. \$1.25.

Catholic Schools in Western Canada: Their Legal Status. By Donald Alex. MacLean, M. A., S. T. L., Ph. D. xviii & 159 pp. 8vo. Toronto, Canada: The Extension Print. \$1.00. (Wrapper.)

Der Wanderer-Kalender für das Jahr 1924. 96 pp. large 8vo. Illustrated. St. Paul, Minn.: Wanderer Printing Co.

Parish Parties. Issue No. 8 of the O. S. O. 1923 Parish Information Service. 48 pp. 16mo. Published by the Y. M. S. State Office, Effingham, Ill.

Weighed and Found Wanting. An Inquiry into the Aims and Methods of the Ku Klux Klan by W. H. T. Dau. 14 pp. Pamphlet. Fort Wayne, Ind.: The American Luther League.

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The Anti-Catholic Campaign. Facts and the Question of Policy. By Rev. J. Elliott Ross, C. S. P. (Timely Topics Series No. 17.) 12 pp. 16mo. St. Louis Mo.: Central Bureau of the Central Verein. 5 cents; \$2.75 per 100, carriage extra. (Paper.)

State Supervision or Closed Doors? Is this the Alternative Catholic Schools Must Face? Free Leaflet No. xxvi of the Central Bureau of the Central Verein, 3835 Westminster Pl., St. Louis, Mo.

C. Vettii Aquilini Juveni Hispani Presbyteri Triumphus Christi Heroicus. In Usum Scholarum Libera Interpretatione et Adnotationibus Adornatus a P. Hermanno Mengwasser, O. S. B. 14 pp. 12mo. Atchison, Kan.: Abbey Student Press. 10 cents; per dozen, 75 cents. (Wrapper.)

Gaelic Pioneers of Christianity. The Work and Influence of Irish Monks and Saints in Continental Europe (Vth-XVIIth Cent.) By Dom Louis Gougaud, O. S. B. Translated from the French by Victor Collins. With a Preface by Fr. Augustin, O. S. F. C. xxiii + 166 pp. 12mo. Benziger Brothers, \$2.75 net.

Vade Mecum. A Collection of Motets, Hymns and Offertories for Male Voices. Vol. III. Compiled by J. B. Hoffmann. Fischer Edition No. 5275. 96 pp. 12mo. New York: J. Fischer & Brothers, \$1.00 net.

Chiquita and A Mother's Heart. Two Stories by Henriette Eugenie DeJamare. 219 pp. 12mo. Philadelphia: H. L. Kilner & Co. \$1.25 net.

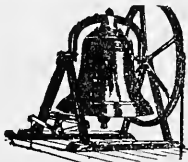
Worry is interest on trouble before it becomes due.

Butterflies are beautiful to the eye, but the bee makes the honey that satisfies the inner man.

The secrets of happiness and longevity, in my judgment, are to cherish and to cultivate cheerful, hopeful and buoyant spirits. If you haven't them, create them. Enjoy things as they are.

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The Fortnightly Review

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ST. LOUIS, MISSOURI

December 15, 1923

A Poet's Christmas Greeting

By Charles J. Quirk, S.J.

CHRISTMAS TREES

Tonight the stars shine clear on high,
And as the great trees meet the sky
They seem robed in star-livery,
Standing each one a Christmas tree!

THE CHRISTMAS CRUSADERS

Once more, once more, God comes to earth,
A tiny Babe again,
To fill your hearts with hopeful mirth,
Though they be filled with pain;
To make you turn to that far quest,
Beyond Life's sea of stars,
Where loved ones wait and there is—rest
For the crusader home from his wars!

A LITTLE BOY'S WAY

A little Boy has come to save,
To snatch us from the eternal grave;
He comes the way of deepest weakness,
And conquers by His mighty meekness!

LOVE'S COMING

From His riches Love did part,
Stealing down the skyeey stair,
Bound a captive by men's prayer,
To die for Love upon Love's broken heart!

TO HEROD

Dost hope to quench the Fount of Light?
This little Lad shall live when thou
Has felt Death's hand upon thy brow.
'Tis thou that—ah!—shalt know the Night!

CONSOLATION

How can one think God never loved!
Tread softly, whisper low;
Look on that tiny Baby there,
Whose precious blood shall flow!
I love to think of Thee, dear God,
As little Child again:
For then, I know Thou comst to bear
All human woe and pain!

Safeguarding the Young

By the Rev. Albert Muntsch, S. J.

A distressing feature of life in our big cities is the large number of boys who are arrested and brought to court for trial. Not all of these youths are viciously inclined. Many of them should not have been arraigned to answer for what often turns out to be only a trifling charge. Quite frequently, these boys are the victims of unfortunate circumstances, or they listened for the first time to the tempting voice, or were the tool of evil companions. Perhaps most of them should have been spared the shame of having the story of their folly told in public court.

But it will be objected that there are many who fully deserve the penalty of being summoned to the bar of justice. How can we draw the line and separate the sheep from the goats? If we always listen to mercy, juvenile crime will increase and justice will be laughed to scorn.

There is another side to the story. What if the culprit before the judge were *your boy*? Would you not offer a score of reasons why at most a light reprimand ought to be given, and that in private? Would you not say that you could have handled the case more effectively, that there was no reason at all for the arrest, that others were more responsible for the particular misdeed which caused the trouble, and that in hundreds of cases the guilty escape, while your boy is being punished?

When we are thus closely and personally confronted with a case of juvenile wrong-doing, we are

apt to take an entirely different view of the situation and to turn our thoughts to the very wholesome and practical subject of "crime prevention."

It would have been vastly better in all these cases, where leniency rather than stern justice should have been applied, to have prevented the cause of the first wrong step. To work in this direction and to strive for this purpose—to prevent crime, to remove as much as possible incentives to vice and delinquency and to turn the young person's stumbling-blocks into stepping-stones to better and worthier endeavor—is one of the noblest social duties that the parent, teacher, guardian or any citizen can hope to accomplish.

Fortunately, efforts have been made by some societies to promote this constructive work by guiding, helping and advising those who might easily be led astray, or who are in danger, through bad environment or companionship, of forming habits of vicious conduct.

But whose duty is it to engage in this necessary and most important work? That it is both necessary and important, no one, who has ever been present in a "Boys' Court," and has seen the line of youths coming up for trial, can deny. Many of these lads, as already stated, should not have been haled to the bar of justice. This is the opinion of judges, of intelligent police officers, and of the larger number of social workers. It was the plain duty of "some one" to have "prevented" the particular offence for which the

culprit was finally exposed to the curious gaze of a crowd of spectators.

Who is this "some one" to whose negligence the plight of the youth before the bar may be particularly attributed? It may be a parent who failed in the sacred duty of preparing his child to face life's inevitable temptations. It may be a teacher who neglected to strengthen the character of those under his charge and overlooked serious faults which he could easily have checked. It may be just "the ordinary citizen," who shifted a burden to some one else and lazily imagined he had no responsibility in the matter of lending a helping hand to a youth in the hour of grievous temptation.

But it is not too late to do some constructive work in this urgent matter. We can lend a hand in properly organized efforts of crime prevention. If the individual teacher, parent, priest, police officer, etc., can do little, a properly organized bureau can work wonders.

I have before me a circular of the Illinois Society for Crime Prevention. It contains two illustrations, which speak more forcibly than words. On one side are two well-dressed children, with the legend, "These are taken care of." On the other, are two youngsters in rags, with the pertinent query: "Won't you give these a chance?" Often, most often, it is from the ranks of such neglected children that youthful lawbreakers are recruited. And who dare answer the plea for help by saying: "Of what concern is this to me; look thou to it?"

The circular offers this appropriate suggestion: "Medical

science has accomplished wonders in the prevention of plague, sickness and premature death. Why could not the legal profession do likewise in the prevention of crime?" And may we add: "What could not all good citizens and all Catholic societies achieve with a constructive programme for boys' work, under competent leadership? Here there is a splendid opportunity for the highest type of social service, and one which should appeal to sodalities, K. of C. councils, members of the Holy Name Society and other Catholic organizations.

There is now an able and energetic officer on the Chicago police force, who has devoted many years of earnest study to the problem of crime prevention and who can speak from a large experience. During his thirty-five years of service with the Department he has come to realize more and more that the best way of fighting crime is to check the growth of an ever increasing army of lawbreakers, recruited, year by year, from among the boys who were once the just pride of good parents and teachers. But there was no one to help them in the stormy years of adolescence, when temptations to wrong-doing first asserted themselves. In these cases, verily, "an ounce of prevention would have been worth a pound of cure."

The afore-mentioned officer rightly says concerning such sad cases of youthful delinquency: "Many so-called enlightened citizens never interested themselves in youths during the danger period. They are ignorant of the fact that in the age when the disorderly passions, emotions, and impulses are internally demonstrating themselves, there is no teacher to ex-

plain the meaning of these forces.”

Sergeant Thomas Ryan realizes clearly the duty we owe to the children of Catholic immigrants in great industrial cities like Chicago. He writes from sad experience with both the children and their parents, when he says: “Seventy-five per cent of youths who are brought to court are the sons of immigrants. Forty thousand boys become of age annually in Chicago. Five thousand are arrested and brought into court every year. Nothing has been done in any city in the past to prevent boys from taking the first downward step. The idea is not reform, it is prevention, which is worth more than cure. The policemen are the first to see youths developing waywardness.”

An outline of his plans for this splendid work was presented some weeks ago in the daily press. Since the appearance of the plan. Mr. Ryan has been transferred from the Warren Avenue Police Station to the Chief's office, and is assigned to the Boys' Court, where he had the opportunity to get first-hand impressions of his subject.

As to the absolute need of taking up at present the work of crime prevention, we read in the circular of the Illinois Society for Crime Prevention:

“The Department of Police arrested, during the last twelve months, approximately 4,600 boys, between the ages of 17 and 21 on a disorderly conduct charge, otherwise known as 2012 Chicago Code. Out of this number the court found no evidence in approximately 4,000; in other words, only 600 were punished. Educators well know that the characters of the 4,000 who were discharged were

not benefited by their arrest. On the contrary, they were injured materially. This matter is brought to the attention of our Police Department in a friendly spirit, for the Illinois Society for Crime Prevention will do everything possible to make the members of our Police Department better loved. As it is now, they are not loved. Many of those 4,000 boys who were discharged could be brought into court, if necessary, by a notification of arrest, thus avoiding the suffering of their mothers, sisters, and perhaps wives. It is the desire of the Society to get our policemen interested in our boys, and

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to help them get interested in themselves, especially the unprivileged boy. Unnecessary and unjustifiable arrests act as a blight which may touch the development of our young Americans' future welfare. Some policemen have a mania for arresting friendless boys. A crime prevention bureau

will cure that mania, by establishing an objective ideal."

It is a privilege to walk in the footsteps of Christ, the Friend of children. By doing our share in this duty of preventing the first step of an unfortunate youth towards crime and prison life, we share in this high and holy privilege.

Liturgical Communion

It has been observed that the joy with which the Eucharistic decrees of Pius X was hailed, has largely abated. If this be true, it argues a defection from an ideal, parallel to the defection from Communion noticed in earlier centuries. In this and the following papers we shall make an attempt to examine the causes of the evil and to study the remedy for it.

The priest performing the liturgy of the Mass offers for himself and the assisting faithful, to the supreme and ineffable majesty of the Father, His well-beloved Son Jesus Christ, in acknowledgement of our total dependence and submission, as a token of sincere sorrow for our sins, and as a sign of the love which devoted children harbor for the best of fathers. He offers the absolute submission of the divine Victim under the will of the heavenly Father; His desire, even to self-abasement, to atone for all the sins of the world; the infinite love burning in every fibre of the Sacred Heart for the honor of God. With this infinite homage offered to the Divine Majesty by the Saviour, the priest and the attending faithful unite their own, begging the Victim on the altar to supply what is wanting to their poor efforts.

This expresses what our Lord,

the source of all supernatural life, would effect in our souls through the liturgy. He wishes that we eat this disposition into our being, as it were, and thus become living images of Himself, so that our lives appear more and more a visible revelation of Christ on earth. However, for several centuries the sacrificial banquet has been gradually and to a great extent eliminated from the sacrifice, and holy Communion has become a devotion apart from the Mass, of which it is, to say the least, an integral part.

The question arises: Why did our Lord and His Apostles not emphasize the close union of sacrifice and sacrament? The answer is readily seen. They spoke to those accustomed to the liturgy of that time, men to whom participation in the peace-offerings of the day was tantamount to a sacrificial repast; for peace-offerings had as their chief object the sacrificial banquet for him who offered it and his whole family. (Cfr. Scholz, *Altertümer*, §66, 2.) This explains *e.g.*, why Solomon at the dedication of the Temple offered 22,000 oxen and 125,000 rams (2 Par. VII, 5), —*viz.*, as a sacrificial banquet for all the people. The foremost type of the Mass liturgy, the Paschal Lamb was nothing else than a sacrificial food for the whole people.

Hence, when the Jews heard our Saviour speak in the synagogue of a food that was to give them life, they readily understood Him to mean a sacrificial repast—all the more so as He affirmed this food to be His body that was to be given as a sacrifice for the life of the world.

Hence, too, the Lord instituted our present liturgy in immediate conjunction with the eating of the Paschal Lamb, yea, in the very midst of a sacrificial repast, which was, as stated above, the first type of the Sacrifice of the Mass. He expressly declared His liturgy to be a sacrificial feast, saying, "Take ye, and eat: this is my body, which shall be *delivered* for you" (1 Cor. XI, 24); "Drink ye all of this. For this is my blood of the new testament, which shall be *shed* for many." (Matth. XXVI, 28.)

Similarly the Apostles describe the liturgy of the Mass in terms signifying a repast. The Acts relate: "*Erant perseverantes in communicatione fractionis panis,*" they persevered in the communication of the breaking of bread (II, 42). St. Paul tells the Corinthians that the manner in which they meet for divine service is unworthy, "*non est dominicam coenam manducare;*" that is not eating the Lord's Supper, *i.e.*, the repast as instituted by the Lord (1 Cor. XI, 20.) Wishing to instruct the Christians of Jerusalem on the sacrifice of the New Law, the same Apostle says: "We have an altar, whereof they have no power to eat who serve the tabernacle." (Heb. XIII, 10).

Need we wonder, then, that the first Christians looked upon holy Communion as a sacrificial re-

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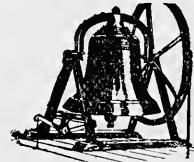
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A CHRISTMAS HYMN

("Schönstes Kindlein")

Puer dulcis, Infans vere,
Jesu dilectissime,
Te nos omnes invitamus,
Ut sis hospes animae.
Ne in stabulo moreris
Ne in foeno jaceas
Cordibus e nostris Tibi
Mansionem facias.
Ut sis pannis involutus
Numen tamen cernui
Adoramus profitentes
Te mederi vulneri.
Jesu, Te nunc confitentes
Deum in praesepio
Quando Judex eris mundi
Bea vitae praemio.

P. LUCAS PANFOERDER, O. F. M.

past? Their very Easter hymn gives expression to this fact: "*Iam Pascha nostrum Christus est, Paschalis idem victima.*" (Cfr. M. Britt, O. S. B., "The Hymns of the Breviary and Missal," hymn 60). Small wonder again that holy Communion was to them the ordinary sacrificial repast to be taken as often as they assisted at the celebration of the holy Sacrifice of the Mass.

What attitude does the Church take in the matter? She has never issued a formal decision; but even a cursory inspection of the rite and the prayers at Mass is sufficient to show her conception of it. Formerly those assisting at Mass, to show that they took part in offering the sacrifice with the priest, brought their gifts of bread to the altar at the Offertory, and received the bread back as the consecrated sacrificial repast at Communion. True, the Church has permitted this offering "*in natura*" to be supplanted by one of money; but the signification is not altered, and the priest still prays: "*Munus nostrum, oblatio nostra*" ("Our offerings, our gifts"). Immediately before the Consecration he asks that the offerings "may be unto us the body and blood of the Lord," and proceeding, says: "Eat all of this, drink all of this." At the Pater Noster it is the "*panem nostrum*" he asks for; give us this day our daily bread; etc.

Thus throughout the liturgy constantly recurs the self-evident idea that all who participate in the sacrifice and unite themselves with Christ in the Consecration, also partake of Him in the sacrificial banquet of holy Communion, thereby becoming one with Him upon

whom the Father looks with infinite pleasure as His well-beloved Son. It is, then, the manifest wish of Holy Church that Communion should be received during Mass, and that whoever assists at the sacrifice, should communicate with the priest.



A Worthy Catholic Review in Need

It is reported that *Die Neue Zeit*, Germany's principal Socialistic journal, has suspended publication on account of the adverse conditions that now rule in that much suffering land. Shall the same fate overtake other and more worthy literary ventures? Those who have, during the last half century kept in touch with the literary activity of the "Fatherland" realize what the Catholic Church, what the whole world, owe to German research and scholarship. Great is the number of scientific journals in theology, philosophy, archeology, patristics, Biblical criticism, history, etc., which have helped to promote the cause of Catholic truth and sound learning throughout the civilized world. Who can tell of the troubles and distress of the editors and boards of managers of these periodicals, to "keep them going" in these trying times?

A plain duty devolves upon the friends of learning in the United States—to help in the upkeep of the more worthy and scholarly of these publications. If today we single out one in particular, it is because it has for years been a welcome monthly visitor to hundreds of American rectories and to quite a few scholarly Catholic laymen who can appreciate the things of the mind. We refer to the *Stimmen der Zeit*, the former world-famous *Stimmen aus Maria-*

Laach. In spite of tribulation in the home country the magazine has kept up its high reputation as one of the best exponents of the whole range of modern thought—"auf der Basis katholischer Weltanschauung." What a pity, were such a journal to suspend publication!

How Our Liberties Have Been Usurped.

In "Recent Changes in American Constitutional Theory" (New York: Columbia University Press) Professor John W. Burgess complains that the powers of the sovereign in the U. S. have been gradually usurped by the federal government to the detriment of the constituent States and of the liberties of the individual citizens.

The coming of change he dates from the Spanish War of 1898, and its magnitude he attributes to the mischievous influence of President Roosevelt, who had been his (Prof. Burgess') own pupil in the Law School of Columbia University.

The first instance in internal policy of the triumph of these new ideas was, says the author, the sixteenth amendment to the Constitution, which legalized an income tax with exemptions and abatements. The eighteenth and nineteenth, dealing with prohibition and female franchise, are other instances, but the acceptance of the Selective Draft Act of 1917 was the worst of all, for the regulations issued under it were clear usurpations of the rights of the sovereign. Finally, the arrangements for the payment of the British loan "amount almost to an alliance," for the United States will be bound to assist and defend their debtor.

Correspondence

To the Editor:—

I thought you might be interested in the fact of the Knights of Columbus—or, strictly speaking, the Knights of Columbus Home Building Association—renting the K. C. Hall in Austin, Texas, for free lectures by Capt. Max Wardall, advocating Theosophy. This building association is composed exclusively of Knights, and is simply a sort of holding committee until the Council can buy the hall from them.

J. E. R.

To the Editor:—

Answering your inquiry regarding dreams (F. R., XXX, cfr. 17), I can contribute a few instances. I also dream of the dead, even though they are dead for many years, always as still alive. But recently I had an experience to the contrary. Soon after Father C. had died, I dreamed I gave to some priest's housekeeper a pamphlet on which was written his name, explaining that this was to be a little remembrance of him who had died. It was the first time I ever dreamed of a dead person as dead. I always dream about my deceased mother, father and brothers as still alive, although I never see them, but speak of them or feel about them, as if they were living. Once in my youth I saw myself as a corpse and people around me praying. That is my only experience of corpses in dreaming.

I have often analyzed my dreams (they are not very frequent) and always find the elements of them in some incidents of the day before, flitting memories or semi-conscious reminders of the past, which lasted too short a time to make any impression whilst I was busy otherwise, but which asserted themselves when the mind was unoccupied. Nothing has ever happened to me that could be explained as a repressed feeling of the Freudian type. Most of my dreams are devoid of any feeling and are of the historic type, some of them weird indeed, but always

interesting. Often I am in Europe and lack money to go back, or fear I may not get back until my furlough is run out. Or I hurriedly visit some friends, remarking that I have but a short furlough, etc. Women, if they play any rôle at all, do so very subordinately and never with any emphasis on sex—in fact, in dreams I am hardly aware that they are women, I only realize that this one is my sister or that one an old acquaintance.

A PROFESSOR OF THEOLOGY.

Points from Letters

I enjoy reading the F. R. more and more every time it comes, and would not be without it. Col. Callahan's articles on Catholic truth conservation are very timely during the present wave of bigotry. But I am afraid if we must wait for all the conditions to be fulfilled that are laid down in the Colonel's articles, it will be a long time before we shall get the non-Catholics enlightened.

(Rev.) J. C. WEIS

We have started a new Franciscan publication entitled *Franciscan Studies*, which will contain articles on Franciscan scientists, theologians, etc. The first number is in the press and will be sent to you in the near future. It is printed at the Franciscan Press, recently installed at St. Bonaventure's, N. Y.

(Rev.) THOMAS PLASSMAN, O.F.M.

Your REVIEW is *sui generis*; has its own tone, note, atmosphere; it is an exception in the domain of Catholic publications. That's the reason why I want it. I hope that it will keep alive for many years to come.

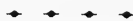
(Rev.) THEO. M. VAN EYCK

Try to please everybody and you will be a failure.

Strange as it may seem, there are a great many people in this world who absolutely refuse to be happy. They are so busy continually counting up their troubles that they have no time to enumerate their blessings.

Notes and Gleanings

For the thirtieth time since its establishment, the FORTNIGHTLY REVIEW takes pleasure in wishing all its subscribers a Merry Christmas and a Happy New Year. With the next issue this magazine will enter upon its thirty-first year. We hope that our friends will enable us by their support to continue the good work.



Matré & Co., in their little trade magazine *Confidence*, correct two erroneous impressions. The one is that the 5 per cent revenue tax on certain articles of religious devotion has been removed. It has not. The other is that the new tariff has cancelled, or at least reduced, the duties on church goods. Such is not the case. The only articles on which duty was reduced are certain kinds of cheap rosaries. The new tariff is very voluminous, and since religious articles are not classified as such, it is often difficult to determine what the duty on a particular article is. On some articles the duty has been considerably increased; for instance: on decorated composition statues, from 25 to 50 per cent; on bisque holy water fonts, from 50 to 60 per cent; on aluminum and brass medals; from 20 to 40 per cent; on prayer books in leather binding, from 15 to 25 per cent; on nickel bound crosses, from 20 to 40 per cent; on silver-plated, gold-plated, silver and gold medals, from 50 to 60 per cent; on albs, laces, surplices, etc., from 60 to 90 per cent; on holy pictures, from 5 cts. to 25 cts. per pound.



To those Anglicans who are turning eyes of real longing towards the centre of unity, but are waiting for the arrival of a time that will never come, the *Catholic Gazette* says in all love and earnestness: Ponder, we beg you, the solemn exhortation of Newman: "Wrap not yourself round in the associations of years past, nor determine that to be truth which you wish to be so, nor make an idol of cherished anticipations. Time

is short, eternity is long." Consider well what T. W. Allies wrote, while still an Anglican: "What avails it to know that during six or any number of centuries there was 'one holy Catholic Church'? The question for men who are every day dying and called to judgment is, whether there is *one* in the year 1849, where she is and what she teaches?"—a question of an import as tremendous to-day as in 1849.

We regret to learn of the demise of the *Katholischer Glaubensbote*, a Catholic weekly which was published regularly for nearly fifty-nine years at Louisville, Ky., and issued its final number on Nov. 22, 1923. Its prepaid subscribers have been transferred to the *Record*, of the same city. The *Glaubensbote* was one of the most important Catholic papers of the country thirty or more years ago, under the editorship of Fr. Bonaventure Hammer, O.F.M., and Mr. Edward Neuhaus, both of them long since deceased. There are only about half a dozen German Catholic papers left in this country of the twenty or more published here in the early 90's of the last century.

There is nothing in the article of Fr. Francis Kirby, M.S., in the November number of the *La Salette Missionary* (Hartford, Conn.,) which could induce us to modify the statements made in the F. R. for August 1, 1923, p. 303. The Holy Office has formally condemned the reprint of Melanie Mathieu's book on the alleged apparition of the Bl. Virgin at La Salette. The recent decision of that Sacred Tribunal, as we have pointed out, is merely a confirmation of the decree of the Congregation of the Index of June 7, 1901, which, as we were personally informed at the time by Msgr. Esser, secretary of the Congregation (see F. R., XIV, No. 20), was made in order to be sure that not only the foolish book of the Abbé Combe, but also the "secret" itself would be condemned. The Congregation of the Missionaries of La Salette, by the way, could no doubt hasten the longed-



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for day of its formal approbation if it disengaged itself from this alleged "secret," which no less an authority than Pope Pius IX brushed aside as "un mondo de stupidità."

In the *Journal of Roman Studies* (Vol. XI, Part 2.) Prof. J. S. Reid discusses the merits of Tacitus as a historian. The conclusion is by no means as favorable to the author of the "Germania" as that of most others who have written about him.

We regret the demise, at Romans in the Dauphinée, France, of our old friend and quondam contributor Canon Ulysse Chevalier, famous the world over for his *Repertory of the Historical Sources of the Middle Ages* and his critical work on the Holy House of Loreto, in connection with which, some fifteen years ago, he contributed a number of papers to the FORTNIGHTLY REVIEW. Canon Chevalier had the true historical

instinct, but in method was not always up to the highest contemporary standards. His work as a researcher in far-away sources will keep his name and fame alive. *R.i.p!*

Olean (N. Y.) Council No. 338 of the Knights of Columbus deserves the ridicule with which it is being showered in the Masonic press for its presentation of a 33rd degree Masonic ring to a Methodist parson. The Catholic press, for the most part, has been charitably silent, presuming, probably, that the presentation was the work of a few local extremists, not approved by the authorities of the Order. It seems to us, however, that these authorities ought to voice their disapproval publicly, in order to prevent such exhibitions of bad taste for the future.

No. XXVI of the Central Bureau, titled "State Supervision or Closed Doors," deals with the danger of State

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monopoly in education. This danger is by no means imaginary, and the Central Bureau's appeal to "the wise and truly American State" to restrain from putting restrictions on education and encourage, rather than discourage, private initiative, is timely and well put. This leaflet will be sent gratis to the reverend clergy and the societies affiliated with the Central-Verein; others may have a sample copy by applying to the Central Bureau, 3835 Westminster Place, St. Louis, Mo.

BOOK REVIEWS

Teaching the Catechism
 In two pamphlets, "Bolshevism in Our Schools" and "Catechism Teaching" (Grand Rapids, Mich.: F. H. McGough & Son) our occasional contributor, the Rev. M. V. Kelly, C. S. B., expounds his views on the subject of methods of religious instruction. We doubt whether the Reverend Father means that some of his philippics against learning by rote should be taken *au grand serieux*. His objection to the Baltimore Catechism as employing language beyond the comprehension of young children is one that has been reiterated for years, but is likely to remain a difficulty to be overcome, as it is and has been overcome by pastors and their assistants the country over. But in this connection two facts, often overlooked, might be helpfully kept in mind:

First, our English language is now chiefly made up of words derived from the Latin. The greatest change in it took place after the Protestant conquest of England. The true English words remaining are those expressive of the concrete, of the things and acts of homely everyday life. When the missionaries of the last century and a half began anew religious instruction in English, they necessarily adopted the new vocabulary, and this the more naturally in that the Latin words were nearer to the liturgical and dogmatic formulae of the Church and were not associated with Protestantism, as many of the old words had come to be. Now the Latin derived words must be explained to children because the roots are not in the language. For instance, *deadly* is understood without definition while *mortal* must be defined. This difficulty does not exist in the other modern languages.

As for the second point to bear in mind,

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it is that the mental capacity of children is much greater than most teachers give them credit for, and the long words are very quickly assimilated and employed aptly and with gusto. Moreover, there is to be considered the by no means slight advantage of presenting those dogmatic formulæ which must be learned by heart, in words which are precise and limited in meaning and are associated primarily with the notions to be expressed.

S. T. O.

Literary Briefs

—“A Funny Book of Bunny” by Richard Priess, illustrated by Ernst Kutzer, is a splendid gift book for little children who are more interested in pictures than in text. It tells the adventures of the Easter Rabbit in easy verses and is illustrated in colors in a style pleasing to youngsters of both sexes. We can heartily recommend the book, which is published by the Louis Lange Publishing Co., of this city.

—Under the title “In God’s Country,” Father Neil Boyton, S. J., has republished thirty-seven of his short stories which have appeared in course of time in the *Ave Maria*, *Extension*, the *Rosary Magazine*, and other periodicals. His heroes are real live boys, abound with action. The Catholic tone is genuine, but not obtrusive. Altogether a fine collection of stories for young and old alike, which should find a wide sale. (Benziger Bros.)

—Father Francis J. Finn, S. J., is no longer the “first of all writers for Catholic children in the English-speaking world,” but despite his advanced age he still writes with wonderful freshness. A proof of this assertion will be found in his latest story in which he presents a new and interesting character and shows how “Lord Bountiful,” with the aid of Bl. Teresa, more widely known as “The Little Flower of Jesus,” works out his destiny among his boy and girl friends in a manner which will appeal strongly to boys and girls, and perhaps more so to their elders. In spite of the high cost of production Father Finn’s stories still sell at the reasonable price of \$1.00 a volume. (Benziger Bros.)

—We are indebted to Bishop Lillis, of Kansas City, for a copy, in pamphlet form, of his recent pastoral letter on “Ecclesiastical Burial,” in which he enforces the rules of the Church regarding funerals as laid down in the new Code. He pleads earnestly for the faithful to liberate themselves from the burden of foolish fashions and to return to the plain and simple customs of former times, when the faithful showed their respect for the dead not by vain funeral display, but by remembering them piously in their prayers and at the Holy Sacrifice of the Mass.

—“The Selwyns in Dixie” continues the Mary Selwyn Books by “Clementia,” which have found such favor with old and young alike. To know Mary Selwyn is to love her, and her adventures in Dixieland, show her the same innocent fun-loving, and unselfish girl as in previous volumes of the series. (Matre & Co., Chicago.)

—H. L. Miller & Co., Philadelphia, have published another volume by Henriette Eugénie Delamar. It contains two stories—“Chiquita” and “A Mother’s Heart.” Both are well written and interesting.

—Fischer & Bro., have added a third volume to their “Vade Mecum: A Collection of Motets, Hymns, Offertories, etc.,” for four male voices. It contains Witt’s “Ave Maria,” “Emitte Spiritum,” “Laetentur coeli,” etc., and pieces by René L. Becker, Raymond Kobal, Leo Hasler, C. Rossini, V. Goller, A. Pero, James P. Dunn and others.

New Books Received

The Missal. Compiled by Lawful Authority from the Missale Romanum. A new Edition Agreeable with the Vatican Typical Edition and with a Preface by Adrian Fortescue. Together with a Supplement Containing the Additional Masses Used in English-Speaking Countries and those for the Greater Feasts of the Principal Religious Orders. lxii & 1179 pp., prayerbook format. B. Herder Book Co. \$3 net.

A Supplement to First Lessons in Greek (by Kaegi-Kleist.) 24 pp. 8vo. B. Herder Book Co. 10 cents net. (Paper.)

Sodality Conferences. Talks on the Common Rules of the Sodalities Aggregated to the Prima Primaria of the Roman College, Edition of 1910. By Edward F. Garesché, S. J. 363 pp. 8vo. Benziger Bros. \$2.75 net.

Evolution and Culture: Their Relation in the Light of Modern Ethnology. By Rev. Albert Muntsch, S. J. vi & 98 pp. 12mo. B. Herder Book Co. 60 cents net.

The Pastor According to the New Code of Canon Law. By the Rev. P. Chas. Augustine, O. S. B., D. D., Author of “A Commentary on the New Code of Canon Law,” etc. xiii & 327 pp. 12mo. B. Herder Book Co. \$2.50 net.

Eucharistic Meditations. Extracts from the Writings and Instructions of the Blessed J. M. Vianney. By the Abbé H. Convert, Curé of Ars. Translated by Sister Mary Benvenuta, O. P. xxiv & 142 pp. 16mo. Benziger Bros. \$1.25 net.

A Funny Book of Bunny. Verses by Richard Priess. Illustrated by Ernst Kutzer. 48 pp. 9x7½ in. St. Louis, Mo.: Louis Lange Publishing Co. \$1.

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